TRAVELS

TO DISCOVER THE

SOURCE OF THE NILE.

GR III
BRITISH MUSEUM

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TRAVELS

TO DISCOVER THE

SOURCE OF THE NILE,

In the Years 1768, 1769, 1770, 1771, 1772, and 1773.

IN FIVE VOLUMES.

BY JAMES BRUCE OF KINNAIRD, ESQ. F.R.S.

Nov. 4th
1770

VOL. IV.

> *Sola poteſt Libye turbam præſtare malorum,*
> *Ut deceat fugiſſe viros.*
> Lucan, lib. ix.

EDINBURGH:
PRINTED BY J. RUTHVEN,
FOR G. G. J. AND J. ROBINSON, PATERNOSTER-ROW,
LONDON.

M.DCC.XC.

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RETURN FROM THE SOURCE OF THE NILE TO GONDAR—TRANSACTIONS THERE—BATTLE OF SERBRAXOS, AND ITS CONSEQUENCES—THE AUTHOR PREPARES TO LEAVE ABYSSINIA.

CHAP. I.

Return from the Source of the Nile by Maitſha—Come to the Houſe of Welled Amlac—Reception there—Paſs the Nile at Delakus—Arrive at Gondar.

IT was on the 10th of November 1770 we left Geeſh in our return to Gondar, and paſſed the Abay, as before, under the church of Saint Michael Sacala. We deſcended the hill through the wood, croſſed the river Davola, and that night halted at a few huts, called Dembea, on the north-eaſt ſide of the entrance of a valley.

On the 11th we continued our journey in our former road, till we arrived at the church of Abbo; we then turned to the right, our courſe N. by E. and at three quarters paſt nine reſted under the mountain on the right of the valley; our road lay ſtill through Goutto, but the country here is neither ſo well inhabited nor ſo pleaſant as the weſt ſide of the Nile. At eleven, going N. N. E. we paſſed the church of Tzion, about an eight part of a mile diſtant to E. N. E.; we here have a diſtinct view of the valley thro' which runs the Jemma, deep, wide, and full of trees, which continue up the ſides of the mountains Amid Amid. At a quarter paſt eleven we paſſed a ſmall ſtream coming from the weſt, and at twelve another very dangerous river called Utchmi, the ford of which is in the midſt of two cataracts, and the ſtream very rapid; after paſſing this river, we entered a narrow road in the midſt of bruſhwood, pleaſant and agreeable, and full of a kind of foxes* of a bright gold colour. At three quarters paſt one we halted at the houſe of Shalaka Welled Amlac, with whom I was well acquainted at Gondar; his houſe is called Welled Abea Abbo, from a church of Abbo about an eight part of a mile diſtant.

I have deferred, till the preſent occaſion, the introducing of this remarkable character to my reader, that I might not trouble him to go back to paſt tranſactions that are not of conſequence enough to interrupt the thread of my narrative. Soon after I had ſeen part of the royal family, that had been infected with the ſmall-pox, happily recovered, and was ſettled at Koſcam in a houſe of my own, formerly belonging to Baſha Euſebius, my friend Ayto Aylo recommended to my care a man from Maitſha, with two ſervants, one of whom, with his maſter, had been taken ill of the intermitting fever. As I was ſupplied plentifully with every neceſſary by the Iteghé, the only inconvenience that I ſuffered by this was, that of bringing a ſtranger and a diſeaſe into my family. But as I was in a ſtrange country, and every day ſtood in need of the aſſiſtance of the people in it, it was neceſſary that I ſhould do my part, and make myſelf as uſeful as poſſible when the opportunity came in my way. I therefore ſubmitted, and according to Ayto Aylo's deſire, received my two patients with the beſt grace poſſible; and the rather, as I was told that he was one of the moſt powerful, reſolute, and beſt-attended robbers in all Maitſha; that he lay directly in my way to the ſource of the Nile; and that, under his protection, I might bid defiance to Woodage Aſahel, conſidered as the great obſtacle to my making that journey.

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* I ſuppoſe this to be the animal called Lupus Aureus; it is near as large as a wolf, and lives upon moles.

The ſervant was a poor, timid wretch, exceedingly afraid of dying. He adhered ſtrictly to his regimen, and was very ſoon recovered. It was not ſo with Welled Amlac; he had, as I ſaid, another ſervant, who never, that I ſaw, came within the door; but as often as I was out attending my other patients, or with the Iteghé, which was great part of the morning, he ſtole a viſit to his maſter, and brought him as much raw meat, hydromel, and ſpirits, as, more than once, threw him into a fever and violent delirium. Luckily I was early informed of this by the ſervant that was recovered, and who did not doubt but this was to end in his maſter's death, as it very probably might have done; but, by the interpoſition of Ayto Aylo and the Iteghé, we got the unworthy ſubject baniſhed to Maitſha, ſo that Welled Amlac remained attended by the ſervant who had been ſick with him, and was to be truſted.

Not to trouble the reader with unintereſting particulars, Shalaka Welled Amlac at laſt recovered after ſeveral weeks illneſs. When he firſt came to my houſe he was but very indifferently cloathed, which, in a ſick man, was a thing not to be remarked. As he had no change of raiment, his cloaths naturally grew worſe during the time he ſtaid with me; and, indeed, he was a very beggarly ſight when his diſeaſe had entirely left him. One evening, when I was remarking that he could not go home without kiſſing the ground before the Iteghé, he ſaid, Surely not, and he was ready to go whenever I ſhould think proper to bring him his cloaths. I underſtood at firſt from this, that he might have brought ſome change of cloaths, and delivered them into my ſervant's cuſtody; but, upon farther explanation, I found he had not a rag but thoſe upon his back; and he told me plainly, that he had much rather ſtay in my houſe all his life, than be ſo diſgraced before the world, as to leave it after ſo long a ſtay, without my firſt having cloathed him from head to foot; aſking me, with much confidence, What ſignifies your curing me, if you turn me out of your houſe like a beggar?

I still thought there was ſomething of jeſt in this; and meeting Ayto Aylo that day at Koſcam, I told him, laughing, of the converſation that had paſſed, and was anſwered gravely, "There is no doubt, you muſt cloath him; to be ſure it is the cuſtom." "And his ſervant, too? ſaid I." Certainly, his ſervant too; and if he had ten ſervants that ate and drank in your houſe, you moſt cloath them all." "I think, ſaid I, Ayto Aylo, a phyſician at this rate had much better let his patients die than recover them at his own expence." "Yagoube, ſays Aylo, I ſee this is not a cuſtom in your country, but it is invariably one in this: it is not ſo among the lower ſet of people; but if you will paſs here as a man of ſome degree of conſequence, you cannot avoid this without making Welled Amlac your enemy: the man is opulent; it is not for the value of the cloaths, but he thinks his importance among his neighbours is meaſured by the reſpect ſhewn him by people afar off; never fear, he will make you ſome kind of return, and for the cloaths I ſhall pay for them." "By no means, ſaid I, my good friend; I think the anecdote and cuſtom is ſo curious that it is worth the price of the cloaths; and I beg that you would believe, that, intending to go through Maitſha, I conſider it as a piece of friendſhip in you to have brought me under this obligation." "And ſo it is, ſays he: I knew you would think ſo; you are a cool diſpaſſionate man, and walk by advice, and do not break through the cuſtoms of the country, and this reconciles even bad men to you every day, and ſo much the longer ſhall you be in ſafety."

The reader will not doubt that I immediately fulfilled my obligation to Welled Amlac, who received his cloaths, a girdle, and a pair of ſandals, in all to the amount of about two guineas, with the ſame indifference as if he had been buying them for ready money. He then aſked for his ſervant's cloaths, which were ready for him. He only ſaid he thought they were too good, and hinted as if he ſhould take them for his own uſe when he went to Maitſha. I then carried him new-dreſſed to the Iteghé, who gave him ſtrict injunctions to take care of me if ever I ſhould come into his hands. He after went home with Ayto Aylo, nor did I ever know what was become of him till now, when we arrived at his houſe at Welled Abea Abbo, unleſs from ſome words that fell in diſcourſe from Faſil at Bamba.

Shalaka Welled Amlac was, however, from home, but his wife, mother, and ſiſters, received us kindly, knowing us by report; and, without waiting for our landlord, a cow was inſtantly ſlaughtered.

The venerable miſtreſs of this worthy family, Welled Amlac's mother, was a very ſtout, chearful woman, and bore no ſigns of infirmity or old age: his wife was, on the contrary, as arrant a hag as ever acted the part on the ſtage; very active, however, and civil, and ſpeaking very tolerable Amharic. His two ſiſters, about ſixteen or ſeventeen, were really handſome; but Faſil's wife, who was there, was the moſt beautiful and graceful of them all; ſhe ſeemed not to be paſt eighteen, tall, thin, and of a very agreeable carriage and manners. The features of her face were very regular; ſhe had fine eyes, mouth, and teeth, and dark-brown complexion; at firſt ſight a caſt of melancholy ſeemed to hang upon her countenance, but this ſoon vaniſhed, and ſhe became very courteous, chearful, and moſt converſible of the whole, or at leaſt ſeemed to wiſh to be ſo; for, unfortunately, ſhe ſpoke not a word of any language but Galla, though ſhe underſtood a little Amharic; our converſation did not fail to give great entertainment to the whole family, and for her part, ſhe laughed beyond all meaſure.

The two ſiſters had been out helping my ſervants in diſpoſing the baggage; but when they had pitched my tent, and were about to lay the mattreſs for ſleeping on, the eldeſt of theſe interrupted them, and not being able to make herſelf underſtood by the Greeks, ſhe took it up and threw it out of the tent-door, whilſt no abuſe or opprobrious names were ſpared by my ſervants; one of whom came to tell me her impudence, and that if they underſtood her, ſhe ſaid I was to ſleep with her this night, and they believed we were got into a houſe of thieves and murderers. To this I anſwered by a ſharp reproof, deſiring them to conform to every thing the family ordered them. I ſaw the fair nymph was in a violent paſſion; ſhe told her tale to the matrons with great energy, and a volubility of tongue paſt imagination, and they all laughed. Faſil's wife called me to ſit by her, and began to inſtruct me, drolly enough, as they do children, but of what ſhe ſaid I had not the ſmalleſt gueſs. I endeavoured always to repeat her laſt words, and this occaſioned another vehement laugh, in which I joined as heartily as any, to keep up the joke, for the benefit of the company, as long as poſſible.

Immediately after this Welled Amlac arrived, and brought us the diſagreeable news, that it was impoſſible to proceed to the ford of the Abay, as two of the neighbouring Shums were at variance about their reſpective diſtricts, and in a day or two would decide it by blows. The faces of all our companions fell at theſe news; but as I knew the man, it gave me little trouble, as I ſuppoſed the meaning to be, that, if we made it worth while, he would accompany us himſelf, and in that caſe we ſhould paſs without fear; at any rate, I well knew that, after the obligations I had laid him under at Gondar, he could not, conſiſtent with the received uſages of the country, if it was but for his own reputation's ſake, fail in receiving me in the very beſt manner in his power, and entertaining me to the utmoſt all the time I was in his houſe.

Satisfied that I underſtood him, he put on the moſt chearful countenance: another cow was killed, great plenty of hydromel produced, and he prepared to regale us as ſumptuouſly as poſſible, after the manner of the country. We were there, as often before, obliged to overcome our repugnance to eating raw fleſh. Shalaka Welled Amlac ſet us the example, entertained us with the ſtories of his hunting elephants, and feats in the laſt wars, moſtly roguiſh ones. The room where we were (which was indeed large, and contained himſelf, mother, wife, ſiſters, his horſes, mules, and ſervants, night and day) was all hung round with the trunks of theſe elephants, which he had brought from the neighbouring Kolla, near Gueſgué, and killed with his own hands, for he was one of the boldeſt and beſt horſemen in Abyſſinia, and perfectly maſter of his arms.

This Polyphemus's feaſt being finiſhed, the horn of hydromel went briſkly about. Welled Amlac's eldeſt ſiſter, whoſe name was Melectanea, took a particular charge of me, and I began to find the neceſſity of retiring and going to bed while I was able. Here the former ſtory came over again; the invariable cuſtom of all Maitſha and the country of the Galla, of eſtabliſhing a relationſhip by ſleeping with a near of kin, was enlarged upon; and, as the young lady herſelf was preſent, and preſented every horn of drink during this polite diſpute concerning her perſon, I do not know whether it will not be

thought

thought a greater breach of delicacy to have refuſed than to have complied :—

> But what ſucceſs Vaneſſa met
> Is to the world a ſecret yet ;
> Can never to mankind be told,
> Nor ſhall the conſcious muſe unfold.

Fye upon the conſcious muſe, ſays lord Orrery; and fye, too, ſay I:—a man of honour and gallantry ſhould not permit himſelf ſuch a hint as this, though the Red Sea was between him and his miſtreſs.

It was impoſſible to ſleep ; the whole night was one continued ſtorm of thunder, rain, and lightning ; the morning was clearer, and my people very urgent to go away ; but I had ſtill to ſettle with Zor Woldo, who had been kept by his miſtreſs, Faſil's wife, notwithſtanding his maſter's orders, till he had told her the whole circumſtances of our expedition, and made her laugh heartily at the oddity of our ſentiments and cuſtoms. This ſhe repaid to him by plentiful horns of mead and bouza, as alſo large collops of raw meat, which made him a very eloquent hiſtorian ; whether or no he was a faithful one, I cannot poſſibly judge.

After having ſettled with him to his perfect ſatisfaction, and cancelled entirely the memory of ſome diſagreeable things paſſed, he conſigned us very ſolemnly to Ayto Aylo's ſervant, in preſence of Welled Amlac, and had taken his leave, when a very fine white cow was brought to the door of the tent from Faſil's wife, who inſiſted, as a friend of her huſband, that I would ſtay that day for her ſake ; and I ſhould either learn her my language, or ſhe would teach me Galla. The party was accepted as ſoon as offered; the morning was freſh and cool, nor had laſt night's libation any way diſordered my ſtomach. Strates himſelf, though afraid of Welled Amlac, and exceedingly exaſperated at the impudent behaviour, as he called it, of Melectanea, was, however, a little pacified at the approach of the white cow. Brother, ſays he to Michael, we have nothing to do with people's manners as long as they are civil to us: as to this houſe, there is no doubt but the men are robbers and murderers, and their women wh—es; but if they uſe us well while we are now here, and we are ſo lucky as to get to Gondar alive, let the devil take me if ever I ſeek again to be at Welled Abea Abbo. It was agreed to relax that day, and dedicate it to herborizing, as alſo to the ſatisfying the curioſity of our female friends, by anſwering all their queſtions; and thus the forenoon paſſed as agreeable as poſſible.

Welled Amlac, a great hunter, had gone with me early to a neighbouring thicket on horſeback, armed with lances in ſearch of veniſon, though we certainly did not want proviſions. We in a few minutes raiſed two bohur, a large animal of the deer kind, and each purſued his beaſt; mine had not run 400 yards before I overtook him, and pierced him with my pike; and the ſame would have happened probably to the other, had not Welled Amlac's horſe put his fore-feet into a fox's hole, which threw him and his rider headlong to the ground; he was not, however, hurt, but roſe very gravely, and deſired me to return; it being a rule among theſe people, never to perſiſt when any thing unfortunate falls out in the beginning of a day.

Our company was now increaſed by our former landlord at Goutto, where we were obliged to Woldo's ſtratagem for diſcovering the cow that was hid. We ſat down chearfully to dinner. Welled Amlac's fall had not ſpoiled his appetite; I think he ate equal to four ordinary men. I, for the moſt part, ate the veniſon, which was made into an excellent diſh, only too much ſtuffed with all kind of ſpices. Faſil's wife alone ſeemed to have a very poor appetite, notwithſtanding her violent fits of laughter, and outward appearance of chearfulneſs. A melancholy gloom returned upon her beautiful face, that ſeemed to indicate a mind not at eaſe. She was of a noble family of Galla, which had conquered and ſettled in the low country of Narea. I wondered that Faſil her huſband had not carried her to Gondar. She ſaid her huſband had twenty other wives beſides her, but took none of them to Gondar; which was a place of war, where it was the cuſtom to marry the wives of their enemies that they had forced to fly, Faſil will be married therefore to Michael's wife, Ozoro Eſther. I could not help being ſtartled at this declaration, remembering that I was here loſing my time, and forgetting my word of returning as ſoon as poſſible; but we had, for many months, lived in ſuch conſtant alarms, that it was abſolutely as needful to ſeize the moment in which we could repoſe our mind, as to give reſt to the body.

In the afternoon we diſtributed our preſents among the ladies. Faſil's wife was not forgot; and the beautiful Melectanea was covered with beads, handkerchiefs, and ribbands of all colours. Faſil's wife, on my firſt requeſt, gave me a lock of her fine hair from the root, which has ever ſince, and at this day does ſuſpend a plummet of an ounce and half at the index of my three-feet quadrant.

The next morning, the 13th of November, having ſettled our account with our hoſt, we ſet out from the hoſpitable houſe of Shalaka Welled Amlac, after having engaged, by promiſes to the ladies, that we ſhould pay them ſoon another viſit. Our landlord accompanied us in perſon to the ford, and by this, and his readineſs to ſhew us what he thought worthy of our curioſity, and by his care in aſcertaining for us the diſtances and ſituations of places, he gave us a certain proof he was well contented, and therefore that we had nothing to fear.

We had both nights heard the noiſe of cataracts, and we thought it might be of the Nile, as we were in fact but five miles from the ſecond ſmall cataract at Kerr, which lay W. S. W. of us. We were informed, however, in the morning, that it was the ſound of falls in the river Jemma, near whoſe banks this houſe is ſituated. We ſet out at eight o'clock, the hills of Arooſſi bearing north; and at half paſt eight we came to the ford of the Jemma, which is ſtrong, rugged, and uneven.

The Jemma here comes from the eaſt; its banks are moſt beautifully ſhaded with acacia and other trees, growing as on the weſt of the Nile, that is, the trunks or ſtems of the trees at a diſtance, but the tops touching each other, and ſpreading broad. Though growing to no height, theſe woods are full of game of different kinds, moſtly unknown in Europe. The bohur is here in great numbers; alſo the Buffalo, though not ſo frequent. Whoever ſees Richmond hill has an idea of the banks of the Jemma, and the country eaſt of it, with all that addition that an eaſtern and happier climate can give it; for the rains had now ceaſed, and every hill was in flower; the ſun indeed was hot, but a conſtant and freſh breeze prevented its being felt near the river. The heat in this country ceaſes, in the warmeſt day, the moment we paſs from the ſun to the ſhade: we have none of theſe hot winds or violent reflections which we had ſuffered in Egypt, Syria, and Arabia, and both the coaſts of the Red Sea.

THERE are two cataracts lower than this ford of the Jemma, the firſt about 300 yards below the ford, and another larger, ſomething about half a mile; it is not, however, more than ſeven or eight feet high, perhaps about ninety feet broad, and the ſheet of water is not entire, but is interrupted in many places. It falls, however, into a magnificent baſon above 400 yards ſquare, and very deep, in which are large fiſh in great plenty, but no crocodiles; nor indeed are there any ſeen, as I have heard above the third cataract, nor conſiderably below, when, after having made the tour of Gojam, it again turns northward towards its ſources. The Gomari, however, often comes to the mouth of the Jemma, eſpecially when the firſt rains fall; the crocodile ſeems to require a warmer climate.

AFTER having ſatisfied our curioſity as to the Jemma, I began to reproach thoſe that were with me about the panic which they felt the night before; theſe were, a Greek of Gondar, Strates, and three others, my ſervants, whom I brought from Cairo. "You ſee, ſaid I, what danger there is; Welled Amlac is with us upon a mule, without a lance or ſhield, and only two naked ſervants with him; did not I tell you what was the meaning of the news?" Though this was ſpoken in a language of which it was impoſſible Amlac could know a ſyllable, yet he preſently apprehended in part what I would ſay. "I ſee, ſays he, you believe what I told you laſt night to be falſe, and invented only to get from you a preſent: but you ſhall ſee; and if this day we do not meet Welled Aragawi and his ſoldiers, you are then in the right; it is as you imagine."—"You do me wrong, ſaid I, and have not underſtood me, for how ſhould you. Thoſe white people believe too well all you told them, and are only apprehenſive of your not being able to defend us, being without arms and followers. All I ſaid was, that where you were, armed or unarmed, there was no danger."—"True, ſays he, you are now in Maitſha, and not in my country, which is Goutto; you are now in the worſt country in all Abyſſinia, where the brother kills his brother for a loaf of bread, of which he has no need: you are in a country of Pagans, or dogs, Galla, and worſe than Galla; if ever you meet an *old man* here, he is a ſtranger; all that are natives die by the lance young; and yet, though theſe two chieftains I mentioned fight to-day, unarmed as I am, (as you well ſaid) you are in no danger while I am with you. Theſe people of Maitſha, ſhut up between the Jemma, the Nile, and the lake, have no where but from the Agows to get what they want; they come to the ſame market with us here in Goutto; the fords of the Jemma, they know, are in my hands; and did they offer an injury to a friend of mine, were it but to whiſtle as he paſſed them, they know I am not gentle; though not a Galla, they are ſenſible, one day or other, I ſhould call them to account, though it were in the bed-chamber of their maſter Faſil."

"YOUR maſter, Welled Amlac, with your leave, ſaid I." "Yes, mine too, ſaid he, by force, but he never ſhall be my maſter by inclination, after murdering Kaſmati Eſhté. He calls me his brother, and believes me his friend. You ſaw one of his wives, whom he leaves at my houſe, laſt night, but I hope ſtill to ſee him and his Galla ſlaughtered as the cow in my houſe was yeſterday." "I am ſurpriſed, ſaid I, your houſe was ſpared, and that Ras Michael did not burn it in either of his paſſages through Maitſha."—"In 1769, replied he, I was not with Faſil at Fagitta, and the Ras paſſed the Nile above this far beyond the Kelti; after which I returned with him to Gondar. In Ginbot *, Faſil informed us that Amhara and Begemder were come over to him. When then all Maitſha joined Faſil, I went with my people to meet Michael at Derdera, as I knew he muſt paſs the Nile here oppoſite to Abbo, and Begemder and Amhara would then be behind him, or elſe try to croſs at Delakus, which was then ſwollen with rain, and unfordable: but apprehenſive leſt, marching ſtill higher up along the Nile to find a ford, he might burn my houſe in his way, I myſelf joined him the night before he knew of Powuſſen's revolt, and he had it then in contemplation to burn Samſeen. The next morning was that of his retreat, and he choſe me to accompany him acroſs the Nile, ſtill conſidering me as his friend, and therefore, perhaps, he would have done no harm to my houſe."—"So it was you, ſaid I, that led us that day into that curſed clay-hole, which you call a ford, where ſo many people and beaſts were maimed and loſt?"—He replied, "It was Faſil's ſpies that firſt perſuaded

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* The 1ſt of Ginbot is the 26th of our April.

ed him to paſs there, or at Kerr. I kept him to the place where you paſſed; you would have all periſhed at Kerr. This, to be ſure, was not a good ford, nor paſſable at all except in ſummer, unleſs by ſwimming; but ſo many men croſſing had made it ſtill worſe; beſides, do you remember what a ſtorm it was?—what a night of rain! O Lady Mariam, always a virgin, ſaid I, while they ſtruggled in the mud and clay. O holy Abba Guebra Menfus Kedus, who never ate or drank from his mother's womb till his death, will you not open the earth, that all this accurſed multitude may deſcend alive into hell, like Dathan and Abiram?"—A kind and charitable prayer!—"I thank you for it, Welled Amlac, ſaid I; firſt, for carrying us to that charitable ford, where, with one of the ſtrongeſt and ableſt horſes in the world, I had nearly periſhed:—and, ſecondly, for your pious wiſh, to diſpoſe of us out of the regions of rain and cold into ſo warm quarters in company with Dathan and Abiram!"

"I DID not know you was there, ſays he; I heard you had ſtaid at Gondar in order to bring up the black horſe. I ſaw a white perſon* with the Ras, indeed, who had a good hanjar and gun, but his mule was weak, and he himſelf ſeemed ſick. As I returned I could have carried him off in the night, but I ſaid, perhaps it is the brother of Yagoube, my friend and phyſician; he is white like him, and for your ſake I left him. I was much with you white people in the time of Kaſmati Eſhté."—"And pray, ſaid I, what did you after we paſſed the Abay?"—"After I ſaw that devil Ras Michael over, ſaid Welled Amlac, I returned under pretence of aſſiſting

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[*] This was Franciſco, who was ſick.

aſſiſting Keſla Yaſous there, and, being joined by all my people, we fell upon the ſtragglers wherever we found them. You know what a day of rain it was; we took 17 guns, 12 horſes, and about 200 mules and aſſes laden, and ſo returned home, leaving the reſt to Faſil, who, if he had been a man, ſhould have cut you all to pieces the day after."—"And what did you, ſaid I, with theſe ſtragglers whom you met and robbed; did you kill them?"—"We always kill them, anſwered Amlac; we ſpare none; we never do a man an injury, and leave him alive to revenge it upon us after; but it was really the ſame; they were all ſick and weak, and the hyæna would have finiſhed them in the morning, ſo it was juſt ſaving them ſo much ſuffering to kill them outright the night before; and I aſſure you, Yagoube, whatever you may think, I did not do it out of malice."—From this converſation one may ſufficiently gueſs what ſort of a man Welled Amlac was, and what were his ideas of mercy.

We paſſed the church of Kedus Michael at half after nine, on the road to our right. At nine and three quarters our courſe was N. by W. and, at a quarter after ten, we paſſed the Coga, a large river. At three quarters paſt ten our courſe was north. We paſſed the church of Abbo a quarter of a mile on our right. The country, after we had croſſed the Jemma, was much leſs beautiful than before. At twelve our courſe was N. by W. and at half paſt twelve the church of Mariam Net, 200 yards to the left; and here we forded the ſmall river Amlac-Ohha. Every ſtep of this ground put us in mind of our diſaſtrous campaign in May; and we were now paſſing directly in the tract of the ever-memorable retreat of Keſla Yaſous and the rear of the army. At a quarter after one we halted at a ſmall village of low houſes, as it were in bent graſs, where, for the firſt time, we ſaw flocks of goats lying on the tops of the houſes for fear of wild beaſts.

"You ſhall ſee, ſays Welled Amlac, whether I am telling truth or not; this is the houſe of Welled Aragawi; if he is here at home, then I have deceived you." We ſaw a number of women laden with jars of bouza and hydromel, and aſked where they were going. They ſaid to their maſter at Delakus, who waited there to prevent Welleta Michael of Degwaſſa from paſſing the river. Our Greeks on this began to relapſe into their panic, and to wiſh we were again at Welled Abea Abbo. At three quarters paſt one we continued our journey to the north, and paſſed a river, called Amlac-Ohha, larger than the former: it comes from the eaſt, and, half a mile further, receives the other ſtream already mentioned. The ſun was now burning hot. At three o'clock we halted a quarter of an hour; and, beginning to deſcend gently, an hour after this we came to the banks of the Abay. Here we ſaw the two combatants, Welleta Michael and Welled Aragawi, exactly oppoſite to each other, the firſt on the weſt the other on the eaſt ſide; they had ſettled all their differences, and each had killed ſeveral kine for themſelves and friends, which was all the blood ſhed that day.

The Nile is here a conſiderable river; its breadth at this time full three quarters of an Engliſh mile; the current is very gentle; where deep you ſcarce can perceive it flow; it comes from W. by S. and W. S. W. and at the ford runs eaſt and weſt. The banks on the eaſt ſide were very high and ſteep; and on the weſt, at the firſt entrance, the bottom

tom is ſoft and bad, the water four feet and a half deep, but above another foot, which we ſink in clay. I cried to Welled Amlac, while he was leading my mule acroſs, that he ſhould not pray to his ſaint that never eats, as at the paſſage of the Jemma in May. He only anſwered lowly to me, Do you think theſe thieves would have let you paſs if I was not with you? My anſwer was, Welleta Michael would not have ſeen me wronged; I ſaved his life, he and every body knows it.

We gained with difficulty the middle of the river, where the bottom was firm, and there we reſted a little. Whilſt we were wading near the other ſide, we found foul ground, but the water was ſhallow, and the banks low and eaſy to aſcend. The river ſide, as far as we could ſee, is bare and deſtitute of wood of any kind, only bordered with thiſtles and high graſs, and the water tinged deep with red earth, of which its banks are compoſed. This paſſage is called Delakus, and is paſſable from the end of October to the middle of May. Immediately on the top of the hill aſcending from the river is the ſmall town of Delakus, which gives this ford its name; it extends from N. E. to N. N. E. and is more conſiderable in appearance than is the generality of theſe ſmall towns or villages in Abyſſinia, becauſe inhabited by Mahometans only, a trading, frugal, intelligent, and induſtrious people.

Our conductor, Welled Amlac, again put us in mind of the ſervice he had rendered us, and we were not unmindful of him. He had been received with very great reſpect by the eaſtern body of combatants, and it is incredible with what expedition he ſwallowed near a pound of raw fleſh cut from the buttocks of the animal yet alive. After ſome horns of hydromel, he had paſſed to the other ſide, where he was received with ſtill more affection, if poſſible, by Welleta Michael, and there he began again to eat the raw meat with an appetite as keen as if he had faſted for whole days; he then conſigned us to Ayto Welleta Michael, his friend and mine, who furniſhed us with a ſervant to conduct us on our way, while he himſelf remained that night at the ford among the combatants. He adviſed us to advance as far as poſſible, for all that country was deſtroyed by a malignant fever which laid all waſte beyond Delakus.

We left the ford at a quarter paſt five in the evening, and, purſuing our journey north, we paſſed the ſmall town of Delakus, continuing along the hill among little ſpots of bruſhwood and ſmall fields of corn intermixed. At half paſt ſix paſſed the river Avola. At half paſt ſeven croſſed another ſwift-running ſtream, clear and ſhallow, but full of ſlippery ſtones. At three quarters after ſeven we alighted at Googue, a conſiderable village, and, as it was now night, we could go no farther; we had already ſeveral times miſtaken our way, and loſt each other in the dark, being often alſo mired in a ſmall plain before we paſſed the laſt river; but our guide had heard the orders of his maſter, and puſhed on briſkly.

We found the people of Googue the moſt ſavage and unhoſpitable we had yet met with. Upon no account would they ſuffer us to enter their houſes, and we were obliged to remain without, the greateſt part of the night. At laſt they carried us to a houſe of good appearance, but refuſed abſolutely to give us meat for ourſelves or horſes; and, as we had not force, we were obliged to be content. It had rained violently in the evening, and we were all wet. We contented ourſelves with lighting a large fire in the middle of the houſe, which we kept burning all night, as well for guard, as for drying ourſelves, though we little knew at the time that it was probably the only means of ſaving our lives; for in the morning we found the whole village ſick of the fever, and two families had died out of the houſe where theſe people had put us: for my own part, upon hearing this I was more affrighted than for Welled Aragawi and all his robbers. Though weary and wet, I had ſlept on the ground near the fire ſix whole hours; and, tho' really well, I could not during the day perſuade myſelf there was not ſome ſymptom of fever upon me. My firſt precaution was to infuſe a doſe of bark into a glaſs of aquavitæ, a large horn of which we had with us; we then burnt frankincenſe and myrrh in abundance, and fumigated ourſelves, as practiſed at Maſuah and in Arabia. Early in the morning we repeated our doſe of bark and fumigation. Whether the bark prevented the diſeaſe or not, the aquavitæ certainly ſtrengthened the ſpirits, and was a medicine to the imagination.

The people, who ſaw the eagerneſs and confidence with which we ſwallowed this medicine, flocked about us demanding aſſiſtance. I confeſs I was ſo exaſperated with their treatment of us, and eſpecially that of lodging us in the infected houſe, that I conſtantly refuſed them their requeſt, leaving them a prey to their diſtemper, to teach them another time more hoſpitality to ſtrangers.

This fever prevailed in Abyſſinia in all low grounds and plains, in the neighbourhood of all rivers which run in valleys; it is really a malignant tertian, which, however, has ſo many forms and modes of intermiſſion that it is impoſſible for one not of the Faculty to deſcribe it. It is not in all places equally dangerous, but on the banks and neighbourhood of the Tacazzé it is particularly fatal. The valley where that river runs is very low and ſultry, being full of large trees. In Kuara, too, it is very mortal; in Beleſſen and Dembea leſs ſo; in Walkayt it is dangerous; but not ſo much in Tzegadè, Kolla, Woggora, and Waldubba. It does not prevail in high grounds or mountains, or in places much expoſed to the air. This fever is called Nedad, or burning; it begins always with a ſhivering and headach, a heavy eye, and inclination to vomit; a violent heat follows, which leaves little intermiſſion, and ends generally in death the third or fifth day. In the laſt ſtage of the diſtemper the belly ſwells to an enormous ſize, or ſometimes immediately after death, and the body within an inſtant ſmells moſt inſupportably; to prevent which they bury the corpſe immediately after the breath is out, and often within the hour. The face has a remarkable yellow appearance, with a blackiſh caſt, as in the laſt ſtage of a dropſy or the atrophy. This fever begins immediately with the ſun-ſhine, after the firſt rains, that is, while there are intervals of rain and ſun-ſhine: it ceaſes upon the earth being thoroughly ſoaked in July and Auguſt, and begins again in September; but now, at the beginning of November, it finally ceaſes everywhere.

The country about Googue is both fertile and pleaſant, all laid out in wheat, and the grain good. They were now in the midſt of their harveſt, but there were ſome places, to which the water could be conducted, where the corn was juſt appearing out of the ground. From Googue we have an extenſive view of the lake Tzana, whilſt the mountains of Begemder and Karoota, that is, all the ridge along Foggora, appear diſtinctly enough, but they are ſunk low, and near the horizon.

On the 14th, at three quarters paſt ſeven in the morning, we left the inhoſpitable village Googue; our road lay N. by W. up a ſmall hill. At half paſt eight we croſſed the village of Azzadari, in which runs a ſmall river, then almoſt ſtagnant, of the ſame name. At three quarters after eight, the church of Turcon Abbo, being a quarter of a mile to our right. At three quarters after nine we paſſed the river Avolai, coming from N. W. and which, with all the other ſtreams above mentioned, fall into the lake: from this begins Degwaſſa. At half paſt ten we reſted half an hour. At eleven continued our journey N. by W. and, at half after eleven, entered again into the great road of Buré, by Kelti. All the country from Googue is bare, unpleaſant, unwholeſome, and ill-watered. Thoſe few ſtreams it has are now ſtanding in pools, and are probably ſtagnant in January and February. The people, too, are more miſerable than in any other part of Maitſha and Goutto.

As we are now leaving Maitſha, it will be the place to ſay ſomething concerning it in particular. Maitſha is either proper, or what is called ſo by extenſion. Maitſha Proper is bounded on the weſt by the Nile, on the ſouth by the river Jemma, dividing it from Goutto; and, on the other ſide of Amid Amid, by the province of Damot; on the ſouth by Gojam; on the eaſt and north by the Abay or Nile, and the lake: this is Maitſha proper; but by extenſion it comprehends a large tract on the weſt ſide of the Nile, which begins by Sankraber on the north, and is bounded by the Agows on the weſt, comprehending Atcheffer and Arooſſi to the banks of the Nile. This is the Maitſha of the books, but is not properly ſo.

Maitsha is governed by ninety-nine Shums, and is an appendage of the office of Betwudet, to whom it pays two thouſand ounces of gold. The people are originally of thoſe Galla weſt of the Abay. Yaſous the Great, when at war with that people, who, in many preceding reigns, had laid waſte the provinces of Gojam and Damot, and eſpecially Agow, when he paſſed the Abay found theſe people at variance among themſelves; and the king, who was everywhere victorious, being joined by the weakeſt, advanced to Narea, and, on his return, tranſplanted theſe Galla into Maitſha, placing part of them along the Nile to guard the paſſes. His ſucceſſors at different times followed his example; part they ſettled in Maitſha, and part along the banks of the Nile in Damot and Gojam, where being converted to Chriſtianity, at leaſt to ſuch Chriſtianity as is profeſſed in Abyſſinia, they have increaſed exceedingly, and amounted, at leaſt before the war in 1768, to 15,000 men, of whom about 4000 are horſemen.

The capital of Maitſha is Ibaba. There is here a houſe or ſmall caſtle belonging to the king. The town is one of the largeſt in Abyſſinia, little inferior to Gondar in ſize or riches, and has a market every day; this is governed by an officer called Ibaba Azage, whoſe employment is worth 600 ounces of gold, and is generally conferred upon the principal perſon of Maitſha, to keep him firm in his allegiance, as there is a very conſiderable territory depends upon this office. The country round Ibaba is the moſt pleaſant and fertile, not of Maitſha only, but of all Abyſſinia, eſpecially that part called Kollela, between Ibaba and Gojam, where the principal Ozoros have all houſes and poſſeſſions, called Goult or Fiefs, which they have received from their reſpective anceſtors when kings.

Though Maitſha be peculiarly the appendage of Betwudet, and governed by him, yet it has a particular political government of its own. The ninety-nine Shums, who are each a diſtinct family of Galla, chuſe a king, like the Pagan Galla, every ſeventh year, with all the ceremonies anciently obſerved while they were Pagans; and theſe governors have much more influence over them than the King or Betwudet; ſo have they (in my time at leaſt) been in a conſtant rebellion, and that has much leſſened their numbers, which will not now amount to above 10,000 men, Ras Michael having every where deſtroyed their houſes, and carried into ſlavery their wives and children, who have been ſold to the Mahometan merchants, and tranſported to Maſuah, and from thence to Arabia.

At twelve o'clock, Gueſgüe was to the right, three or four, perhaps more miles; and the very rugged mountain Caſercla, broken and full of precipices, on our right, at about 12 miles diſtance; they riſe from Kolla. Gueſgüé, which, though the language and race be Agow, is not comprehended in the government of that country, but generally goes with Kuara. At a quarter paſt one we arrived at the houſe of Ayto Welleta Michael, at Degwaſſa, after entering into a country ſomething more pleaſant and cultivated than the former. The village of Degwaſſa is but ſmall; it had alſo been burnt in the late war; it is pleaſantly ſituated on a hill ſouth of the lake, about 3 miles diſtance, and is ſurrounded with large wanzey-trees; we were but ill-received at this village, notwithſtanding the promiſes of the maſter of it at the paſſage of the Abay, and we found theſe people ſcarcely more hoſpitable than at Googue. This village is a little out of the road, to the right. We had travelled this day five hours and a half, or little more than ten miles.

On the 15th of November, from Degwaſſa we entered Gonzala, immediately bordering upon it: heavy rain prevented our ſetting out till noon. Gonzala is full of villages, and belongs to the queen-mother. At a quarter after one we paſſed a large marſh, in the midſt of which runs a ſmall river which here falls into the lake. We reſted here half an hour; and, at three quarters paſt one, we entered the great road which we had paſſed to the left in going to Degwaſſa. At two o'clock we came ſtill to a diſtincter view of the lake, as alſo where the river enters and goes out; it appears here to enter at S. W. and go out at N. E. and is diſtant about eight or nine miles. At three quarters paſt two, we arrived at Dingleber, having this day travelled only two hours and a half, or five miles.

On the 16th we left Dingleber at ſeven o'clock in the morning; it was very hot; and, a little before we came to Meſcalaxos, in a ſtripe of land, or peninſula, which runs out nto the lake, we halted a ſhort time under the ſhade of ſome acacia-trees. Here we ſaw plenty of water-fowl, and ſeveral gomaris. A ſmall river croſſes the road here, and falls into the lake: and, at one o'clock in the afternoon, we continued our journey, and overtook a troop of Agows, who were going to Gondar, laden with honey, butter, and untanned hides. They had with them alſo about 800 head of cattle. Theſe people accuſtomed to the road (though heavily laden) go long journies: they had at this time 50 miles to make by nine o'clock in the morning of the 18th, and it was now the 16th, paſt one o'clock.

A Shower overtook us ſoon after paſſing Meſcalaxos, and forced us to take refuge in ſome ſmall huts near the lake, called Goja, where we remained. The inhabitants of this and the neighbouring villages ſpeak Falaſha, the language anciently of all Dembea, which, as has been already obſerved, in moſt of the plain country, has now given place to Amharic. Here we ſaw two gomari come out of the lake and enter the corn, but ſpeedily, upon the dogs of the villages attacking them, they ran and plunged into the water; we could not have a diſtinct view of them, nor time enough to deſign them, but they were very different from any draught we had ever ſeen of them. The head ſeemed to me to reſemble that of a hog more than of a horſe. We had this day travelled ſix hours and a half, or about thirteen miles.

On the 17th, at a quarter paſt ſeven, we left Goja. At one o'clock we halted at Sar Ohha, after a journey of five hours and a half, or about eleven miles; and on the 18th, at half paſt ſix, left Sar Ohha. At three quarters paſt ſeven we paſſed the river Talti, and at half paſt eleven halted at Abba Abram, near the church, under a large ſaſſa-tree. At one, continued our journey, and at a quarter paſt two arrived at Kemona.

On the 19th of November, at ſeven in the morning, we left Kemona, and going conſtantly without ſtopping by Chergué and Azazo, I ſent my ſervants and baggage on to Abba Samuel at Gondar, where they arrived at one o'clock afternoon, and finiſhed our long-projected expedition, or journey, to the fountains of the Nile, having, in our return home, made as it were the chord of the arch of our former journey, or about ninety-three miles, with which we found our points, as ſettled by obſervation, did very nearly agree.

Two things chiefly occupied my mind, and prevented me from accompanying my ſervants and baggage into Gondar. The firſt was my deſire of inſtantly knowing the ſtate of Ozoro Eſther's health: the ſecond was, to avoid Faſil, till I knew a little more about Ras Michael and the king. Taking one ſervant along with me, I left my people at Azazo, and turning to the left, up a very craggy, ſteep mountain, I made the utmoſt diligence I could till I arrived at the gate of Koſcam, near two o'clock, without having met any one from Faſil, who was encamped oppoſite to Gondar, on the Kahha, on the ſide of the hill, ſo that I had paſſed obliquely behind him. He had, however, ſeen or heard of the arrival of my ſervants at Gondar, and had ſent for me to wait upon him in his camp; and, when he was informed I had gone forward to Koſcam, it was ſaid he had uttered ſome words of diſcontent.

I WENT ſtraight to the Iteghè's apartment; but was not admitted, as ſhe was at her devotions. In croſſing one of the courts, however, I met a ſlave of Ozoro Eſther, who, inſtead of anſwering the queſtion I put to her, gave a loud ſhriek, and went to inform her miſtreſs. I found that princeſs greatly recovered, as her anxiety about Faſil had ceaſed. She had admitted him to an audience, and he had communicated to her the engagement he was under to her huſband, as alſo the conduct he intended to purſue in order to keep Guſho and Powuſſen from taking any effectual meaſures which might fruſtrate, or at leaſt delay, the reſtoration of the king and arrival of Ras Michael.

CHAP. II.

Faſil's inſidious Behaviour—Arrival at Gondar—King paſſes the Taccazzé—Iteghé and Socinios fly from Gondar.

I SHALL now reſume the hiſtory of Abyſſinia itſelf, ſo far as I was concerned in it, or had an opportunity of knowing, and this I ſhall follow as cloſely as poſſible, till I begin my return home through thoſe dreary and hitherto-unknown deſerts of Sennaar, though not the moſt entertaining, yet by far the moſt dangerous and moſt difficult part of the voyage.

It was about the 20th of October that Woodage Aſahel came with a ſtrong body of horſe into the neighbourhood of Gondar, and cut off all communication between the capital and thoſe provinces to the ſouthward of it. This occaſioned a temporary famine, as his troops plundered all thoſe they met on the road carrying proviſions to the market. At firſt he refuſed to tell what his real errand was;

but, a few days after, having paſſed the low country of Dembea, he took poſt at Dingleber, on the road to Maitſha and the country of the Agows, and then he declared his only intention in coming was to join Faſil, then marching to Gondar at the head of a large army; nor was the cauſe of that great army, nor the reaſon of Faſil's coming, ſo ſufficiently known as to free any party entirely from their apprehenſions.

Sanuda, who filled the office of Ras, and the reſt of that party, endeavoured to determine Aſahel to enter Gondar, and pay his homage to Socinios, now king; not doubting but his example would have the effect of making others do the like, and that ſo by degrees they might collect troops enough to make Michael reſpect them, ſo far at leaſt as to defer for a ſeaſon his march from Tigré. They prevailed, indeed, ſo far as to engage Aſahel to enter Gondar on the 28th of October, the day that we left it; ſo, by a few hours, and his taking a low road that he might plunder the villages in Dembea, we miſſed a meeting of the moſt dangerous and moſt diſagreeable kind. After having made his uſual parade, and paſſed his cavalry in review before Socinios, he had his public audience, where he ſaid he came charged by Faſil to declare that he was ready to ſet out for Gondar, and bring with him that part of the revenue due to the king from the provinces he commanded, provided he had a man of ſufficient truſt to leave in his ſtead at home; that therefore he prayed the king to appoint him Woodage Aſahel to command in the provinces of Damot, Maitſha, and Agow, in his abſence.

After the many promiſes and engagements Faſil had made and broken, without ever aſſigning the ſmalleſt reaſon, it may be doubted whether Socinios believed this fair tale implicitly; but his preſent intention being to gain Woodage, it little ſignified whether it was ſtrictly true or not; he therefore received it as true. Faſil's requeſt was granted to the full; and this robber, twenty times a rebel, bred up in woods and deſerts, in exerciſe of every crime, was appointed to a command the third in the kingdom for rank, power, and riches; and, what was never before ſeen, the king went out of his palace to Deppabye, the public market-place, to ſee the circle of gold, called the Ras Werk, put upon his head; this, with the white and blue mantle, inveſts him with the dignity of Kaſmati, or lieutenant-general of the king, in the province given him.

A low man, ſuch as Aſahel was, could not reſiſt the careſſes of his ſovereign; he was entirely gained; and, in return, made privately to Socinios, and a few confidents, a communication of all he knew, which their natural imprudence, and private previous engagements, afterwards made public. The ſubſtance of this confidence was, that peace had been made and ſworn to, in the moſt ſolemn manner, both by Michael and Faſil; that they were to reſtore the king, Tecla Haimanout; that they were, by their joint means, to effect, if poſſible, the ruin of Guſho and Powuſſen, governors of Begemder and Amhara; Faſil was to enjoy the poſt of Ras and Betwudet, and to diſpoſe of the government of Begemder and Amhara to his friends; Ras Michael was to content himſelf with the province of Tigré, as he then enjoyed it, and advance no further than the river Tacazzé, where he was to deliver the king to Faſil, and return to his

province.

province. Sanuda was, in the mean time, to appear as Ras by the connivance of Faſil and Michael; and, if he ſaw the people of the Iteghé's party reſolved upon electing a king, he was to take care to chooſe ſuch a one as would ſoon prove himſelf incapable of reigning, but fill the vacancy in the mean time, and prevent the election from falling upon a worthier candidate from the mountain of Wechné. Faſil, on his part, undertook by promiſes and propoſals, and occaſionally by the approach of his army, to frighten and confuſe the Iteghé, and prevent a good underſtanding taking place between her, Guſho, and Powuſſen. The laſt article of this treaty was, that no more ſhould be ſaid of Joas the late king's murder, but all that tranſaction was to be buried in eternal oblivion. This peace, Aſahel had ſaid, was made by the mediation of Welleta Selaſſé, nephew of Ras Michael, whom we have often mentioned as having been taken priſoner by Faſil at the battle of Limjour.

This diſcovery, dangerous as it might have been in other times and circumſtances, from the weakneſs of the preſent government, had no conſequences hurtful to any concerned in it. Sanuda, who was not preſent when Aſahel revealed the ſecret, affected to laugh at it as an improbable fiction; and though this whole ſcheme of treachery was confirmed part by part, yet it was ſo deeply laid, and ſo well ſupported, that, even when diſcovered, it could not be prevented, till, ſtep by ſtep, it was carried into execution.

Fasil was encamped at Bamba, as we have already mentioned; he had diſcharged all thoſe ſavage Galla that he had brought from the other ſide of the Nile.

As ſoon as he had heard in how favourable a manner Woodage Aſahel had been received, he decamped, taking with him 400 horſe and 600 foot, all choſen men, from Maitſha and Damot, and with theſe he advanced, by forced marches, to Gondar, where he arrived the 2d of November, to the ſurpriſe of the whole town and court, for he had already ſo often promiſed, and ſo often broken his word, that nobody pretended to gueſs more about him till they actually ſaw him arrived. That ſame evening he waited on the queen, where he made a ſhort viſit; he paid a ſtill ſhorter to the king, and no buſineſs paſſed at either of theſe meetings.

The king, Socinios, was now more than ever confirmed in the belief of Aſahel's information, becauſe, notwithſtanding that Faſil knew perfectly his neceſſities, and that for ſeven years he had not paid a farthing to the revenue, he ſtill had not brought either payment, or preſent of any ſort; and, inſtead of coming with a large army to give battle to Ras Michael, he arrived as in peace with ſcarce a body guard; and, what ſeemed to put the matter beyond all doubt, the very night of his arrival, upon coming from his audience, he ſet Welleta Selaſſé at liberty, and ſent him to Tigré to his uncle Ras Michael, loaded with many preſents, and with every mark of reſpect. There were, however, about Socinios ſome people of wiſdom enough to counſel him to take no notice of this behaviour of Faſil, which ſeemed to ſavour ſtrongly of defiance; and he was wiſe enough for a ſhort time to follow their advice. As he had, by fair means, gained Woodage Aſahel, he thought he might, by purſuing the ſame conduct, ſucceed with Faſil alſo.

In the morning, therefore, of the 3d of November, without attempting further diſcuſſion, proclamation was made that Faſil was Ras and Betwudet, governor of Damot, Maitſha, and Agow, and had the diſpoſal of all places under the king throughout the empire; declaring alſo, that all appointments that had been made by the Iteghé or himſelf, in Faſil's abſence, were null and void, to be again filled up by Faſil only. Socinios, however, ſoon found that he had a different ſpirit to manage than that of Woodage Aſahel. Faſil took him at his word, accepted of the appointment, began immediately to exerciſe his power, and the very firſt day he gave the poſt of Cantiba, that is, governor of Dembea, to Ayto Engedan, nephew to the queen-mother, and ſon to Kaſmati Eſhté, whom he himſelf had depoſed, murdered, and ſucceeded in the government of Damot and Maitſha; and Selaſſé Barea, brother to Ayto Aylo, he made Palambaras. Theſe appointments juſt planted the king in the difficulty that was intended; for the places had been given to Kaſmati Sanuda, as a recompence for reſigning the poſts of Ras and Betwudet, which were now conferred upon Faſil; and Sanuda, whom Socinios believed his only friend, and the perſon that raiſed him to the throne, was now left deſtitute of all employment whatever, by an act of ſeeming ingratitude flowing from the king alone.

The next day Faſil, purſuing the ſame line of conduct, appointed Adera Tacca Georgis, a creature of his own, Fit-Auraris to the king. None of theſe preferments Socinios could be brought to comply with; ſo that when theſe noblemen came to do homage for their reſpective places, Socinios abſolutely refuſed to receive them, or diſplace Kaſmati Sanuda. This involved the king in ſtill greater difficulties,

ties, for he thereby broke his word with Faſil, who had done nothing more than Socinios gave him authority to do. On the other hand, Selaſſé Barea was brother to Ayto Aylo, the queen's greateſt counſellor and confident; equal to his brother both in wiſdom, integrity, and riches, and in the favour of the people, but much more ambitious and deſirous of governing, conſequently more dangerous when diſobliged.

Socinios, who did not believe that Sanuda was treacherouſly urging him to his ruin, continued obſtinate in rejecting Faſil's appointment, and all fell immediately into confuſion. Troops flocked in from every quarter, as upon a ſignal given. Ayto Engedan, in diſcontent, with a thouſand men ſat down near Gondar on the river Mogetch; his brother Aylo, at Emfras, about 15 miles further, with double that number; Ayto Confu, his couſin-german, with about 600 horſe, lay above Koſcam for the protection of Ozoro Eſther, his mother, and the Iteghé his grandmother—all were in arms, though upon the defenſive.

In this ſituation of things I arrived at Gondar on the 19th of November, but could not ſee the queen, who had retired into her apartment under pretence of devotion, but rather from diſguſt and melancholy, at ſeeing that every thing, however the contrary might be intended, ſeemed to conſpire to bring about the return of Ras Michael, the event in the world ſhe dreaded moſt. I found with Ozoro Eſther the Acab Saat, Abba Salama, who, as we have already obſerved, had excommunicated her uncle Kaſmati Eſhté, and afterwards contrived his murder, and had alſo had a very principal ſhare in that of Joas himſelf. It was he that Faſil ſaid had ſent to him to deſire that I might not be allowed to proceed to the head of the Nile, and that from no other reaſon but a hatred to me as a Frank. We bowed to each other as two not very great friends, and he immediately began a very dry, ill-natured, admonitory diſcourſe, addreſſed, for the greateſt part, to Ozoro Eſther, explaining to her the miſchief of ſuffering Franks to remain at liberty in the country and meddle in affairs. I interrupted him by a laugh, and by ſaying, If it is me, father, you mean by the word Frank, I have, without your advice, gone where I intended, and returned in ſafety; and as for your country, I will give you a very handſome preſent to put me ſafely out of it, in any direction you pleaſe, to-morrow—the ſooner the better.

At this inſtant Ayto Confu came into his mother's apartment, caught the laſt words which I had ſaid, and aſked of me, in a very angry tone of voice, Who is he that wiſhes you out of the country?—"I do, ſincerely and heartily, ſaid I, for one; but what you laſt heard was in conſequence of a friendly piece of advice that Abba Salama here has been giving me."—"Father, father, ſays Confu, turning to him very ſternly, do you not think the meaſure of your good deeds is yet near full? Do you not ſee this place, Kaſmati Eſhté's houſe, ſurrounded by the troops of my father Michael, and do you ſtill think yourſelf in ſafety, when you have ſo lately excommunicated both the King and Ras? Look you, ſays he, turning to his mother, what dogs the people of this country are; that Pagan there, who calls himſelf a Chriſtian, did charitably recommend it to Faſil to rob or murder Yagoube, a ſtranger offending nobody, when he got him among his Galla in Damot; this did not ſucceed.

ceed. He then perſuaded Woodage Aſahel to ſend a party of robbers from Samſeen to intercept him in Maitſha. Coque Abou Barea himſelf told me it was at that infidel's deſire that he ſent Welleta Selaſſé of Gueſgué with a party to cut him off, who miſſed him narrowly at Degwaſſa; and all this for what? I ſhall ſwear they ſhould not have found ten ounces of gold upon him, except Faſil's preſent, and that they dared not touch."—"But God, ſaid Ozoro Eſther, ſaw the integrity of his heart, and that his hands were clean; and that is not the caſe with the men in this country."—"And therefore, ſaid Confu, he made Faſil his friend and protector. Woodage Aſahel's party fell in with an officer of Welleta Yaſous, who cut them all to pieces while robbing ſome Agows." Then riſing up from the place where he was ſitting at his mother's feet, with a raiſed voice, and countenance full of fury, turning to Abba Salama, he ſaid, "And I, too, am now nobody; a boy! a child! a mockery to three ſuch Pagan infidels as you, Faſil, and Abou Barea, becauſe Ras Michael is away!"—Says the Acab Saat, with great compoſure, or without any ſeeming anger, "You are excommunicated, Confu; you are excommunicated if you ſay I am Infidel or Pagan: I am a Chriſtian prieſt."—"A prieſt of the devil, ſays Confu, in a great paſſion—wine and women, gluttony, lying, and drunkenneſs—theſe are your gods! Away! ſays he, putting his hand to his knife: by Saint Michael I ſwear, ten days ſhall not paſs before I teach both Coque Abou Barea and you your duty Come, Yagoube, come and ſee my horſes; when I have put a good man upon each of them we ſhall together hunt your enemies to Sennaar." He ſwang haſtily out of the door, and I after him, and left Abba Salama dying with fear, as Ozoro Eſther told me afterwards, ſaying only to her, as he went out, Remember I did not excommunicate him.

I LEFT Confu with his horſes and men; and, though it was now late, I went to the camp to pay my compliments to Faſil. Having no arms, I was very much moleſted both in going and coming, under various pretences; I was afterwards kept waiting about half an hour in the camp without ſeeing him; he only ſent me a meſſage that he would ſee me on the morrow. However, we met ſeveral friends we had ſeen at Bamba, and from them we learned at length what we ſhortly had heard from Ayto Confu, that Woodage Aſahel had ſent a party to intercept and rob us; and it was that party which was called the five Agows, who had paſſed Faſil's army the night after we left Kelti*. They told us that the Lamb ſaid they were Agows, not to alarm us, but that he knew very well who they were, and what was their errand; and that, the night after he left us, he got upon their track by information from three country men whom they had robbed of ſome honey, ſurrounded them, and, in the morning, had attacked them weſt of Geeſh, and, though inferior in number, had ſlain and wounded the whole party as dexterouſly as he had promiſed to us at our laſt interview.

I SENT a ſmall preſent to our friend the Lamb, in token of gratitude to him, and delivered it to three people, that I might be ſure one of them would not ſteal it, and took Faſil's guarantee to ſee it delivered; but this was upon a following

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[*] See my laſt journey to the fountains of the Nile.

lowing day. I reſolved to remain at Koſcam in the houſe the Iteghé had given me, as it was eaſy to ſee things were drawing to a criſis, which would inevitably end in blood.

It was not till the 23d of November I firſt ſaw the Iteghé. She ſent for me early in the morning, and had a large breakfaſt prepared: Ayto Confu and Ayto Engedan were there; ſhe looked very much worn out and indiſpoſed. When I came firſt into her preſence, I kneeled, with my forehead to the ground. She put on a very ſerious countenance, and, without deſiring me to riſe, ſaid gravely to her people about her, "There, ſays ſhe, ſee that madman, who in times like theſe, when we the natives of the country are not ſafe in our own houſes, raſhly, againſt all advice, runs out into the fields to be hunted like a wild beaſt by every robber, of which this country is full."

She then made me a ſign to riſe, which I did, and kiſſed her hand. "Madam, ſaid I, if I did this, it was in conſequence of the good leſſons your majeſty deigned to give me."—"Me! ſays ſhe, with ſurpriſe, was it I that adviſed you, at ſuch a time as this, to put yourſelf in the way of men like Coque Abou Barea, and Woodage Aſahel, to be ill-uſed, robbed, and probably murdered?"—"No, ſaid I, Madam, you certainly never did give me ſuch advice; but you muſt own that every day I have heard you ſay, when you was threatened by a multitude of powerful enemies, that you was not afraid, you was in God's hands, and not in theirs. Now Madam, Providence has hitherto protected you: I have, in humble imitation of you, had the ſame Chriſtian confidence, and I have ſucceeded. I knew I was in God's hands, and therefore valued not the bad intentions of all the robbers in Abyſſinia."—"Madam, ſays Ayto Confu, is not Gueſgué yours? does it pay you any thing?"

"It was mine, ſays the queen, while any thing was mine; but Michael took it and gave it to Coque Abou Barea, and ſince, it has paid me nothing. Faſil has ſent for him about the affair of Yagoube, as he ſays, and has ordered him to come in the ſame manner that he himſelf is come in private; but forbid him to bring his army with him, in order that no means of relief may be poſſible to this devoted country." Large tears flowed down her venerable face at ſaying theſe words, and ſhewed the deep-rooted fear in her heart, that Michael's coming was decreed without poſſibility of prevention. "I wonder, ſays Ayto Engedan, laughing, to divert her, if Coque Abou Barea is the ſame good Chriſtian that you and Yagoube are; if he is not, nothing elſe will ſave him from the hands of Confu and me; for we both want horſes and mules for our men, and he has good ones, and arms too, that belonged to my father."—"And both of you, ſays the queen, are as bad men as either Woodage Aſahel or Coque Abou Barea." At this moment the arrival of Faſil was announced, and we were all turned out, and went to breakfaſt. I ſaw him afterwards going out of the palace. He ſaluted me ſlightly, and ſeemed much pre-occupied in mind. He only deſired me to come to Gondar next morning, and he would ſpeak to me about Coque Abou Barea; but this the Iteghé refuſed to permit me to do, ſo I remained at Koſcam.

Fasil, although he did not deny that he had made peace with Ras Michael, yet, to quiet the minds of the people, always ſolemnly proteſted, that, ſo far from coming to Gondar, he never would conſent to his croſſing the Tacazzé; and this had, with moſt people, the deſired effect; for all Gondar loved Tecla Haimanout as much as they deteſted Socinios; but the bloodſhed, and cruelty that would certainly attend Michael's coming, made them wiſh for any government that would free them from the terror of that event. On the other hand, Socinios, though now perfectly perſuaded of Faſil's motives, had not deſerted his own cauſe; he had ſent Woodage Aſahel, fortified with all his authority, into Maitſha, in order to raiſe a commotion there; ordered it to be proclaimed to the whole body of Galla in that province, that if they would come to Gondar, and prevent the arrival of Ras Michael, and bring their Bouco (or ſceptre) along with them, they ſhould have the election of their own governor, and not pay any thing to the king for ſeven years to come; and, beſides, he had ordered Powuſſen of Begemder to endeavour, by a forced march, to ſurpriſe Faſil, then at Gondar, attended by a few troops. Mean time, he diſſembled the beſt he could; but, as he had very ſhrewd people to deal with, it was more than probable his ſecret was early diſcovered.

EVERY hand being now armed, and all meaſures taken, as far as human foreſight could reach, it was impoſſible to defer any longer the coming to blows in ſome part or other. On the 23d, at night, advice was received from Adera Tacca Georgis, an officer of Faſil in Maitſha, that he had attacked Woodage Aſahel, who had collected a number of troops, and was endeavouring to raiſe commotions; and, after an obſtinate combat, he had defeated him, and ſlain or wounded moſt of his followers: that Aſahel himſelf, wounded twice with a lance, had, by the goodneſs of his horſe, eſcaped, and joined Powuſſen in Begemder.

These news occaſioned Faſil to throw off the maſk: he now publicly avowed it was his intention to reſtore Tecla Haimanout to the throne, and that, rather than fail in it, he would replace Ras Michael in all his poſts and dignities. He ſaid that Socinios was created for mockery only; and publicly aſſerted, that he was not ſon of Yaſous, but of one Mercurius, a private man at Degwaſſa; and indeed he bore not, in his features or carriage, any reſemblance to the royal family from which he pretended to be deſcended.

Socinios now ſaw that he was from henceforward to look upon Faſil as an enemy. Orders were accordingly given to ſhut the gates of the palace, and to ſtation a number of troops in the different courts and avenues leading to the king's apartment. No perſon was to be admitted to the king without examination. The drums were beat, and conſtant guard kept; and three hundred Mahometans taken into his ſervice as muſketeers; a meaſure that gave great offence.

Fasil had taken up his reſidence in the houſe which belonged to the office of Ras, at the other end of the town; and, to ſhew his contempt for the king, was very ſlightly guarded, his army remaining encamped under the palace. One thing at this time ſeemed particularly remarkable; a drum was heard to beat in the houſe where Faſil was; whereas it is an invariable rule, that no drum is ſuffered to beat in the capital any where but in the houſe where the king reſides. It was ſaid that king Yaſous, ſecond ſon to the Iteghé, or queen-mother, and father to Joas, had left two ſons by a ſlave of the queen; indeed he had ſo many by low people, that very little care was taken of them, not even that of ſending them to the mountain Wechné. One of theſe, after the murder of Joas, had appeared in Gojam, reſolved to try his fortune; but he was apprehended by the governor of that province, ſent to Gondar, and then to Wechnè. It was ſaid the other was with Faſil, in Gondar; that the drum that then beat in Faſil's houſe announced his ſpeedy intention of making him king: all was confuſion within the palace, but the Ras kept up a ſtrict police in the town.

It was then towards the end of November, when, by mediation of the Abuna, the Queen, and the Itcheguè, peace was unexpectedly made between Socinios and Faſil; the latter ſwearing allegiance to Socinios as to his only ſovereign, and the Abuna pronouncing excommunication upon either of them which ſhould become the enemy of the other. What was the intention of this farce I never yet could learn; for the very next day Faſil deprived Guſho and Powuſſen of their governments of Amhara and Begemder, which was an expreſs proof that his intention ſtill was to reſtore Tecla Haimanout. The doors of the king's palace were again immediately ſhut, and ſigns of hoſtilities commenced as before.

I was dining with Ozoro Eſther, when a meſſenger arrived from Coque Abou Barea, with a complaint to the queen that he was on his march to Gondar, to pay his allegiance to Socinios, and bring him the tribute of his province, when he received a meſſage from Faſil to return the greateſt part of his troops; but that, deſiring to be as uſeful as poſſible in preventing the coming of Michael, he ſo far diſobeyed that order as to bring with him a conſiderable body of the beſt of his ſoldiers, ſending the reſt home under the conduct of Welleta Selaſſé; but that on the 26th, early in the morning, he had been ſurpriſed by Confu and Engedan, who, without any cauſe alledged, had killed and diſperſed all his troops, and taken from them all the horſes and mules they could lay their hands on: that they after followed Welleta Selaſſé, and had come up with him unawares, juſt as he entered Gueſgué, had defeated him, and that Ayto Engedan, in the beginning of the fight, had ſlain him with his own hand, by wounding him in the throat with a lance when ſtretching out his hand to parley; after which, they had ſet fire to nine villages in Gueſgué, and given the plunder to their ſoldiers.

In the mean time Powuſſen had not diſregarded the requeſt of Socinios. He had attempted to ſurpriſe Faſil, but could not paſs Aylo, who was at Emfras, without falling upon him firſt, which he did, diſperſing his troops with little reſiſtance. Upon the firſt intelligence of this, Faſil proclaimed Tecla Haimanout king; and, ſtriking his tents, ſat down at Abba Samuel, a collection of villages about two miles from Gondar, inviting all people, that would eſcape the vengeance of Ras Michael, to come and join him, and leave Gondar. From this he retreated near to Dingleber, on the ſide of the lake, and intercepted all proviſions coming to Gondar, which occaſioned a very great famine, and many poor people died.

Hitherto I had no intercourſe with Socinios, never having been in his preſence, but when the Galla, the murderer of Joas, was tried; nor had I any reaſon to think he knew me, or cared for me more than any Greek that was in Gondar; but I had a good friend at court, who waked when I ſlept, and did not ſuffer me to paſs unknown; this was the Acab Saat, Salama, who had inſtigated the king, on the 5th of December, in one of his drunken fits, to ſet out from the palace in the night, attended by a number of banditti, moſtly Mahometans, to plunder ſeveral houſes; he ſlew one man, as it was ſaid, with his own hand: among theſe devoted houſes mine happened to be one, but I was then happily at Koſcam. The next was Metical Aga's, one of whoſe ſervants eſcaped into a church-yard, the other being ſlain. The leader of this unworthy mob was Conſu, brother to Guebra Mehedin. Every thing that could be carried away was ſtolen or broken; among which was a reflecting teleſcope, a barometer, and thermometer; a great many papers and ſketches of drawings, firſt torn, then burnt by Conſu's own hand, with many curſes and threats againſt me.

The next day, about nine o'clock, I had a meſſage to come to the palace, where I went, and was immediately admitted. Socinios was ſitting, his eyes half cloſed, red as ſcarlet with laſt night's debauch; he was apparently at that moment much in liquor; his mouth full of tobacco, ſquirting his ſpittle out of his mouth to a very great diſtance; with this he had ſo covered the floor, that it was with very great difficulty I could chuſe a clean place to kneel and make my obeiſance. He was dreſſed like the late king, but, in every thing elſe, how unlike! my mind was filled with horror and deteſtation, to ſee the throne on which he ſat ſo unworthily occupied. I regarded him as I advanced with the moſt perfect contempt: Hamlet's lines deſcribed him exactly;—

A murtherer and a villain:
A ſlave, that is not twentieth part the tithe
Of your preceding lord; a vice of kings;
A cutpurſe of the empire, and the rule,
That from a ſhelf the precious diadem ſtole
And put it in his pocket;
A king of ſhreds and patches.

SHAKESPEARE.

It requires ſomething of innate royalty to perſonate a king.

WHEN I got up and ſtood before him, he ſeemed to be rather diſconcerted, and not prepared to ſay any thing to me. There were few people there beſides ſervants, moſt men of conſideration having left Gondar, and gone with Faſil. After two or three ſquirts through his teeth, and a whiſper from his brother Chremation, whom I had never before ſeen—" Wherefore is it, ſays he, that you who are a *great man*, do not attend the palace? you were conſtantly with Tecla Haimanout, the exile, or uſurper, in peace and war: you uſed to ride with him, and divert him with your tricks on horſeback, and, I believe, ate and drank with him. Where is all that money you got from Ras el Feel, of which province, I am told, you are ſtill governor, though you conceal it? How dare you keep Yaſine in that government, and not allow Abd el Jelleel, who is my ſlave, appointed to enter and govern that province?" I waited patiently till he had ſaid all he had to ſay, and made a ſlight inclination of the head. I anſwered, " I am no great man, even in my own country; one proof of this is my being here in yours. I arrived in the time of the late king, and I was recommended to him by his friends in Arabia. You are perfectly well-informed as to the great kindneſs he did all along ſhew me, but this was entirely from his goodneſs, and no merit of mine. I never did eat or drink with him; it was an honour I could not have been capable of aſpiring to. Cuſtom has eſtabliſhed the contrary; and for me, I ſaw no pleaſure or temptation to tranſgreſs this cuſtom, though it had been in my option, as it was not. I have, for the moſt part, ſeen him eat and drink; an honour I enjoyed in common with his confidential ſervants, as being an officer of his houſehold. The gold you mention, which I have ſeveral times got from the late King and Ras el Feel, I conſtantly ſpent for his ſervice, and for my own honour. But at preſent I am neither governor of Ras el Feel, nor have I any poſt under heaven, nor do I deſire it. Yaſine, I ſuppoſe, holds his from Ayto Confu his ſuperior, who holds it from the king by order of Ras Michael, but of this I know nothing. As for tricks on horſeback, I know not what you mean. I have for many years been in conſtant practice of horſemanſhip among the Arabs. Mine, too, is a country of horſemen; and I profeſs to have attained to a degree not common, the management both of the lance and of fire-arms; but I am no buffoon, to ſhew tricks. The profeſſion of arms is my birth-right derived from my anceſtors, and with theſe, at his deſire, I have often diverted the king, as an amuſement worthy of him, and by no means below me."—"The king! ſays he in a violent paſſion, and who then am I? a ſlave! Do you know, with a ſtamp of my foot I can order you to be hewn to pieces in an inſtant. You are a Frank, a dog, a liar, and a ſlave! Why did you tell the Iteghé that your houſe was robbed of 50 ounces of gold? Any other king but myſelf would order your eyes to be pulled out in a moment, and your carcaſe to be thrown to the dogs."

WHAT he ſaid was true; bad kings have moſt executioners. I was not, however, diſmayed; I was in my own mind, ſtranger and alone, ſuperior to ſuch a beaſt upon a throne. "The Iteghé, ſaid I, is at preſent at Koſcam, and will inform you if I told her of any gold that was ſtolen from me, except a gold-mounted knife which the late king gave me at Dingleber the day after the battle of Limjour, and which was accidentally left in my houſe, as I had not worn it ſince he went to Tigré." He ſquirted at this moment an arch of tobacco-ſpittle towards me, whether on purpoſe or not I do not know. I felt myſelf very much moved; it narrowly miſſed me. At this inſtant an old man, of a noble appearance, who ſat in a corner of the room next him, got up, and, in a firm tone of voice, ſaid, "I can bear this no longer; we ſhall become a proverb, and the hatred of all mankind. What have you to do with Yagoube, or why did you ſend for him? he was favoured by the late king, but not more than I have ſeen Greeks or Armenians in all the late reigns; and yet theſe very people confeſs, in their own country, they are not worthy of being his ſervants. He is a friend, not only to the king, but to us all: the whole people love him. As for myſelf, I never ſpoke to him twice before; when he might have gone to Tigré with Michael his friend, he ſtaid at Gondar with us: ſo you, of all others, have leaſt reaſon to complain of him, ſince he has preferred you to the Ras, tho' you have given him nothing. As for riding, I wiſh Yagoube had juſt rode with you as much as with Tecla Haimanout, and you ſpent as much time with him as your predeceſſor did; laſt night's diſgrace would not then have fallen upon us, at leaſt would have been confined to the limits of your own kingdom; you would have neither diſobliged Faſil nor the Iteghé; and, when the day of trial is at hand, you would have been better able to anſwer it, than, by going on at this rate, there is any appearance you will be." This perſon, I underſtood afterwards, was Ras Sanuda, nephew to the Iteghé, and ſon of Ras Welled de l'Oul; he had been baniſhed to Kuara in the late king's time, ſo I had no opportunity of knowing him.

All the time of this harangue Socinios's eyes were moſtly ſhut, and his mouth open, and ſlavering tobacco; he was rolling from ſide to ſide ſcarcely preſerving his equilibrium. When Sanuda ſtopt, he began with an air of drollery, "You are very angry to-day, Baba." And turning to me, ſaid, "To-morrow, ſee you bring me that horſe which Yaſine ſent you to Koſcam; and bring me Yaſine himſelf, or you will hear of it; ſlave and Frank as you are, enemy to Mary the virgin, bring me the horſe!" Sanuda took me by the hand, ſaying in a whiſper, "Don't fear him, I am here; but go home; next time you come here you will have horſes enough along with you." He, too, ſeemed in liquor; and, making me a ſign to withdraw, I left the king and his miniſter together with great willingneſs, and returned to Koſcam to the Iteghé, to whom I told what had paſſed, and who ordered me to ſtay near Ozoro Eſther, as in her ſervice, and go no more to the palace.

At this time certain intelligence was received that Ras Michael was arrived in Laſta with Guigarr, Shum, or chief of the clan called Waag, once a mortal enemy to Michael, though now at peace with him, and ſerving him as his conductor.

ductor. Through his country is the only paſſage from Tigré to Begemder and Beleſſen, and many armies have periſhed by endeavouring to force it. Michael and the king now paſſed under the protection of Guigarr, notwithſtanding Powuſſen had many parties among the other clans that wiſhed to prevent him. On the 15th of December he forded the Tacazzè, and turned a little to the left, as if he intended to paſs through the middle of Begemder, though he had really no ſuch deſign, but only to bring Powuſſen to an engagement. Seeing this was not likely, and only tended to waſte time, he purſued his journey ſtraight towards Gondar, not in his uſual way, burning and deſtroying, but quietly, correcting abuſes, and regulating the police of the country through which he paſſed, for he was yet in fear.

THE news of his having paſſed the Tacazzé determined Socinios and the Iteghê to fly; and they ſet out accordingly. Socinios directed his flight, firſt towards Begemder, but, the next day, turned to the right, through Dembea, and joined the queen at Azazo, where great altercations and diſputes followed between them. The queen had engaged the Abuna to attend her, and that prelate had conſented, upon receiving fifteen mules and thirty ounces of gold, which were paid accordingly: But when the queen ſent, the morning of her departure, to put the Abuna in mind of his promiſe, his ſervants ſtoned the Iteghé's meſſenger, without ſuffering him to approach the houſe, but they kept the mules and the gold. The queen continued her flight to Degwaſſa, near the lake Tzana, and ſent all that was valuable that ſhe had brought with her, into the iſland of Dek.

Ayto Engedan and Confu were at hand at the head of large parties ſcouring the country, at once protecting the Iteghè, and ſecuring as many of thoſe of Socinios's people as were thought worthy of puniſhment. Sanuda, too, was in arms; and, throwing off the maſk, was now acting under the immediate direction of Ras Michael, and had apprehended many of thoſe noblemen of Tigrè who hadrevolted againſt the Ras, particularly Guebra Denghel, married to Ras Michael's grand-daughter, deſcended from one of the nobleſt houſes in the province, and a man particularly diſtinguiſhed for generoſity, openneſs, and affability of manners; and Sebaat Laab and Kefla Mariam, men of great conſideration in Michael's province. Confu and Sanuda having joined, entered Gondar, and took poſſeſſion of the king's houſe, and put a ſtop to theſe exceſſes and robberies which had become very frequent ſince the Iteghè's flight.

One day, while I was ſitting at Koſcam, Yaſine entered the court before the houſe, and, coming into the room, fell down and kiſſed the ground before me, after the manner they ſalute their ſuperior. He told me he came from Ayto Confu, who ordered him to do homage to me as uſual for the province of Ras el Feel, and that I was to come to him directly, and go out to meet the king, for ſeveral of his people were already arrived at Gondar. I ſent him back to Ayto Confu with my reſpectful thanks, declined accepting of any office till I ſhould ſee the king; and, as he himſelf had named the place to be Mariam Ohha, I thought it was my duty to ſtay till he came there.

In the mean time the unfortunate Socinios continued his flight, in company with the queen, till they came to the borders of Kuara, her native country. Thoſe who made Socinios a king had never made him a friend. It was here ſuggeſted, that his preſence would infallibly occaſion a purſuit which might endanger the queen, her country, and all her friends. Upon this it was reſolved to abandon the unworthy Socinios to the ſoldiers, who ſtript him naked, giving him only a rag to cover him, and a good horſe, and with theſe they diſmiſſed him to ſeek his fortune.

After a ſhort ſtay in Kuara, the queen turned to the left towards Burè. All Maitſha aſſembled to eſcort her to Faſil, while he led her through Damot to the frontiers of Gojam, where ſhe was received in triumph by her daughter Ozoro Welleta Iſrael, and Ayto her grandſon, to whom half of that province belonged, and with them ſhe reſted at laſt in ſafety, after a long and anxious journey.

On the 21ſt of December a meſſage came to me from Ozoro Eſther, deſiring I would attend her ſon Confu to meet the king, as his Fit-Auraris had marked out the camp at Mariam-Ohha; obſerving, that I had a very indifferent knife or dagger in my girdle, (that which I had received from the king being ſtolen, when my houſe was plundered), with her own hands ſhe made me a preſent of a magnificent one, mounted with gold which ſhe had choſen with that intention, and laid upon the ſeat beſide her. She told me ſhe had already ſent to acquaint her huſband, Ras Michael, how much ſhe had been obliged to me in his abſence, both for my attention to her and her eldeſt ſon, who had been ſeveral times ſick ſince his departure, and that I might expect to receive a kind reception.

CHAP.

CHAP. III.

The Author joins the Army at Mariam-Ohha—Reception there—Univerſal Terror on the Approach of the Army—Several great Men of the Rebels apprehended and executed—Great Hardneſs of the King's Heart.

HAVING ſtill ſome doubt about the propriety of going to Mariam-Ohha, till the king had taken poſt there, I appointed with Ayto Confu to meet him next morning, the 22d, in the plain below the church of Abbo, where is the paſs called Semma Confu, the dangerous path, from its being always a place where banditti reſort to rob paſſengers in unſettled times.

In my way through the town, though the day had ſcarce dawned, numbers of the king's ſervants, that had come from Tigrè, flocked about me with great demonſtrations of joy; and, by the time I got into the plain below Abbo, I had already collected a ſtrong party both of horſe and foot. This was not my intention; I had ſet out unarmed, attended only by two Abyſſinian ſervants on horſeback, but without lance or ſhield, and in this manner I intended to preſent myſelf to the king as one of the ſuite of Ayto Confu: but all my endeavours were in vain; and I ſaw that, making the beſt of my way, and profiting of the early time of the morning, was the only method left to avoid increaſing my retinue. I muſt own the good diſpoſition of theſe people to me, and the degree of favour they reported me to be in, and, above all, Ozoro Eſther's aſſurances had given me great comfort; for ſeveral people of no authority, indeed, had propheſied that Ras Michael would be much offended at my having thrown a carpet over the body of Joas, and at my not having gone to Tigré with him.

I PASSED the three heaps of ſtones under which lie the three monks who were ſtoned to death in the time of David IV.; and at the bottom of the hill whereon ſtands the church of Abbo, I was met by Yaſine, and about 20 horſemen, having on their coats of mail, their helmets upon their heads, and their viziers down; their pikes perpendicular, with their points in the air, ſo that by one motion more, placing them horizontally in their reſts, they were prepared to charge at a word. I aſked Yaſine what was the meaning of his being in that equipage in ſuch hot weather, when there was no enemy? He replied, It was given him in orders from Ayto Confu laſt night; and that, with regard to an enemy, there was one that had ſeized the paſs of Semma Confu, and obſtinately refuſed to let us through, unleſs we forced them. Sure, ſaid I, Ayto Confu knows, that heavy armed-men on horſeback are not fit to force paſſes through craggy mountains, where they may be all killed by rolling ſtones upon them, without their even ſeeing their enemiy. Strange, ſtrange, ſaid I, (ſpeaking to myſelf) that any party ſhould be ſo audacious as to take poſt in the king's front, at ſix miles diſtance, and put themſelves between him and the capital: I am ſure they heartily deſerve to be cut in pieces, and ſo they certainly will. Where is Ayto Confu? It was anſwered by Yaſine, That he was gone forward to the mouth of the paſs to reconnoitre it, and would meet us there. We marched on accordingly, acroſs the plain, about half a mile; but I was ſurpriſed to ſee all my attendants, that I had picked up by the way, laughing, excepting Yaſine's men, and that none of the reſt made horſe, mule, or gun ready as if they were in danger; ſo that I began now ſtrongly to ſuſpect ſome trick on the part of Confu, as he was much given to jeſt and ſport, being a very young man.

A LITTLE before we came to the mouth of the paſs, a ſoldier came to us and aſked who we were? and was anſwered, it was Yaſine, Ayto Confu's ſervant at Ras el Feel. To which it was replied, he knew no ſuch perſon. He was ſcarcely gone when another arrived with the ſame queſtion. I began to be impatient, as the ſun was then growing very hot; and anſwered, It was Yagoube, the white man, the king's friend and ſervant. I was again anſwered, No ſuch perſon could paſs there. The third time, being interrogated by one whom I knew to be Ayto Confu's ſervant, Yaſine anſwered, it is Yagoube, the king's governor of Ras el Feel, with the ſlave Yaſine, the moor, come to do the king homage, and to die for him, if he commands, in the midſt of his enemies. We were anſwered, He is welcome: upon which the ſervant, going back, brought a drum, and beat it upon the rock, crying, as in a proclamation, "Yagoube is Governor of Ras el Feel, Commander of the king's black horſe, Lord of Geeſh, and Gentleman of the king's bed-chamber." Here this farce, the contrivance of Ayto Confu, ended. With him were many more of the king's ſervants, my old acquaintances, and we all ſat down by a ſpring-well, under the ſhade of the rock, to a hearty breakfaſt prepared for us by Ozoro Eſther.

After this was finiſhed with a great deal of chearfulneſs, and being ready to get on horſeback, we ſaw a man running towards us in great ſpeed, who, upon his arrival, aſked us where the king was, and if we were his Fit-Auraris? To this we made him no anſwer; but, laying hold of him, obliged him to declare his errand. He ſaid that he was a ſervant of Negadé Ras Mahomet, of Dara, who had apprehended Ayto Confu, brother of Guebra Mehedin, of whom I have ſpoken at large, (never for any good) and that he had brought him along with him. This miſcreant, whom we had found out to be the principal actor and perſuader of the robbery of my houſe, while in a drunken frolic with the wretched Socinios, was now in his way before the king, where, if all his delinquency had been known, he would infallibly have loſt his eyes, his life, or both. He was nephew to the Iteghé, as has been already mentioned, ſon to her brother Baſha Euſebius, and conſequently couſin-german to Ayto Confu himſelf, who, with great diffidence, aſked me if I could pardon his couſin, and allow him to be delivered out of Mahomet's hands, which, ill as he deſerved of me, I very readily complied with; for I would not for the world have had it thought that I was the occaſion of his death, after it had been ſo often ſaid, though falſely, that I had been the cauſe of that of his brother. Mahomet delivered him to Confu and me, without heſitation, and promiſed not to complain to Ras Michael; but he threatened, if ever again he fell into his hands, that he would certainly put him to death, which he well ſaw would not be very diſagreeable to any of his relations, provided it happened in the field, or any other way than by the hands of a public executioner. Ayto Confu, however, inſiſted upon bringing him out, and correcting him publicly, though he was by ten years the younger of the two; and the wretch was accordingly ſeverely whipt with wands, and delivered after to a ſervant of Ozoro Eſther's to conduct him to ſome ſafe place, where he might be out of the reach of Ras Michael, at leaſt for a time.

We now got on horſeback, and having ordered Yaſine and his ſoldiers to diſarm, we all went in the habit of peace, with joyful hearts, to meet the king, who was already arrived at Mariam-Ohha, and was encamped there ſince about eleven o'clock that forenoon.

My firſt buſineſs was to wait on Ras Michael, who, tho' very buſy, admitted me immediately upon being announced. This was a compliment I was under no neceſſity of paying him, as the king's ſervant; but I was reſolved to take nothing upon me, but appear in all the humility of a private ſtranger. This he quickly perceived, ſo that, when he ſaw me approaching near him to kiſs the ground, he made an effort as if to riſe, which he never did, being lame, nor could do without help; ſtretching out his hand as if to prevent me, repeated the words in a hurry, *be gzeir*, *be gzeir*, or, for God's ſake don't, for God's ſake don't. However, the compliment was paid. As ſoon as I aroſe, without deſiring me to ſit down, he aſked aloud, Have you ſeen the king? I ſaid, Not yet. Have you any complaint to make againſt any one, or grace to aſk? I anſwered, None, but the continuance of your favour. He anſwered, That I am ſure I owe you; go to the king. I took my leave. I had been joſtled and almoſt ſqueezed to death attempting to enter, but large room was made me for retiring.

The reception I had met with was the infallible rule according to which the courtiers were to ſpeak to me from that time forward. Man is the ſame creature everywhere, although different in colour: the court of London and that of Abyſſinia are, in their principles, one. I then went immediately to the king in the preſence-chamber. His largeſt tent was crowded to a degree of ſuffocation; I reſolved, therefore, to wait till this throng was over, and was going to my own tent, which my ſervants pitched near that of Keſla Yaſous, by that general's own deſire, but before I could reach it I was called by a ſervant from the king. Though the throng had greatly decreaſed, there was ſtill a very crowded circle.

The king was ſitting upon an ivory ſtool, ſuch as are repreſented upon ancient medals; he had got this as a preſent from Arabia ſince he went to Tigré; he was plainly, but very neatly dreſſed, and his hair combed and perfumed. When I kiſſed the ground before him, "There, ſays he, is an arch rebel, what puniſhment ſhall we inflict upon him?" "Your majeſty's juſtice, ſaid I, will not ſuffer you to inflict

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any puniſhment upon me that can poſſibly equal the pleaſure I feel this day at ſeeing you ſitting there." He ſmiled with great good nature, giving me firſt the back, and then the palm of his hand to kiſs. He then made me a ſign to ſtand in my place, which I immediately did for a moment; and, ſeeing he was then upon buſineſs, which I knew nothing of, I took leave of him, and could not help reflecting, as I went, that, of all the vaſt multitude then in my ſight, I was, perhaps, the only one deſtitute either of hope or fear.

All Gondar, and the neighbouring towns and villages, had poured out their inhabitants to meet the king upon his return. The fear of Ras Michael was the cauſe of all this; and every one trembled, leſt, by being abſent, he ſhould be thought a favourer of Socinios.

The ſide of the hill, which ſlopes gently from Beleſſen, is here very beautiful; it is covered thick with herbage down to near the foot, where it ends in broken rocks. The face of this hill is of great extent, expoſed to the W. and S. W.; a ſmall, but clear-running ſtream, riſing in Beleſſen, runs through the middle of it, and falls into the Mogetch. It is not conſiderable, being but a brook, called Mariam-Ohha, (*i. e.* the water of Mariam) from a church dedicated to the Virgin, near where it riſes in Beleſſen; an infinite number of people ſpread themſelves all over the hill, covered with cotton garments as white as ſnow. The number could not be leſs than 50 or 60,000 men and women, all ſtrewed upon the graſs promiſcuouſly. Moſt of theſe had brought their victuals with them, others truſted to their friends and acquaintances in the army; the ſoldiers had plenty of meat; as ſoon as the king had croſſed the Tacazzé all was lawful prize; and though they did not murder or burn, as was Michael's cuſtom in his former marches, yet they drove away all the cattle they could ſeize, either in Begemder or Beleſſen. Beſides this, a great quantity of proviſions of every ſort poured in from the neighbourhood of Gondar, in preſents to the king and great men, though there was really famine in that capital, by the roads being every way obſtructed; there was plenty, however, in the camp.

It was then the month of December, the faireſt time of the year, when the ſun was in the ſouthern tropic, and no danger from rain in the day, nor in the night from dew; ſo that, if the remembrance of the paſt had not hung heavy on ſome hearts, it was a party of pleaſure, of the moſt agreeable kind, to convoy the king to his capital. The prieſts from all the convents for many miles round, in dreſſes of yellow and white cotton, came, with their croſſes and drums, in proceſſion, and greatly added to the variety of the ſcene. Among theſe were 300 of the monks of Koſcam, with their large croſſes, and kettle-drums of ſilver, the gift of the Iteghé in the days of her ſplendour; at preſent it was very doubtful what their future fate was to be, after their patroneſs had fled from Koſcam. But what moſt drew the attention of all ranks of people, was the appearance of the Abuna and Itchegué, whoſe character, rank, and dignity exempted them from leaving Gondar to meet the king himſelf; but they were then in great fear, and in the form of criminals, and were treated with very little reſpect or ceremony by the ſoldiers, who conſidered them as enemies.

It will be remembered, upon a report being ſpread juſt after the election of Socinios, that Ras Michael's affairs were taking an adverſe turn while beſieging the mountain Haramat; that the Abuna, Itchegué, and Acab Saat, had ſolemnly excommunicated the king, Ras Michael, and all their adherents, declaring them accurſed, and abſolving all people from their allegiance to Tecla Haimanout. But as ſoon as the king began his march from Tigré, application for pardon was made through every channel poſſible, and it was not without great difficulty that Ras Michael could be brought to pardon them, chiefly by the entreaty of Ozoro Eſther. But this mortification was preſcribed to them as a condition of forgiveneſs, that they ſhould meet the king at Mariam-Ohha, not with drums and croſſes, or a retinue, but in the habit and appearance of ſupplicants. Accordingly they both came by the time the king had alighted, but they brought no tent with them, nor was any pitched for them, nor any honour ſhewn them.

The Abuna had with him a prieſt, or monk, on a mule, and two beggarly-looking ſervants on foot; the Itchegué two monks, that looked like ſervants, diſtinguiſhed by a cowl only on their heads; they were both kept waiting till paſt three o'clock, and then were admitted, and ſharply rebuked by the Ras: they after went to the king, who preſently diſmiſſed them without ſaying a word to either, or without allowing them to be ſeated in his preſence, which both of them, by their rank, were intitled to be. I aſked the Abuna to make uſe of my tent to avoid the ſun: this he willingly accepted of, was creſt-fallen a little, ſpoke very lowly and familiarly; ſaid he had always a regard for me, which I had no reaſon to believe; deſired me to ſpeak favourable of him before the King and the Ras, which I promiſed faithfully to do. I ordered coffee, which he drank with great pleaſure, during which he gave me ſeveral hints, as if he thought his pardon was not compleated; and at laſt aſked me directly what were my ſentiments, and what I had heard? I ſaid, I believed every thing was favourable as to him and the Itchegué, but I did not know how much farther the king's forgiveneſs would extend. I know, ſays he, what you mean; that Abba Salama, (curſe upon him) he is the author of it all: What do I know of theſe black people, who am a ſtranger, ſo lately come into the country? and, indeed, he ſeemed to know very little; for, beſides his native Arabic, which he ſpoke like a peaſant, he had not learned one word of any of the various languages uſed in the country in which he was to live and die. Having finiſhed coffee, I left him ſpeaking to ſome of his own people; about half an hour afterwards, he went away.

Ras Michael had brought with him from Tigrè about 20,000 men, the beſt ſoldiers of the empire; about 6000 of theſe were muſqueteers, about 12,000 armed with lances and ſhields, and about 6000 men had joined them from Gondar; a large proportion of theſe were horſemen, who were ſcouring the country in all directions, bringing with them ſuch unhappy people as deſerved to be, and were therefore deſtined for public example.

The ſhort way from Tigré to Gondar was by Lamalmon, (that is the mountain of Samen) and by Woggora. Ayto Teſfos had maintained himſelf in the government of Samen ſince Joas's time, by whom he was appointed; he had continued conſtantly in enmity with Ras Michael, and had now taken poſſeſſion of the paſſes near the Tacazzé, ſo as to cut off all communication between Gondar and Tigrè. On the ſide of Beleſſen, between Laſta and Begemder, was Ras Michael and his army. Powuſſen and the Begemder troops cut off the road to Gojam by Foggora and Dara. Ayto Engedan, who was to be conſidered as an advanced poſt of Faſil, was at Tſhemmera, in the way of the Agow and Maitſha, and Coque Abou Barea on the N. W. ſide, towards Kuara; ſo that Gondar was ſo completely inveſted, that ſeveral of the people died with hunger.

Ras Michael had ordered his own nephew, Tecla and Welleta Michael, the king's maſter of the houſehold, to endeavour to force their way from Tigrè to Woggora, and open that communication, if poſſible, with Gondar; and for that purpoſe had left him 4000 men in the province of Siré, on the other ſide of the Tacazzé; and now ſcarce was his tent pitched at Mariam-Ohha, when he detached Kefla Yaſous with 6000 men to force a junction with Michael and Tecla from the Woggora ſide. Their orders were, if poſſible, to draw Tesfos to an engagement, but not to venture to ſtorm him in the mountain; for Tesfos's principal poſt, the Jews Rock, was inacceſſible, where he had plowed and ſowed plentifully for his ſubſiſtence, and had a quantity of the pureſt running-water at all ſeaſons of the year: to irritate Tesfos more, Kefla Yaſous was then named governor of Samen in his place. This brave and active officer had ſet out immediately for his command, and it was to me the greateſt diſappointment poſſible, that I did not ſee him.

Although Ras Michael had been in council all night, the ſignal was made to ſtrike the tents at the firſt dawn of day, and ſoon after, the whole army was in motion; the council had been in the Ras's tent, not in preſence of the king, with whom I had ſtaid the moſt part of the evening, indeed, till late in the night; he ſeemed to have loſt all his former gaiety, and to be greatly troubled in mind; inquired much about the Iteghé, and Faſil; told me he had ſent his aſſurance of peace to the Iteghé, and deſired her not to leave Koſcam: but ſhe had returned for anſwer, that ſhe could not truſt Michael, after the threatnings he had ſent againſt her from Tigré. It was obſerved alſo, in this day's march, that, contrary to his cuſtom before croſſing the Tacazzé, he received all that came out to meet him with a ſullen countenance, and ſcarce ever anſwered or ſpake to them. Michael alſo, every day ſince the ſame date, had put on a behaviour more and more ſevere and brutal. He had enough of this at all times.

It was the 23d of December when we encamped on the Mogetch, juſt below Gondar. This behaviour was ſo conſpicuous to the whole people, that no ſooner were the tents pitched, (it being about eleven o'clock) than they all ſtole home to Gondar in ſmall parties without their dinner, and preſently a report was ſpread that the king and Ras Michael came determined to burn the town, and put the inhabitants all to the ſword. This occaſioned the utmoſt conſternation, and cauſed many to fly to Faſil.

As for me, the king's behaviour ſhewed me plainly all was not right, and an accident in the way confirmed it. He had deſired me to ride before him, and ſhew him the horſe I had got from Faſil, which was then in great beauty and order, and which I had kept purpoſely for him. It happened that, croſſing the deep bed of a brook, a plant of the kantuffa hung acroſs it. I had upon my ſhoulders a white goat ſkin, of which it did not take hold; but the king, who was dreſſed in the habit of peace, his long hair floating all around his face, wrapt up in his mantle, or thin cotton cloak, ſo that nothing but his eyes could be ſeen, was paying more attention to the horſe than to the branch of kantuffa beſide him; it took firſt hold of his hair, and the fold of the cloak that covered his head, then ſpread itſelf over his whole ſhoulder in ſuch a manner, that, notwithſtanding all the help that could be given him, and that I had, at firſt ſeeing it, cut the principal bough aſunder with my knife, no remedy remained but he muſt throw off the upper garment, and appear in the under one, or waiſtcoat, with his head and face bare before all the ſpectators.

This is accounted great diſgrace to a king, who always appears covered in public. However, he did not ſeem to be ruffled, nor was there any thing particular in his countenance more than before, but with great compoſure, and in rather a low voice, he called twice, Who is the Shum of this diſtrict? Unhappily he was not far off. A thin old man of ſixty, and his ſon about thirty, came trotting, as their cuſtom is, naked to their girdle, and ſtood before the king, who was, by this time, quite cloathed again. What had ſtruck the old man's fancy, I know not, but he paſſed my horſe laughing, and ſeemingly wonderfully content with himſelf. I could not help conſidering him as a type of mankind in general, never more confident and careleſs than when on the brink of deſtruction; the king aſked if he was Shum of that place? he anſwered in the affirmative, and added, which was not aſked of him, that the other was his ſon.

There is always near the king, when he marches, an officer called Kanitz Kitzera, the executioner of the camp; he has upon the tore of his ſaddle a quantity of thongs made of bull hide, rolled up very artificially, this is called the *tarade*. The king made a ſign with his head, and another with his hand, without ſpeaking, and two loops of the tarade were inſtantly thrown round the Shum and his ſon's neck, and they were both hoiſted upon the ſame tree, the tarade cut, and the end made faſt to a branch. They were both left hanging, but I thought ſo aukwardly, that they ſhould not die for ſome minutes, and might ſurely have been ſaved had any one dared to cut them down; but fear had fallen upon every perſon who had not attended the king to Tigré.

This cruel beginning ſeemed to me an omen that violent reſolutions had been taken, the execution of which was immediately to follow; for though the king had certainly a delight in the ſhedding of human blood in the field, yet till that time I never ſaw him order an execution by the hands of the hangman; on the contrary, I have often ſeen him ſhudder and expreſs diſguſt, lowly and in half words, at ſuch executions ordered every day by Ras Michael. In this inſtance he ſeemed to have loſt that feeling; and rode on, ſometimes converſing about Faſil's horſe, or other indifferent ſubjects, to thoſe who were around him, without once reflecting upon the horrid execution he had then ſo recently occaſioned.

In the evening of the 23d, when encamped upon the Mogetch, came Sanuda, the perſon who had made Socinios king, and who had been Ras under him; he was received with great marks of favour, in reward of the treacherous part he had acted. He brought with him priſoners, Guebra Denghel, the Ras's ſon-in-law, one of the beſt and moſt amiable men in Abyſſinia, but who had unfortunately embraced the wrong ſide of the queſtion; and with him Sebaat Laab and Keſla Mariam, both men of great families in Tigrè. Theſe were, one after the other, thrown violently on their faces before the king. I was exceedingly diſtreſſed for Guebra Denghel; he prayed the king with the greateſt earneſtneſs to order him to be put to death before the door of his tent, and not delivered to his cruel father-in-law. To this the king made no anſwer, nor did he ſhew any ſigns of pity, but waved his hand, as a ſign to carry them to Ras Michael, where they were put in cuſtody and loaded with irons.

About two hours later came Ayto Aylo, ſon of Kaſmati Eſhtè, whom the king had named governor of Begemder; he brought with him Chremation brother to Socinios, and Abba Salama the Acab Saat, who had excommunicated his father, and been inſtrumental in his murder by Faſil. I had a great curioſity to ſee how they would treat the Acab Saat, for my head was full of what I had read in the European books of exemption that churchmen had in this country from the juriſdiction of the civil power.

Aylo had made his legs to be tied under the mule's belly, his hands behind his back, and a rope made faſt to them, which a man held in his hand on one ſide, while another

other led the halter of the mule on the other, both of them with lances in their hands. Chremation had his hands bound, but his legs were not tied, nor was there any rope made faſt to his hands by which he was held. While they were untying Abba Salama, I went into the preſence-chamber, and ſtood behind the king's chair. Very ſoon after Aylo's men brought in their priſoners, and, as is uſual, threw them down violently with their faces to the ground; their hands being bound behind them, they had a very rude fall upon their faces.

The Acab Saat roſe in a violent paſſion, he ſtruggled to get looſe his hands, that he might be free to uſe the act of denouncing excommunication, which is by lifting the right hand, and extending the fore-finger; finding that impoſſible, he cried out, Unlooſe my hands, or you are all excommunicated. It was with difficulty he could be prevailed upon to hear the king, who with great compoſure, or rather indifference, ſaid to him, You are the firſt eccleſiaſtical officer in my houſehold, you are the third in the whole kingdom; but I have not yet learned you ever had power to curſe your ſovereign, or exhort his ſubjects to murder him. You are to be tried for this crime by the judges to-morrow, ſo prepare to ſhew in your defence, upon what precepts of Chriſt, or his apoſtles, or upon what part of the general councils, you found your title to do this.

Let my hands be unlooſed, cries Salama violently; I am a prieſt, a ſervant of God; and they have power, ſays David, to put kings in chains, and nobles in irons. And did not Samuel hew king Agag to pieces before the Lord? I excommunicate you, Tecla Haimanout. And he was going on, when Tecla Mariam, ſon of the king's ſecretary, a young man, ſtruck the Acab Saat ſo violently on the face, that it made his mouth guſh out with blood, ſaying, at ſame time, What! ſuffer this in the king's preſence? Upon which both Chremation and the Acab Saat were hurried out of the tent without being ſuffered to ſay more; indeed the blow ſeemed to have ſo much diſconcerted Abba Salama, that it deprived him for a time of the power of ſpeaking.

In Abyſſinia it is death to ſtrike, or lift the hand to ſtrike, before the king; but in this caſe the provocation was ſo great, ſo ſudden, and unexpected, and the youth's worth and the inſolence of the offender ſo apparent to every body, that a ſlight reproof was ordered to be given to Tecla Mariam (by his father only) but he loſt no favour for what he had done, either with the King, Michael, or the people.

When the two priſoners were carried before the Ras, he refuſed to ſee them, but loaded them with irons, and committed them to cloſe cuſtody. That night a council was held in the king's tent, but it broke early up; afterwards another before the Ras, which ſat much later; the reaſon was, that the firſt, where the king was, only arranged the buſineſs of to-morrow, while that before the Ras conſidered all that was to be done or likely to happen at any time.

On the 24th the drum beat, and the army was on their march by dawn of day: they halted a little after paſſing the rough ground, and then doubled their ranks, and formed into cloſe order of battle, the king leading the center; a few of his black horſe were in two lines immediately before him, their ſpears pointed upwards, his officers and nobility on each ſide, and behind him the reſt of the horſe, diſtributed in the wings, excepting prince George and Ayto Confu, who, with two ſmall bodies, not exceeding a hundred, ſcoured the country, ſometimes in the front, and ſometimes in the flank. I do not remember who commanded the reſt of the army, my mind was otherwiſe engaged; they marched cloſe and in great order, and every one trembled for the fate of Gondar. We paſſed the Mahometan town, and encamped upon the river Kahha, in front of the market-place. As ſoon as we had turned our faces to the town, our kettle-drums were brought to the front, and, after beating ſome time, two proclamations were made. The firſt was, That all thoſe who had flour or barley in quantities, ſhould bring it that very day to a fair market, on pain of having their houſes plundered; and that all people, ſoldiers, or others, who attempted by force to take any proviſions without having firſt paid for them in ready money, ſhould be hanged upon the ſpot. A bench was quickly brought, and ſet under a tree in the middle of the market; a judge appointed to ſit there; a ſtrong guard, and ſeveral officers placed round him; behind him an executioner, and a large coil of ropes laid at his feet. The ſecond proclamation was, That everybody ſhould remain at home in their houſes, otherwiſe the perſon flying, or deſerting the town, ſhould be reputed a rebel, his goods confiſcated, his houſe burnt, and his family chaſtiſed at the king's pleaſure for ſeven years; ſo far was well and politic.

THERE was at Gondar a ſort of mummers, being a mixture of buffoons and ballad-ſingers, and poſture-maſters.

Theſe people, upon all public occaſions, run about the ſtreets, and on private ones, ſuch as marriages, come to the court-yards before the houſes, where they dance, and ſing ſongs of their own compoſing in honour of the day, and perform all ſorts of antics: many a time, on his return from the field with victory, they had met Ras Michael, and received his bounty for ſinging his praiſes, and welcoming him upon his return home. The day the Abuna excommunicated the king, this ſet of vagrants made part of the ſolemnity; they abuſed, ridiculed, and traduced Michael in lampoons and ſcurrilous rhymes, calling him crooked, lame, old, and impotent, and ſeveral other opprobrious names, which did not affect him near ſo much as the ridicule of his perſon: upon many occaſions after, they repeated this, and particularly in a ſong they ridiculed the horſe of Siré, who had run away at the battle of Limjour, where Michael cried out, Send theſe horſe to the mill. It happened that theſe wretches, men and women, to the number of about thirty and upwards, were then, with very different ſongs, celebrating Ras Michael's return to Gondar. The King and Ras, after the proclamation, had juſt turned to the right to Aylo Meidan, below the palace, a large field where the troops exerciſe. Confu and the king's houſehold troops were before, and about 200 of the Siré horſe were behind; on a ſignal made by the Ras, theſe horſe turned ſhort and fell upon the ſingers, and cut them all to pieces. In leſs than two minutes they were all laid dead upon the field, excepting one young man, who, mortally wounded, had juſt ſtrength enough to arrive within twenty yards of the king's horſe, and there fell dead without ſpeaking a word.

All the people preſent, moſt of them veteran ſoldiers, and conſequently inured to blood, appeared ſhocked and diſguſted at this wanton piece of cruelty. For my part, a kind of faintiſhneſs, or feebleneſs, had taken poſſeſſion of my heart, ever ſince the execution of the two men on our march about the kantuffa; and this ſecond act of cruelty occaſioned ſuch a horror, joined with an abſence of mind, that I found myſelf unable to give an immediate anſwer, though the king had ſpoken twice to me.

It was about nine o'clock in the morning when we entered Gondar; every perſon we met on the ſtreet wore the countenance of a condemned malefactor; the Ras went immediately to the palace with the king, who retired, as uſual, to a kind of cage or lattice-window, where he always ſits unſeen when in council. We were then in the council-chamber, and four of the judges ſeated; none of the governors of provinces were preſent but Ras Michael, and Kaſmati Teſfos of Siré. Abba Salama was brought to the foot of the table without irons, at perfect liberty. The accuſer for the king (it is a poſt in this country in no great eſtimation) began the charge againſt him with great force and eloquence: he ſtated, one by one, the crimes committed by him at different periods, the ſum of which amounted to prove Salama to be the greateſt monſter upon earth: among theſe were various kinds of murder, eſpecially by poiſon; inceſt, with every degree collateral and deſcendant. He concluded this black, horrid liſt, with the charge of high treaſon, or curſing the king, and abſolving his ſubjects from their allegiance, which he ſtated as the greateſt crime human nature was capable of, as involving in its conſequences all ſorts of other crimes. Abba Salama, though he ſeemed under very great impatience, did not often interrupt him, further than, *You lie*, and, *It is a lie*, which he repeated at every new charge. His accuſer had not ſaid one word of the murder of Joas, but paſſed it over without the ſmalleſt alluſion to it.

In this, however, Abba Salama did not follow his example: being deſired to anſwer in his own defence, he entered upon it with great dignity, and an air of ſuperiority, very different from his behaviour in the king's tent the day before: he laughed, and made extremely light of the charges on the article of women, which he neither confeſſed nor denied; but ſaid theſe might be crimes among the Franks, (looking at me) or other Chriſtians, but not the Chriſtians of that country, who lived under a double diſpenſation, the law of Moſes and the law of Chriſt: he ſaid the Abyſſinians were *Beni Iſrael*, as indeed they call themſelves, that is, Children of Iſrael; and that in every age the patriarchs had acted as he did, and were not leſs beloved of God. He went roundly into the murder of Joas, and of his two brothers, Adigo and Aylo, on the mountain of Wechné, and charged Michael directly with it, as alſo with the poiſoning the late Hatzé Hannes, father of the preſent king.

The Ras ſeemed to avoid hearing, ſometimes by ſpeaking to people ſtanding behind him, ſometimes by reading a paper; in particular, he aſked me, ſtanding directly behind his chair, in a low voice, What is the puniſhment in your country for ſuch a crime? It was his cuſtom to ſpeak to me in his own language of Tigré, and one of his greateſt paſtimes to laugh at my faulty expreſſion. He ſpake this to me in Amharic, ſo I knew he wanted my anſwer ſhould be underſtood: I therefore ſaid, in the ſame low tone of voice he had ſpoke to me, High-treaſon is puniſhed with death in all the countries I have ever known.—This I owed to Abba Salama, and it was not long before I had my return.

Abba Salama next went into the murder of Kaſmati Eſhté, which he confeſſed he was the promoter of. He ſaid the Iteghé, with her brothers and Ayto Aylo, had all turned Franks, ſo had Guſho of Amhara; and that, in order to make the country Catholic, they had ſent for prieſts, who lived with them in confidence, as that frank did, pointing to me: that it was againſt the law of the country, that I ſhould be ſuffered here; that I was accurſed, and ſhould be ſtoned as an enemy to the Virgin Mary. There the Ras interrupted him, by ſaying, Confine yourſelf to your own defence; clear yourſelf firſt, and then accuſe any one you pleaſe: it is the king's intention to put the law in execution againſt all offenders, and it is only as believing you the greateſt that he has begun with you.

This calmneſs of the Ras ſeemed to diſconcert the Acab Saat; he loſt all method; he warned the Ras that it was owing to his excommunicating Kaſmati Eſhté that room was made for him to come to Gondar; without that event this king would never have been upon the throne, ſo that he had ſtill done them as much good by his excommunications as he had done them harm: he told the Ras, and the judges that they were all doubly under a curſe, if they offered either to pull out his eyes, or cut out his tongue; and prayed them, burſting into tears, not ſo much as to think of either, if it was only for old fellowſhip, or friendſhip which had long ſubſiſted between them.

There is an officer named Kal Hatzé who ſtands always upon ſteps at the ſide of the lattice-window, where there is a hole covered in the inſide with a curtain of green taffeta; behind this curtain the king ſits, and through this hole he ſends what he has to ſay to the Board, who riſe and receive the meſſenger ſtanding: he had not interfered till now, when the officer ſaid, addreſſing himſelf to Abba Salama, "The king requires of you to anſwer directly why you perſuaded the Abuna to excommunicate him? the Abuna is a ſlave of the Turks, and has no king; you are born under a monarchy, why did you, who are his inferior in office, take upon you to adviſe him at all? or why, after having preſumed to adviſe him, did you adviſe him wrong, and abuſe his ignorance in theſe matters?" This queſtion, which was a home one, made him loſe all his temper; he curſed the Abuna, called him Mahometan, Pagan, Frank, and Infidel; and was going on in this wild manner, when Tecla Haimanout *, the eldeſt of the judges, got up, and addreſſing himſelf to the Ras, It is no part of my duty to hear all this railing, he has not ſo much as offered one fact material to his exculpation.

The king's ſecretary ſent up to the window the ſubſtance of his defence, the criminal was carried at ſome diſtance to the other end of the room, and the judges deliberated whilſt the king was reading. Very few words were ſaid among the reſt; the Ras was all the time ſpeaking to other people: after he had ended this, he called upon the youngeſt judge to give his opinion, and he gave it, 'He is guilty, and ſhould die;' the ſame ſaid all the officers, and after them the judges, and the ſame ſaid Kaſmati Tesfos after them.

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* The ſame whoſe foot was hurt by Strates's mule in the campaign of Maitſha.

them. When it came to Ras Michael to give his vote, he affected moderation; he ſaid that he was accuſed for being his enemy and accomplice; in either caſe, it is not fair that he ſhould judge him. No ſuperior officer being preſent, the laſt voice remained with the king, who ſent Kal Hatzé to the Board with his ſentence; 'He is guilty and *ſhall* die *the death*.—The hangman *ſhall* hang him upon a tree *to-day*.' The unfortunate Acab Saat was immediately hurried away by the guards to the place of execution, which is a large tree before the king's gate; where uttering, to the very laſt moment, curſes againſt the king, the Ras, and the Abuna, he ſuffered the death he very richly deſerved, being hanged in the very veſtments in which he uſed to ſit before the king, without one ornament of his civil or ſacerdotal pre-eminence having been taken from him before the execution. In going to the tree he ſaid he had 400 cows, which he bequeathed to ſome prieſts to ſay prayers for his ſoul; but the Ras ordered them to be brought to Gondar, and diſtributed among his ſoldiers.

I HAVE entered into a longer detail of this trial, at the whole of which I aſſiſted, the rather that I might aſk this queſtion of thoſe that maintain the abſolute independence of the Abyſſinian prieſthood, Whether, if the many inſtances already mentioned have not had the effect, this one does not fully convince them, that all eccleſiaſtical perſons are ſubject to the ſecular power in Abyſſinia as much as they are in Britain or any European Proteſtant ſtate whatever?

CHREMATION, Socinios's brother, was next called, he ſeemed half dead with fear; he only denied having any concern in his brother being elected king. He ſaid he had no poſt, and in this he ſpoke the truth, but confeſſed that he had been ſent by Abba Salama to bring the Itchegué and the Abuna to meet him the day of excommunication at Dippabye. It was further unluckily proved againſt him, that he was preſent with his brother at plundering the houſes in the night-time when the man was killed; and upon this he was ſentenced to be immediately hanged; the court then broke up and went to breakfaſt. All this had paſſed in leſs than two hours; it was not quite eleven o'clock when all was over, but Ras Michael had ſworn he would not taſte bread till Abba Salama was hanged, and on ſuch occaſions he never broke his word.

Immediately after this laſt execution the kettle-drums beat at the palace-gate, and the crier made this proclamation, "That all lands and villages, which are now, or have been given to the Abuna by the king, ſhall revert to the king's own uſe, and be ſubject to the government, or the Cantiba of Dembea, or ſuch officers as the king ſhall after appoint in the provinces where they are ſituated."

I went home, and my houſe being but a few yards from the palace, I paſſed the two unfortunate people hanging upon the ſame branch; and, full of the cruelty of the ſcene I had witneſſed, which I knew was but a preamble to much more, I determined firmly, at all events, to quit this country.

The next morning came on the trial of the unfortunate Guebra Denghel, Sebaat Laab, and Kefla Mariam; the Ras claimed his right of trying theſe three at his own houſe, as they were all three ſubjects of his government of Tigré.

Guebra Denghel bore his hard fortune with great unconcern, declaring, that his only reaſon of taking up arms againſt the king was, that he ſaw no other way of preventing Michael's tyranny, and monſtrous thirſt of money and of power: that the Ras was really king, had ſubverted the conſtitution, annihilated all difference of rank and perſons, and transferred the efficient parts of government into the hands of his own creatures. He wiſhed the king might know this was his only motive for rebellion, and that unleſs it had been to make this declaration, he would not have opened his mouth before ſo partial and unjuſt a judge as he conſidered Michael to be.

But Welleta Selaſſé, his daughter, hearing the danger her father was in, broke ſuddenly out of Ozoro Eſther's apartment, which was contiguous; and, coming into the council-room at the inſtant her father was condemned to die, threw herſelf at the Ras's feet with every mark and expreſſion of the moſt extreme ſorrow. I cannot, indeed, repeat what her expreſſions were, as I was not preſent, and I thank God that I was not; I believe they are ineffable by any mouth but her own, but they were perfectly unſucceſsful. The old tyrant threatened her with immediate death, ſpurned her away with his foot, and in her hearing ordered her father to be immediately hanged. Welleta Selaſſé, in a fit, or faint, which reſembled death, fell ſpeechleſs to the ground; the father, forgetful of his own ſituation, flew to his daughter's aſſiſtance, and they were both dragged out at ſeparate doors, the one to death, the other to after ſufferings, greater than death itſelf.

Fortune ſeemed to have taken delight, from very early life, conſtantly to traverſe the greatneſs and happineſs of this young lady. She was firſt deſtined to be married to Joas, and the affair was near concluded, when the fatal diſcovery, made at the battle of Azazo, that the king had ſent his houſehold troops privately to fight for Faſil againſt Michael, prevented her marriage, and occaſioned his death. She was then deſtined to old Hatzé Hannes, Tecla Haimanout's father: Michael, who found him incapable of being a king, judged him as incapable of being a huſband to a woman of the youth and charms of Welleta Selaſſé, and, therefore, deprived him at once of his life, crown, and bride. She was now not ſeventeen, and it was deſigned ſhe ſhould be married to the preſent king; Providence put a ſtop to a union that was not agreeable to either party: ſhe died ſome time after this, before the battle of Serbraxos; being ſtrongly preſſed to gratify the brutal inclinations of the Ras her grandfather, whom, when ſhe could not reſiſt or avoid, ſhe took poiſon; others ſaid it was given her by Ozoro Eſther from jealouſy, but this was certainly without foundation. I ſaw her in her laſt moments, but too late to give her any aſſiſtance; and ſhe had told her women-ſervants and ſlaves that ſhe had taken arſenic, having no other way to avoid committing ſo monſtrous a crime as inceſt with the murderer of her father.

The rage that the interceſſion of the daughter for her father Guebra Denghel had put the Ras into, was ſeen in the ſeverity of the ſentence he paſſed upon the other two criminals; Keſla Mariam's eyes were pulled out, Sebaat Laab's eye-lids were cut off by the roots, and both of them were expoſed in the market-place to the burning ſun, without any covering whatever. Sebaat Laab died of a fever in a few days; Keſla Mariam lived, if not to ſee, at leaſt to hear, that he was revenged, after the battle of Serbraxos, by the diſgrace and captivity of Michael.

I WILL ſpare myſelf the diſagreeable taſk of ſhocking my readers with any further account of theſe horrid cruelties; enough has been ſaid to give an idea of the character of theſe times and people. Blood continued to be ſpilt as water, day after day, till the Epiphany; prieſts, lay-men, young men and old, noble and vile, daily found their end by the knife or the cord. Fifty-ſeven people died publicly by the hand of the executioner in the courſe of a very few days; many diſappeared, and were either murdered privately, or ſent to priſons, no one knew where.

THE bodies of thoſe killed by the ſword were hewn to pieces and ſcattered about the ſtreets, being denied burial. I was miſerable, and almoſt driven to deſpair, at ſeeing my hunting-dogs, twice let looſe by the careleſſneſs of my ſervants, bringing into the court-yard the head and arms of ſlaughtered men, and which I could no way prevent but by the deſtruction of the dogs themſelves; the quantity of carrion, and the ſtench of it, brought down the hyænas in hundreds from the neighbouring mountains; and, as few people in Gondar go out after it is dark, they enjoyed the ſtreets to themſelves, and ſeemed ready to diſpute the poſſeſſion of the city with the inhabitants. Often when I went home late from the palace, and it was this time the king choſe chiefly for converſation, though I had but to paſs the corner of the market-place before the palace, had lanthorns with me, and was ſurrounded with armed men, I heard them grunting by two's and three's ſo near me as to be afraid they would take ſome opportunity of ſeizing me by the leg; a piſtol would have frightened them, and made them ſpeedily run, and I conſtantly carried two loaded at my girdle, but the diſcharging a piſtol in the night would have alarmed every one that heard it in the town, and it was not now the time to add any thing to people's fears. I at laſt ſcarce ever went out, and nothing occupied my thoughts but how to eſcape from this bloody country by way of Sennaar, and how I could beſt exert my power and influence over Yaſine at Ras el Feel to pave my way, by aſſiſting me to paſs the deſert into Atbara.

The king miſſing me ſome days at the palace, and hearing I had not been at Ras Michael's, began to inquire who had been with me. Ayto Confu ſoon found Yaſine, who informed him of the whole matter; upon this I was ſent for to the palace, where I found the king, without any body but menial ſervants. He immediately remarked that I looked very ill; which, indeed, I felt to be the caſe, as I had ſcarcely ate or ſlept ſince I ſaw him laſt, or even for ſome days before. He aſked me, in a condoling tone, What ailed me? that, beſides looking ſick, I ſeemed as if ſomething had ruffled me, and put me out of humour. I told him that what he obſerved was true: that, coming acroſs the market-place, I had ſeen Za Mariam, the Ras's doorkeeper, with three men bound, one of whom he fell a-hacking to pieces in my preſence. Upon ſeeing me running acroſs the place, ſtopping my noſe, he called me to ſtay till he ſhould come and diſpatch the other two, for he wanted to ſpeak to me, as if he had been engaged about ordinary buſineſs: that the ſoldiers, in conſideration of his haſte, immediately fell upon the other two, whoſe cries were ſtill remaining in my ears: that the hyænas at night would ſcarcely let me paſs in the ſtreets when I returned from the palace; and the dogs fled into my houſe to eat pieces of human carcaſes at leiſure.

Although his intention was to look grave, I ſaw it was all he could do to ſtifle a laugh at grievances he thought very little of. "The men you ſaw with Za Mariam juſt now, ſays he, are rebels, ſent by Keſla Yaſous for examples: he has forced a junction with Tecla and Welleta Michael in Samen, and a road is now open through Woggora, and plenty eſtabliſhed in Gondar. The men you ſaw ſuffer were thoſe that cut off the proviſions from coming into the city; they have occaſioned the death of many poor people; as for the hyæna he never meddles with living people, he ſeeks carrion, and will ſoon clear the ſtreets of thoſe incumbrances that ſo much offend you; people ſay that they are the Falaſha of the mountains, who take that ſhape of the hyæna, and come down into the town to eat Chriſtian fleſh in the night."—"If they depend upon Chriſtian fleſh, and eat no other, ſaid I, perhaps the hyænas of Gondar will be the worſt fed of any in the world."—"True, ſays he, burſting out into a loud laughter, that may be, few of thoſe that die by the knife anywhere are Chriſtians, or have any religion at all; why then ſhould you mind what they ſuffer?"—"Sir, ſaid I, that is not my ſentiment; if you was to order a dog to be tortured to death before me every morning, I could not bear it. The carcaſes of Abba Salama, Guebra Denghel, and the reſt, are ſtill hanging where they were upon the tree; you ſmell the ſtench of them at the palace-gate, and will ſoon, I apprehend, in the palace itſelf. This cannot be pleaſant, and I do aſſure you it muſt be very pernicious to your health, if there was nothing elſe in it. At the battle of Fagitta, though you had no intention to retreat, yet you went half a day backward, to higher ground, and purer air, to avoid the ſtench of the field, but here in the city you heap up carrion about your houſes, where is your continual reſidence."

"The Ras has given orders, ſays he gravely, to remove all the dead bodies before the Epiphany, when we go down to keep that feſtival, and waſh away all this pollution in the clear-running water of the Kahha: but tell me now, Yagoube, is it really poſſible that you can take ſuch things as theſe ſo much to heart? You are a brave man; we all know you are, and have ſeen it: we have all blamed you, ſtranger as you are in this country, for the little care you take of yourſelf; and yet about theſe things you are as much affected as the moſt cowardly woman, girl, or child could be."—"Sir, ſaid I, I do not know if I am brave or not; but if to ſee men tortured or murdered, or to live among dead bodies without concern, be courage, I have it not, nor deſire to have it: war is the profeſſion of noble minds; it is a glorious one; it is the ſcience and occupation of kings; and many wiſe and many humane men have dedicated their whole life to the ſtudy of it in every country; it ſoftens men's manners, by obliging them to ſociety, to aſſiſt, befriend, and even ſave one another, though at their own riſk and danger. A barbarian of that profeſſion ſhould be pointed at. Obſerve Ayto Engedan, (who came at that very inſtant into the room) there is a young man, ſaid I, who, with the bravery, has alſo the humanity and gentleneſs of my countrymen that are ſoldiers."

Engedan fell on his face before the king, as is uſual, while the king went on ſeriouſly—" War you want; do you, Yagoube? war you ſhall have; it is not far diſtant, and Engedan is come to tell us how near." They then went into a conſiderable converſation about Guſho, Powuſſen, and the preparations they were making, and where they were, with which I ſhall not trouble the reader, as I ſhall have an occaſion to ſpeak of the particulars afterwards as they ariſe. " I want Confu, ſays the king; I want him to ſend his men of Ras el Feel to Sennaar, and to the Baharnagaſh to get horſes and ſome coats of mail. And what do you think of ſending Yagoube there? he knows their manners and their language, and has friends there to whom he is intending to eſcape, without ſo much as aſking my leave."—" Pardon me, Sir, ſaid I; if I have ever entertained that thought, it is proof ſufficient of the extreme neceſſity I am under to go." " Sir, ſays Engedan, I have rode in the Koccob-horſe; I will do ſo again, if Yagoube commands them, and will ſtay with us till we try the horſe of Begemder. I have eight or ten coats of mail, which I will give your majeſty: they belonged to my father, Confu, and I took them lately from that thief Abou Barea, with whom they were left at my father's death; but I will tell your Majeſty, I had rather fight naked without a coat of mail, than that you ſhould ſend Yagoube to Sennaar to purchaſe them from thence, for he will never return."

Ras Michael was now announced, and we made haſte to get away. I would have Confu, Engedan, and you, come here to-morrow night, ſays the king, as ſoon as it is dark; and do not you, Yagoube, for your life, ſpeak one word of Sennaar, till you know my will upon it. He ſaid this in the ſterneſt manner, and with all the dignity and majeſty of a king.

We paſſed the Ras in the anti-chamber, attended by a great many people. We endeavoured to ſlide by him in the crowd, but he noticed us, and brought us before him. We both kiſſed his hands, and he kept hold of one of mine, while he aſked Engedan, "Is Faſil at Ibaba?" to which he was anſwered, "Yes." "Who is with him? ſays the Ras."—"Damot, Agow, and Maitſha," anſwered Engedan. "Was you there? ſays the Ras." "No, anſwered Engedan, I am at Tſhemera, with few men." He then turned to me, and ſaid, "My ſon is ill; Ozoro Eſther has juſt ſent to me, and complains you viſit her now no more. Go ſee the boy, and don't neglect Ozoro Eſther, ſhe is one of your beſt friends." I inquired if ſhe was at Gondar, and was anſwered, No; ſhe is at Koſcam. We parted; Engedan went to Koſcam to Ozoro Eſther's, and I went home to plan my route to Sennaar, and to prepare letters for Hagi Belal, a merchant there, to whom I was recommended from Arabia Felix.

CHAP. IV.

The King promiſes Leave to the Author to depart—Receives a Reinforcement from Shoa—Amiable Carriage of Amha Yaſous—Striking Contraſt between him and a Prince of the Galla—Bad State of the King's Affairs.

IT was the 31ſt of December that we were at Koſcam. A proclamation had been made ſome days before of a general pardon to all that would return to Gondar; but no one had ventured but Ayto Engedan, who was with Faſil as the king's friend; nor were any of thoſe who went with Faſil the object of the proclamation, for it was not thought that the retiring from Socinios with Faſil was doing any thing againſt their allegiance.

THAT night the bodies of Guebra Denghel, Keſla Mariam, and Sebaat Laab, were taken down from the tree and laid upon the ground; after having been watched in the night by their friends to keep the beaſts from them, were at laſt ſuffered to be taken privately away, at the interceſſion of the troops of Tigré, whoſe countrymen they were. Chremation and Abba Salama were abandoned to their fortune, and in part putrified; they were covered with heaps of ſtones thrown upon them by ſuch as were paſſing, and had no other burial.

The next night, the 1ſt of January 1771, according to order, I waited upon the king with Confu and Engedan, and with them Yaſine: meaſures were then taken for buying their horſes and coats of mail; the Ras had advanced part of the money, the reſt was to be made up by the meery, or king's duty, due by the Mahometan provinces, which had not been paid ſince he went to Tigré; a Mahometan ſervant of the king was ſent for from the cuſtomhouſe; with him was to go a man from Yaſine, and with them I ſent my letters by the hand of Soliman, a black of Ras el Feel, a man remarkable for his ſtrength, courage, and ſize, and very ſhrewd and diſcerning, under the appearance of an idiot: Yaſine was ſent with them to get a ſafe conduct from his friend Fidele Shekh of Atbara, who was to convoy them to Beyla, and thence to Sennaar.

It was not without great diſpute and altercation the king would allow me the permiſſion to ſend letters; at laſt, ſeeing he could do no better, it was agreed that, as an immediate engagement between Powuſſen, Guſho, and Ras Michael, was inevitable, I ſhould ſwear not to attempt to leave him till that affair was ſettled ſome way or other; but the king inſiſted I ſhould alſo take an oath, that, ſhould he be victorious over, or reconciled to the rebels, if the engagement I was under in my own country was not fulfilled, and I recovered my health, I ſhould bring as many of my brethren and family as poſſible, with their horſes, muſkets, and bayonets; that, if I could not paſs by Sennaar, I ſhould come by the way of the Eaſt Indies from Surat to Maſuah, which, by how much it was more tedious, was by ſo much more ſecure, than that by Sennaar.

I CANNOT but hope, the impoſſibility of performing this oath extinguiſhed the ſin of breaking it; at any rate, it was perſonal, and the ſubſequent death of the king * muſt have freed me from it; be that as it will, it had this good effect, that it greatly compoſed my mind for the time, as I now no longer conſidered myſelf as involved in that ancient and general rule of the country, Never to allow a ſtranger to return to his home. We that night learned, that the king had been in great ſtraits ever ſince he came from Tigré; that the Ras, who was poſſeſſed of all the revenues of the provinces that were in their allegiance, had never yet given the king an ounce of gold; and that he furniſhed his daily ſubſiſtence from his own houſe, a cow for his own and great officers table, and two loaves of bread for each of his ſervants; as ſmall an allowance as any private perſon gave. It was believed that the Ras had left moſt of his money in Tigré, and had truſted to the contributions he was to levy upon the great men whenever he ſhould croſs the Tacazzé; but in this he diſappointed himſelf by his cruelty, for no perſon came

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* It was reported, when I was at Sennaar, that the king had been defeated and ſlain. I have no other authority, only think, all things conſidered, it was moſt probable.

came before him, on his arrival at Gondar, from whom he could raiſe a farthing.

It was about the 20th of January, that a meſſage arrived from Powuſſen, to tell the Ras he had taken the uſurper Socinios priſoner, and held him in irons at the king's diſpoſal. He upbraided Michael with the cruelties of his executions, and declared his reſolution of calling him to an account for theſe perſonally at Gondar; he warned him in time, to repaſs the Tacazzé, and retire while it was in his power to his government of Tigré, where nobody would moleſt him, and leave the king at liberty to act for himſelf. Guſho likewiſe ſent a meſſenger, but what word he brought did not tranſpire; after ſeeing the King and Ras Michael, both theſe meſſengers proceeded to Faſil. Soon after this came a meſſage from Faſil, deſiring only that the King and the Ras might renew to him the grant of his father's lands and eſtates, which he formerly poſſeſſed: what was the meaning of this meſſage I could never learn; he was already in full poſſeſſion of what he aſked, and more; no perſon had attempted to take any thing from him, nor was it indeed in their power.

Proclamation was made accordingly in terms of the requeſt, and all the lands that he had poſſeſſed were given him: before he could have news of this firſt grant, a ſecond meſſenger came, deſiring that he might be confirmed in his government of Maitſha, Damot, and Agow. This too was immediately granted him, but a condition was added, that he ſhould bring the troops of theſe provinces, and as many others as he could raiſe, to join the king with all poſſible ſpeed, and take the field with Ras Michael againſt

Powuſſen and Guſho; and this was but what he had ſpontaneouſly promiſed when he made his peace at Dingleber. At the ſame time Ayto Aylo, brother to Engedan, was proclaimed governor of Begemder; and all people holding of the king or of Aylo's friends, (for he had a very large eſtate in that province) were ordered to join him; but a very few came, among whom was the famous Guigarr, chief of the clan, Waag of Laſta, ſon to Aylo's ſiſter.

Mean time the king uſed all the means in his power to induce the Iteghé to return to Koſcam, for her preſence in Gojam kept alive the ſpirit of a number of people that were attached to her, who bore very impatiently to ſee her baniſhed, as ſhe then was, though reſident with her daughter Ozoro Welleta Iſrael, and ſurrounded by the forces of Aylo her grandſon, who was governor of Gojam, and to whom half of that province belonged in property. But the queen was reſolute never to truſt Ras Michael, though it was believed ſhe ſent the king a ſum in gold privately by Engedan.

It was in the end of January that another meſſage arrived from Faſil, excuſing his coming to Gondar on account of the badneſs of his health; he ſaid, beſides, he could not truſt Michael unleſs he gave him Welleta Selaſſé, his granddaughter, to wife, and ſent her to him to Buré. I have already mentioned that the Ras was fond of this young lady himſelf, and nothing but that hindered him from giving her to the king in marriage; and it was ſaid, and I believe with truth, that ſome delicacy * the king had expreſſed about this

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* Suſpicion of familiarity with the Ras her grandfather.

this ſince his return from Tigré, was the reaſon of coldneſs between him and the Ras, and of Michael's putting the king on ſo ſhort allowance on his firſt coming to Gondar: but all that was now removed by the neceſſities of the times; gold came from Tigré in plenty; even Powuſſen had ſent ſome of the revenue of Begemder, all the other provinces, a proportion, with butter, cattle, and cotton cloths, for the maintenance of the king's houſehold and troops: for my part, though I enjoyed the name of ſeveral poſts, I had partaken ſince this laſt revolution of a very ſmall part of their revenues; I had been liberally ſupplied in the king's abſence by Ozoro Eſther and the queen. I had few ſervants, and lived cheaply in the Iteghé's palace at Koſcam; but after my arrival, the king, on purpoſe I believe to diſconcert my journey, ran me grievouſly into debt with the ſoldiers, and other expences that were, as I was told, abſolutely neceſſary; it is true, theſe were paid in part at times but very irregularly. Ras Michael was not a man to be craved, nor was my temper ſuch as could be brought to crave him; from this it aroſe that often I had been in great ſtraits, and obliged to live ſparingly, which luckily was never a great hardſhip upon me, in order to fulfil my promiſe to others. And now the campaign was beginning, horſes, and mules, and every thing neceſſary were to be purchaſed, and I was in debt above one hundred pounds, nor would it have been poſſible I ever ſhould have cleared myſelf, for my daily expences were enormous, if it had not been for the ſituation that a certain Greek, named Petros, was in, from whom I borrowed about three hundred pounds, as I ſhall after mention. With regard to Kaſmati Faſil, he ſent me, twice, two large jars of honey from my lordſhip of Geeſh, at two different times: the firſt was taken by Coque Abou Barea, the laſt taſted ſo bitter of lupines, that no uſe could be made of it. I was a Sovereign, it is true, and my revenue was what wiſe men have ſaid is the beſt,—the love of the people. It went, however, but little way towards ſupporting my dignity.

While the king was at Kahha, keeping the feſtival of the Epiphany, he received a very extraordinary viſit from Amha Yaſous, ſon of the governor of Shoa, offering his perſonal ſervice and aſſiſtance to the king, and brought with him, as a preſent, 500 ounces of gold, and a thouſand excellent horſemen ready equipt at all points. Upon his being preſented to the king, two young noblemen were inſtructed to be ready to lay hold of him by the arms, and prevent his throwing himſelf upon the ground if he intended ſo to do. The king was ſeated upon the throne, very richly dreſſed in brocade, a very fine muſlin web wrapt looſely about him, ſo as to hang in plaits, and in ſome parts ſhow, and in ſome conceal, the flowers of the cloth of gold of which his waiſtcoat was compoſed. His hair was looſe, combed out at its full length, and falling about his head in every direction, and a fork, like a ſkewer, made of a rhinoceros horn, with a gold button or head upon it, ſtuck thro' his hair near his temples; he was all perfumed with roſe water, and two people ſtood on the oppoſite ſides of the tent, each of them with a ſilver bottle full of it.

Amha Yasous with his thouſand horſe preſented himſelf before the door of the tent, and rode on till he was compleatly in it; he then deſcended as in a great hurry or ſurpriſe, and ran forward, ſtooping, to the foot of the throne, inclining his body lower and lower as he approached; and, juſt before the act of proſtration, he was ſeized by Tecla

Mariam and Guebra Menfus Kedus, and prevented from kiſſing the ground; the king held his hand uncovered, but not extended, that is, as if he did not intend or expect that he ſhould kiſs it. Amha Yaſous, after the ſtruggle was over about the proſtration, ſuddenly ſeized the king's hand and kiſſed it, with ſome reſiſtance on the part of the king, who, when he had kiſſed the back of his hand, turned the palm likewiſe; a great mark of familiarity and confidence in this country. There was a ſmall ſtool, about half a foot from the ground, covered with a Perſian carpet. Amha Yaſous attempted to ſpeak ſtanding, but was not ſuffered, but conſtrained by the two noblemen to ſit down on the little ſtool; they then deluged him ſo with roſe-water, that I do believe he never in his life was ſo wet with rain. After ſome general queſtions the tent was cleared. All this ceremonial was premeditated and ſtudied; the etiquette could not have been more punctually and uniformly obſerved in any court of Europe, and would have juſt ſignified what it did here.

Amha Yasous was a man from twenty-ſix to twenty-eight years of age, tall, and of a juſt degree of corpulence, with arms and legs finely made; he had a very beautiful face, ſmall features, and the moſt affable manners. I have thought, when I have ſeen them together, that the king, Engedan, and himſelf, were three of the handſomeſt men I had ever beheld in any country; beſides this, all three had fine underſtandings, noble ſentiments, and courage ſuperior to the greateſt danger; charitable too, and humane inclinations, were it not for that accurſed indifference, or rather propenſity, one of them had to ſhed human blood; this the young king had imbibed in the ſchool of Michael, but for natural talents he certainly was the firſt of the three.

Apartments in the palace, and a table, were aſſigned to Amha Yaſous, and he was ſerved by the king's ſervants as well as his own; a guard was appointed at his door, the officer of which attended to receive his orders and take the word daily. This was the manner of receiving illuſtrious ſtrangers in my time at Gondar. Anthulé, a Greek, maſter of the king's wardrobe, was ordered from time to time to bring him clothes of the ſame kind with thoſe the king wore. All the Ozoros, or noble women at court, fell violently in love with Amha Yaſous, as fame reported, except Ozoro Eſther. The young prince had not a grain of coldneſs nor indifference in his nature; he carried himſelf, wherever he went, with honourable, attentive, and decent gallantry. But his chief attention was paid to Welleta Selaſſé; nor was Ras Michael jealous, nor, as public report went, was Welleta Selaſſé unkind. I was often in the evenings in his parties at her houſe; a fixed, never-changing melancholy hung upon her face; deep, and involuntary ſighs eſcaped from her under viſible conſtraint: it did not appear to me poſſible this could have been her behaviour, if in actual enjoyment of ſucceſsful love; or that, after having gratified it, ſhe could have put in execution that deſperate reſolution which apparently ſhe had then formed in her mind.

Amha Yasous was ſon of a ſiſter of Guſho; it was ſaid afterwards that he had a commiſſion from his father, governor of Shoa, to detach Guſho, if poſſible, from his alliance with Powuſſen, and bring him back to his allegiance to the king. Whether this was true or not I cannot ſay, but that this, or ſomething ſimilar, was the caſe, ſeemed to be more than probable from the behaviour of Guſho afterwards, during the whole campaign. Amha Yaſous did not come to take part in the war, he only brought, in imitation of old times, a tribute to the king as a teſtimony of the loyalty of the faithful province of Shoa; but he was ſo intereſted for the king, after being admitted into intimacy with him, and ſo pleaſed with the ſociety of the young noblemen at court, that he determined to come back with the command of the troops of his father, and in his way force Guſho to return to his duty, if he was not already determined.

He had heard, while at Shoa, from ſome prieſts of Debra Libanos, that there was a ſtrange white man in favour with the king at Gondar, who could do every thing but raiſe the dead; it was among his firſt requeſts to the king, to make him acquainted with me. The king therefore ordered me to wait upon him every morning, and I, on my part, did not let ſlip that opportunity. Inſenſibly we came to be inſeparable companions. Our converſation fell one day to be upon the Abyſſinian kings who firſt lived at Shoa at the time when the kingdom of Adel was a great mart for the Eaſt Indian trade, before the diſcovery of the Cape of Good Hope. He ſaid that a book containing their hiſtory, he believed, was in ſome of the churches in Shoa, and that he would immediately ſend for it. Although I could not help teſtifying my deſire of having a book which I had ſought for in vain through the reſt of the provinces of Abyſſinia, yet I thought it unreaſonable to deſire a man to ſend 300 miles merely for the purpoſe of getting it; I therefore did not preſs it, being ſatisfied with his promiſe; but as my work would have been incomplete without it, I aſked my friend Tecla Mariam to mention it to him as from the king. His anſwer was, "I have already promiſed to get it for Yagoube, the meſſenger by this time is in Amhara; depend upon it, my father will not fail to let me have it; for fear of miſtake, I have diſpatched a very intelligent man, who knows and has ſeen the book at Debra Libanos." The promiſe was punctually kept, the book came, and from it I have drawn the hiſtory of the Adelan war, and the reign of thoſe kings who had not yet returned to Axum, but reigned in Shoa.

One evening I inquired of him concerning the ſtory which the Portugueſe heard, at the diſcovery of Benin, that the blacks of that country had intercourſe with a Chriſtian inland ſtate they acknowledged as ſovereign, from which they procured the inveſtiture of their lands, as has been already mentioned in the beginning of this work? whether any ſuch commerce did exiſt with Shoa at preſent, or if traces remained of it in older times? if there was any other Chriſtian or Jewiſh ſtate in his neighbourhood to which this deſcription could apply[*]? He ſaid they knew nothing of Benin at Shoa, nor had he ever heard of the name, nor any cuſtom of the kind that I had mentioned, which either then did, or ever had prevailed in Shoa: he knew of no Chriſtian ſtate farther to the ſouthward, excepting Narea, a great part of which was conquered by the Galla, who were Pagans. The blacks that were next to Shoa, he ſaid, were exceedingly fierce, warlike, and cruel; worſe than the Galla, and of the ſame kind with the Shangalla in Abyſſinia. The other nations were partly Mahometan,

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[*] Conquetes des Portugais, liv. 1. p. 46. Lafitan.

but chiefly Galla, and ſome of theſe had turned Mahometan; but that they had no knowledge of any commerce with the Weſtern, or Atlantic Ocean, though they knew the Eaſtern or Indian Ocean, which was nearer; were often ſerved with Indian goods from Mahometan merchants from thence; but that the Galla had over-run moſt of the intermediate countries, and made the ways dangerous.

AFTER Amha Yaſous's audience with the king, he waited on Ras Michael alſo, to whom he brought a preſent in gold; politely excuſing himſelf for having brought it in that form, on account that any other would have been troubleſome, from the length of the way. He well knew, however, that an apology was needleſs, and that Ras Michael never ſaw any preſent in a more agreeable form than that of gold. I was not at the audience, nor do I know what paſſed at it; only that, on his introduction, the Ras was held up on his feet, and received him ſtanding; they then both ſat down upon the ſame ſeat, after which they dined heartily together at Ozoro Eſther's apartment, who came from Koſcam on purpoſe to prepare their entertainment, and they drank and converſed together till late at night.

THE ſight of gold, and a thouſand horſe at the juncture, made Ras Michael as light and chearful as a young man of twenty-five. No words concerning the government of Shoa paſſed, nor any proclamation relative to the ſtate of that province; and this ſilence was equal to declare it independent, as it was intended, and indeed it had been conſidered as ſuch a long time before. As I ſaw Amha Yaſous eat raw beef like the Abyſſinians, I aſked him if it was the cuſtom of other nations to the ſouthward? He ſaid he believed ſo, if they were not Mahometans; and inquired of me if it was not likewiſe the practice among us. I imagine it prevails as far as the Cape of Good Hope.

ANOTHER interview, which happened at Kahha, was much more extraordinary in itſelf, though of much leſs importance to the ſtate. Guangoul, chief of the Galla of Angot, that is, of the eaſtern Galla, came to pay his reſpects to the king and Ras Michael; he had with him about 500 foot and 40 horſe: he brought with him a number of large horns for carrying the king's wine, and ſome other ſuch trifles. He was a little, thin, croſs-made man, of no apparent ſtrength or ſwiftneſs, as far as could be conjectured; his legs and thighs being thin and ſmall for his body, and his head large; he was of a yellow, unwholeſome colour, not black nor brown; he had long hair plaited and interwoven with the bowels of oxen, and ſo knotted and twiſted together as to render it impoſſible to diſtinguiſh the hair from the bowels, which hung down in long ſtrings, part before his breaſt and part behind his ſhoulder, the moſt extraordinary ringlets I had ever ſeen. He had likewiſe, a wreath of guts hung about his neck, and ſeveral rounds of the ſame about his middle, which ſerved as a girdle, below which was a ſhort cotton cloth dipt in butter, and all his body was wet, and running down with the ſame; he ſeemed to be about fifty years of age, with a confident and inſolent ſuperiority painted in his face. In his country it ſeems, when he appears in ſtate, the beaſt he rides upon is a cow. He was then in full dreſs and ceremony, and mounted upon one, not of the largeſt ſort, but which had monſtrous horns. He had no ſaddle on his cow. He had ſhort drawers, that did not reach the middle of his thighs; his knees, feet, legs, and all his body were bare.

He had a ſhield of a ſingle hide, warped by the heat in ſeveral directions, and much in the ſhape of a high-crowned, large, ſtraw-hat, with which the faſhionable women in our own country ſometimes diſguiſe themſelves. He carried a ſhort lance in his right hand, with an ill-made iron head, and a ſhaft that ſeemed to be of thorn-tree, but altogether without ornament, which is ſeldom the caſe with the arms of barbarians. Whether it was neceſſary for the poizing himſelf upon the ſharp ridge of the beaſt's back, or whether it was meant as graceful riding, I do not know, being quite unſkilled in cowmanſhip; but he leaned exceedingly backwards, puſhing his belly forwards, and holding his left arm and ſhield ſtretched out on one ſide of him, and his right arm and lance in the ſame way on the other, like wings.

The king was ſeated on his ivory chair, to receive him, almoſt in the middle of his tent; the day was very hot, and an inſufferable ſtench of carrion ſoon made every one in the tent ſenſible of the approach of this naſty ſovereign, even before they ſaw him. The king, when he perceived him coming, was ſo ſtruck with the whole figure and appearance, that he could not contain himſelf from an immoderate fit of laughter, which finding it impoſſible to ſtifle, he roſe from his chair, and ran as hard as he could into another apartment behind the throne.

The ſavage got off from his cow at the door of the tent with all his tripes about him; and, while we were admiring him as a monſter, ſeeing the king's ſeat empty, he took it for his own, and down he ſat upon the crimſon ſilk cuſhion, with the butter running from every part of him. A general cry of aſtoniſhment was made by every perſon in the tent: he ſtarted up I believe without divining the cauſe, and before he had time to recollect himſelf, they fell all upon him, and with puſhes and blows drove this greaſy chieftain to the door of the tent, ſtaring with wild amazement, not knowing what was next to happen. It is high treaſon, and puniſhable by immediate death, to ſit down upon the king's chair. Poor Guangoul owed his life to his ignorance. The king had beheld the whole ſcene through the curtain; if he laughed heartily at the beginning, he laughed ten times more at the cataſtrophe; he came out laughing, and unable to ſpeak. The cuſhion was lifted and thrown away, and a yellow Indian ſhaul ſpread on the ivory ſtool; and ever after, when it was placed, and the king not there, the ſtool was turned on its face upon the carpet to prevent ſuch like accidents.

Guangoul, diſappointed of having an audience of the king, went to the Ras, where he was better received, but what paſſed I know not. His troops, armed like himſelf, with ſhields of no reſiſtance, and hedge-ſtakes burnt and ſharpened at the end inſtead of lances, were no acquiſition to any party, eſpecially in the preſent quarrel, where all the veteran troops in Abyſſinia were nearly equally divided on oppoſite ſides; beſides, the Shoa horſe had taken the eyes of people ſo much, that they began to think little of any cavalry that was not in ſome degree equipped like them.

After the king returned to the palace, great diverſion was made at Guangoul's appearance, in ſo much that Ozoro Eſther, who hated the very name of Galla, and of this race in particular, inſiſted upon ſeeing a repreſentation of it. Doho, accordingly, a dwarf belonging to Ras Michael, very ugly, with a monſtrous big head, but very ſharp and clever, and capable of acting his part, was brought to repreſent the perſon of Guangoul: a burnt ſtick and a bad ſhield were provided; but the great difficulty remained, how to perſuade Doho the dwarf to put on the raw guts about his neck and waiſt, and, above all, to plait them in the hair, which he abſolutely refuſed, both from religious and cleanly motives; as for the butter, it was no objection, as all the Abyſſinians anoint themſelves with it daily, after bathing. Here we were very near at a ſtand, all the ladies having in vain ſupplicated him to ſuffer for their ſakes a temporary pollution, with promiſes that oceans of roſe and ſcented water ſhould be poured upon him afterwards, to reſtore his former ſweetneſs. Doho was a man who conſtantly ſpent his time in reading ſcripture, the acts of the councils, the works of St John Chryſoſtom, and other ſuch books as they have among them. He remained inflexible: at laſt I ſuggeſted that ſeveral hanks of cotton, dyed blue, red, and yellow, ſhould be got from the weavers in the Mahometan town, and theſe oiled, greaſed, and knotted properly, and twiſted among the hair, well-anointed with butter, would give a pretty accurate reſemblance of what we ſaw in the king's tent. All hands were immediately ſet to work; the cotton was provided; Ozoro Eſther's ſervants and ſlaves decked Doho to the life. I ſpotted his face with ſtibium, and others anointed him with butter: an old milk-cow was found, contrary to my expectation, that ſuffered a rider without much impatience, and in came Guangoul into a great hall in Ozoro Eſther's apartment.

Never was any thing better perſonated or better received; the whole hall reſounded with one cry of laughter; Doho, encouraged by this and the perfect indifference and ſteadineſs of his cow, began to act his part with great humour and confidence: he was born in the neighbourhood of theſe very Galla, knew their manners, and ſpoke their language perfectly. Amha Yaſous, Confu, Aylo brother to Engedan, ſome ſervants of the king, acted the part that we did in the tent the day of the audience, that is, ſtood on each ſide of the king's chair: the cow was brought into the middle of the room, and Guangoul deſcended with his lance and ſhield in great ſtate; a cuſhion was not ſpared, nor did Doho ſpare the cuſhion; the butter ſhewed very diſtinctly where he had been ſitting: we all fell upon him and belaboured him heartily, and chaced him to the door. His ſpeedy retreat was not counterfeited. Ozoro Altaſh, Eſther's ſiſter, and a number of the ladies of the court, were preſent. Ozoro Eſther declared ſhe would ſend for the Ras, he had been in great good humour ſince the arrival of Amha Yaſous. I had not ſeen him ſince the recovery of his ſon, and happened to be at the door next him; he took me by the hand, and ſaid, "Welleta Hawaryat (that is the name of his ſon) is well, you are very kind."

Michael was eſteemed the beſt orator in his country, and ſpoke his own language, Tigran, with the utmoſt purity and elegance; yet in common converſation he was very ſententious, two or three words at a time, but never obſcure; this he had contracted by a long practice of commanding armies, where he ſaw as inſtantly and clearly, as he ſpoke ſhortly and diſtinctly. He bowed very civilly to the ladies, and pointed to me to ſit down on the ſeat by him. Amha Yaſous was ſtanding before him, I haſtened to ſit down on the carpet at his feet, and he ſeemed to recollect himſelf and placed Amha Yaſous beſide him: it was eaſy to ſee his mind was otherwiſe occupied, and as eaſy to perceive by his look, that he gave me credit for my behaviour. When they were all ſeated, “ Well, ſays he, in great good humour, what now, what is the matter? what can I do for you, Yagoube? are the women in your country as idle and fooliſh as theſe? has Ozoro Eſther choſen a wife for you? ſhe ſhall give you your dinner: I will give her a portion; and as you are a horſeman, the king, with Amha Yaſous's leave, ſaid he bowing, ſhall give you the command of the Shoa horſe; I have ſeen them; the men I think are almoſt as white as yourſelf.” Amha Yaſous bowed in return, and ſaid, “Sir, if the king beſtows them ſo worthily, I promiſe to bring another thouſand as good as theſe to join them after the rains, before next Epiphany.”—“ And I, ſays Ozoro Eſther, for my part, I have long had a wife for him, but this is not the preſent buſineſs, we know your time is precious, Guangoul is without, and deſires an audience of you.”—Poh! ſays the Ras, Guangoul is gone to Guſho, at Minziro, and there is like to be a pretty ſtory: here are accounts come from Tigré, that he has committed great barbarities in his journey, laid waſte ſome villages, killed the people, for not furniſhing him with proviſions: here in Beleſſen he alſo burnt a church and a village belonging to the Iteghé, and killed many poor people; I do not know what he means; I hope they will keep him where he is, and not ſend him home again through Tigré.

A COMMUNICATION of this kind, very uncommon from the Ras, occaſioned a ſerious appearance in the whole company; but he had no ſooner done with ſpeaking, than in comes Doho upon his cow: neither man nor woman that had yet ſeen him, ever laughed ſo heartily as the old Ras; he humoured the thing entirely; welcomed Doho in Galla language, and ſaw the whole farce, finiſhed by his flight to the door, with the utmoſt good humour. Then taking Amha Yaſous with him, and ſeveral great officers who had come in the interim, he returned by a private paſſage to his own apartments.

As I ſhall have no occaſion for further mention of this chieftain, I will here finiſh his ſtory, though not in the order of time. Guſho and Powuſſen had gained Guangoul, and perſuaded him to make an irruption with his Galla into the province of Tigré, to create a diverſion againſt Michael, and, for that purpoſe, they had ſent him home nearly the way he had come through that province. From this encouragement he had begun to conduct himſelf ſtill worſe than formerly. Ras Michael, ſuſpecting what would happen, privately diſpatched Ayto Confu after him with 600 horſe. That young ſoldier, happy in a command that highly gratified his mother, and guided by the cries of the people, followed with the utmoſt diligence, and came up with him in the neighbourhood of Laſta, and there, after little reſiſtance, Guangoul and his troops were cut to pieces, thoſe that had eſcaped being all ſlain by the exaſperated peaſants. Confu returned to Gondar the night of the fifth day, together with the bloody trophies of his conqueſt over Guangoul and his Galla.

I HAVE before mentioned that this chief had brought with him a quantity of large horns for the king's ſervice. Some of this ſort having been ſeen in India filled with civet, have given occaſion to thoſe travellers who ſaw them there to ſay, that the animal producing theſe large horns was a carnivorous bull of a prodigious ſize, inhabiting the interior parts of Africa. That no illuſtration of this kind may be wanting, a copperplate of this curious bull is, I think, in ſome of the firſt volumes of the Philoſophical Tranſactions. The origin of the tale is believed to be in Bernier or Thevenot. It may, however, with great certainty, be relied upon, that no ſuch animal exiſts in Africa, nor probably in the whole creation. The animal furniſhing thoſe monſtrous horns is a cow or bull, which would be reckoned of a middling ſize in England; its head and neck are larger and thicker in proportion, but not very remarkably ſo. I have been told this animal was firſt brought by the Galla from near the Line, where it rains continually, and the ſun is little ſeen. This extraordinary ſize of its horns proceeds from a diſeaſe that the cattle have in thoſe countries, of which they die, and is probably derived from their paſture and climate.

WHENEVER the animal ſhews ſymptoms of this diſorder, he is ſet apart in the very beſt and quieteſt grazing-place, and never driven nor moleſted from that moment. His value lies then in his horns, for his body becomes emaciated and lank in proportion as the horns grow large. At the laſt period of his life the weight of his head is ſo great that he is unable to lift it up, or at leaſt for any ſpace of time. The joints of his neck become callous at laſt, ſo that it is not any longer in his power to lift his head. In this ſituation he dies, with ſcarcely fleſh covering his bones, and it is then the horns are of the greateſt ſize and value. I have ſeen horns that would contain as much as a common-ſized iron-hooped water-pale, ſuch as they make uſe of in the houſes in England; but the Galla, who have a ready market for theſe of all ſizes, generally kill the beaſt when his horns will contain ſomething leſs than ſix gallons. Two of theſe horns, filled with wine or ſpirits, are carried very commodiouſly upon a woman's back, flung over her ſhoulders. I had two of the largeſt ſize ſtole from me that night Socinios, Confu, and Chremation plundered my houſe, nor could I ever recover them. I have ſeen them at Gondar ſold for four ounces of gold, equal to ten pounds ſterling, the pair.

On the 17th of February came meſſengers from Faſil, with the old language of propoſals of ſubmiſſion and peace, and a repetition of his demand, that Welleta Selaſſé ſhould be given him for a wife, and ſent to him, at leaſt as far as Dingleber, where he would advance to meet her; excuſing himſelf from coming to Gondar, becauſe the Ras had already broken his promiſe to him; for the condition of peace made with the Ras, when he was beſieging the mountain, was, That if Michael ſhould bring the king to the Tacazzé, and ſurrender him there, and then return and content himſelf with the government of Tigré, without proceeding to Gondar, that Faſil ſhould receive the king and conduct him to the capital, and be created Ras and governor in place of Michael. Faſil had punctually performed his part, and of this Michael had taken advantage, and had violated every article which he had ſtipulated on the other ſide; and this was at leaſt the alledged reaſon why Faſil had refuſed to come to Gondar. The ſame evening arrived alſo meſſengers from Guſho and Powuſſen, declaring to Ras Michael, that, if he did not leave Gondar and return to Tigré, they would come and burn the town. They profeſſed great duty to the king, but charged the Ras with every ſort of enormity, and upon his refuſal ſent him a defiance.

The ſame evening came an expreſs from Shoa, which moſt punctually brought the book I ſo much wiſhed for, containing the lives of the firſt kings that lived at Shoa; a fair and fine copy, wrote upon parchment in a large quarto ſize, in the pure ancient language of Geez. The author was nearly contemporary with the annals which he writes. I ſhewed it to the king, who till then had never ſeen it, and who only ſaid, I fear, Yagoube, you are carrying home theſe books only to make your kings laugh at ours. The ſatisfaction I received upon the acquiſition of this book was greatly diminiſhed by the loſs of the donor, Amha Yaſous, who ſet out the 20th of February, attended with about a hundred men, his own ſervants, and followed by the regret and the good wiſhes of all that had known him, mine in particular, having been, from the firſt time I ſaw him, very much attached to him.

Before his departure he had two long conferences with the king upon the contents of the diſpatches ſent by his father from Shoa. The ſubſtance he frankly told me was, that he did not intend to meddle with the quarrels of Ras Michael, nor thoſe of Faſil; that they ſhould ſettle theſe in their own way; but if either attempted any thing againſt the king, ſet up any uſurpers, as they had done in the perſon of Socinios, and continued ſo far againſt their allegiance to Tecla Haimanout as to withhold his whole revenue, and not to pay him wherewithal to ſupport his ſtate, that he would conſider himſelf as protector of the royal family of Solomon, as the governors of Shoa had always been.—

It was believed very generally, by Amha Yaſous coming in perſon, that a treaty between ſome of the great men in both ſides, begun at his inſtance, would bring every man that could mount a horſe from as far ſouth as Gingiro, to over-run both the provinces of Begemder and Amhara, and either diſplace the two governors, or at leaſt force them to their duty; and it was owing to this, in all probability, that Guſho acted with ſuch moderation as he did in the campaign that ſoon followed.

CHAP. V.

Rebel Army approaches Gondar—King marches out of Gondar—Takes Poſt at Serbraxos—The Author returns to Gondar with Confu wounded.

GENTLE ſhowers of rain began now to fall, and to announce the approach of winter; nay, ſome unuſually ſevere and copious had already fallen. Guſho and Powuſſen of Amhara and Begemder, Kaſmati Ayabdar governor of Foggora, Aylo ſon of Ozoro Welleta Iſrael the queen's daughter, governor of Gojam, Woodage Aſahel, with the troops of Maitſha, and Coque Abou Barea from Kuara, were at the head of all the forces they could raiſe about Emfras and Nabca, and the borders of the lake Tzana. A brother-in-law of Powuſſen had brought a conſiderable body of troops from Zaat and Dehannah, two clans of Laſta, enemies to Guigarr, who had declared for Michael; and theſe were the beſt horſe in the rebel army, ſuperior to any in Begemder.

THIS

This numerous army of Confederates were all ready, expecting the rain would make the Tacazzé impaſſable, and cut off Michael's retreat to Tigrè. Faſil alone kept them in ſuſpenſe, who, with about 12,000 men, remained at Ibaba, profeſſing to be at peace with Michael, in the mean time keeping all Maitſha quiet, and waiting for the coming of Welleta Yaſous, and 20,000 Galla, whom he had ſent for from the other ſide of the Nile, intending, as he ſaid, to march on the arrival of this reinforcement, and join the king at Gondar. Although it may well be doubted if ever he intended all or any part of this, one thing was very certain, that he was ſincere in his hatred to Guſho and Powuſſen; he never could forget their treachery in breaking their appointment and promiſe at Court-Ohha, and expoſing him either to fight Michael ſingly, or have his whole country burnt and deſtroyed. Although Michael had, for theſe laſt months, done every thing in his power to bring back to the king ſuch people of conſideration that poſſeſſed the lands and eſtates about Gondar, and were the moſt reſpectable of their nobility for influence and riches, bred up about court, and who did chiefly conſtitute it; yet the cruelty of his executions, his inſatiable greed of money and power, and the extreme facility with which he broke his moſt ſacred engagements, had terrified them from putting themſelves into his hand; though they did not raiſe men, or join any ſide, but lived privately at a diſtance, yet their abſence from about the king had the very worſt effect upon his affairs. A great deſertion had likewiſe happened ſince his coming among his old troops of Tigré, both of officers and ſoldiers. The execution of Guebra Denghel, and other two noblemen, had greatly alienated the minds of many of their countrymen and their connections; but, above all, his breach of promiſe made before the mountain of Haramat, that he was to levy no taxes upon that province for ſeven years, (but which he was now doing with the greateſt rigour before one had expired) diſcontented them all.

The return of Welleta Michael and Kefla Yaſous from Samen, with about 6000 men, had conſiderably ſtrengthened his army; added to this, 2000 more, who came voluntarily, from their love to Kefla Yaſous, from Temben, where he was governor; theſe were picked men, partly muſqueteers; there was nothing equal to them in the army.

Gusho was advanced to Minziro. Powuſſen had his head-quarters at Korreva, not above ſixteen miles from Gondar. The whole plain to the lake was covered with troops. The weather was unſeaſonably cold, and conſiderable quantities of rain had fallen from the 23d of February to the 29th of March. The rebels had begun to lay waſte Dembea, and burnt all the villages in the plain from ſouth to weſt, making it like a deſert between Michael and Faſil, as far as they dared venture to advance towards either. This they did to exaſperate Michael, and draw him out from Gondar; for they had moſt of them great property in the town, and did not wiſh to be obliged to fight him there. He bore this ſight very impatiently, as well as the conſtant complaints of people flying into the town from the depredations of the enemy, and ſtripped of every thing.

The king often aſcended to the top of the tower of his palace, the only one to which there remains a ſtair, and there contemplated, with the greateſt diſpleaſure, the burning of his rich villages in Dembea. One day while he was here he ſhewed an inſtance of that quick penetration for which he was remarkable, and which, as a proof of this, I ſhall here mention.

There is a large waſte ſpace on each ſide of the palace where the market is kept. It had rained, and it was in the evening almoſt deſtitute of people; there were only two men at a conſiderable diſtance, who ſeemed to be in cloſe converſation together, one of them apparently very much the worſe of liquor, the other had hold of the end of the ſaſh, or girdle, which was round the body of the drunk man; it is a narrow web of cotton cloth, which they wind eight or ten times about their waiſt. The king ſaid to me, Do you know, Yagoube, what theſe two men are about? I anſwered, No. I ſaw the drunkard untwine one turn of his ſaſh, which the other was feeling and looking curiouſly at, as if examining and doubting its goodneſs. That man, ſays the king, is robbing the drunkard of his ſaſh: go down two or three of you who run beſt, and apprehend him, but hide yourſelves till he has committed the theft, and ſeize him as he paſſes. The orders were quickly obeyed; the drunkard unwound his ſaſh, by turning himſelf round and round, while the other ſeemed to be meaſuring it by the length of his arm, from his elbow to his forefinger, and then gathering it up. This was done very deliberately till it was all unwound, and the far end looſe; upon which the fellow, who was meaſuring, gathering it in his arms, ran off as faſt as he could, leaving the drunkard ſtanding motionleſs, apparently in great ſurpriſe and amazement. The thief was immediately ſeized and brought up to the king, who ordered him to be thrown over the tower. At my interceſſion, and that of thoſe about him, he was pardoned, and the drunkard's ſaſh was returned to him.

Ever ſince the middle of February, Ras Michael had reſolved to march out, and give battle to the rebels encamped about Korreva, committing every ſort of violence, and burning all the villages, houſes, and barns in Dembea, with the corn they contained more than what ſerved for their preſent uſe; but the great ſuperiority of the enemy in horſe had always made him delay his intention.

Yasine had, indeed, ſucceeded in his commiſſion to Sennaar, as far as it regarded the horſes. He had found the Arabs encamped immediately upon the frontier at Ras el Feel, and had received from them very near 200 of one kind or other, of which 76 only anſwered the purpoſe of mounting the king's black ſervants; the others were diſtributed among the reſt of the army that wanted them. But they had not been equally ſucceſsful in purchaſing their coats of mail, fourteen only of which had been brought with the horſes. In order to buy the reſt, the meſſenger continued his journey to Sennaar, and with him my ſervant Soliman with my letters, to which, of conſequence, I had as yet no return. But what appeared at that time moſt material to me, Fidele Shekh of Atbara wrote to Yaſine, "That, there was no fear but that I ſhould be well received at Sennaar, where Naſſer, a young king, had ſucceeded his father, whom he had depoſed; but that the great difficulty was to paſs between Ras el Feel and Teawa, the place of his reſidence, and from thence to the banks of the river Dender, for that the Ganjar horſe of Kuara, and the Arabs their friends, were at war with the Arabs of Atbara, and had burnt all their crops and villages: that he ſometimes did not think himſelf ſafe in Teawa, and that a load of ſalt had not been ſuffered to paſs for ſeveral months; which, indeed, was the reaſon why the Arabs of Atbara were come ſo near Ras el Feel, and that the king's horſe were procured ſo readily at the firſt coming." This traitor, however, added, "That if, by any means, I could advance to him at Teawa, I need not take any thought about the reſt of the journey; and that it was better I ſhould come quietly and quickly, without writing to Sennaar before-hand: and he concluded with great profeſſions of reſpect and friendſhip for me."

It had been very cold, and more than uſual rainy, ſince the beginning of February; the 9th was a day of cloſe rain; and this, being earlier than common, very much diſcouraged the ſoldiers who were naked, and, therefore, very ſenſible of cold, or rain, and, as I have before ſaid, never can be brought to engage willingly, unleſs under the influence of a warm ſun.

At laſt the cries of the people flying into Gondar, ſeeking protection from the cruelties of the rebels, determined the Ras to march out, and ſet his all upon the fortune of a battle. The riſk was not thought great, as he had been all his life in uſe to conquer; had a better army at that time than ever he commanded; the Begemder troops, too, in whom the rebels truſted moſt, were but thoſe which he and his men had beaten at Nefas Muſa, although led by a very brave and valiant officer, Mariam Barea. All this was true; but then, ſince that period, theſe troops of Begemder had been conſtantly led by himſelf, had been trained, and diſciplined with the old troops of Tigré, and taught to conquer with them. Above all, they had been uſed to ſee the effect of fire-arms, which they no longer feared as formerly, but boldly ruſhed in upon the muſqueteers, ſometimes without giving them time to fire, or at leaſt before they had time to charge again.

At laſt, having previouſly called in all his out-poſts, on the 13th of May he marched out of Gondar, taking with him the King and Abuna, as alſo Ozoro Eſther, and Ozoro Altaſh her ſiſter, and all the other ladies about court, who were in poſſeſſion of the great fiefs of the crown, and whom he obliged to perſonal attendance, as well as to bring the quota of troops they were bound to by their reſpective tenures.

The king's army halted upon the ſame ground they had done on their return to Gondar. They were then ſuppoſed to be near 20,000 foot, belonging to Tigré and its dependencies, incomparably the beſt troops of the empire, 6000 of which were armed with muſquets, ſix times the number that all the reſt of Abyſſinia could furniſh, and, conſidering they were all match-locks, very expert in the management of them. The reſt of the foot which joined them ſince he paſſed the Tacazzè were about 10,000, beſides 2000 of the king's houſehold, 500 of which were horſemen; of theſe, few ſhort of 200 were his black ſervants, armed with coats of mail, the horſes with plates of braſs on their cheeks and faces, with a ſharp iron ſpike of about five inches in length, which ſtuck out in the middle of their forehead, a very troubleſome, uſeleſs piece of their armour; their bridles were iron chains; the body of the horſe covered with a kind of thin quilt ſtuffed with cotton, with two openings made above the flaps of the ſaddle, into which the horſeman put his thighs and legs, and which covered him from his hip (where his ſhirt of mail ended) down to a little above his ancle: his feet were covered with ſlippers of thin leather, without heels, and his ſtirrups were of the Turkiſh or Mooriſh form, into which his whole foot entered, and, being hung very ſhort, he could raiſe himſelf, and ſtand as firmly as if he was upon plain ground. The ſaddles were in the Mooriſh form likewiſe, high before and behind; a ſtrong lace made faſt to the coat of mail by the one end, the other paſſed through a ſmall hole in the back of the ſaddle, kept it cloſe down, ſo that the back was never expoſed by the coat of mail riſing over the hinder part of the ſaddle. Each had a ſmall ax in the ſurcingle of his ſaddle, and a pike about fourteen feet long, the weapon with which he charged; it was made of very light wood, brought from the banks of the Nile, with a ſmall four-edged head, and the butt end balanced by a long ſpike of iron; this entered a leather caſe faſtened by a thong to the ſaddle, and was reſted ſometimes below the thigh, and ſometimes above, and guided by the right hand at the height the point was intended to ſtrike at. The horſeman's head was covered with a helmet of copper, or block tin, much like thoſe of our light horſe, with large creſts of black horſe tail.

The officers were diſtinguiſhed from the ſoldiers by locks of hair dyed yellow, interſperſed with the black. Upon the front of each helmet was a ſilver ſtar, at leaſt a white-metal one, and before the face, down to the top of the noſe, a flap of iron chain, made in the ſame manner as the coat of mail, but only lighter, which ſerved as a vizier. This was the moſt troubleſome part of the whole, it was hot and heavy, and conſtantly fretted the cheek and noſe, when either the man or the horſe were in motion; and therefore I always ſubſtituted a black ſilk net, which concealed my colour better, and for the reſt of my face I committed it to the care of Providence.

This body of horſe was able to make their way through all the cavalry in Abyſſinia, if they had been drawn up againſt them with equal fronts; for every horſeman ſat immoveable upon his ſaddle, and acted moſt powerfully by his weight alone, and was perfectly maſter of his perſon alſo by the breadth and ſhortneſs of his ſtirrups; whereas the Abyſſinian horſemen were placed moſt diſadvantageouſly, their head and body naked, their ſaddle ſmall, and of no ſupport to them, their ſtirrup-leathers long, and no ſtirrups to put their foot in; but being conſtantly afraid of their horſe falling upon them, the only hold which they had was the outſide of an iron ring, which they graſped between their great and ſecond toe, ſo that they had no ſtrength from their ſtirrups, whilſt their foot was always ſwelled, and their toes ſore and galled.

Of the thouſand Shoa horſe about 60 had deſerted; the reſt were all in good order, each armed with their lances about ten feet long, and two light javelins, their ſhafts being of cane, which they threw at a great diſtance; the lance they never looſed out of their hand; as for their ſtirrups and ſaddle, they were of the ſame bad conſtruction as thoſe of the Abyſſinians in general, and this reduced them nearly to a footing with them.

The horſemen of the king's army were about 7000, moſtly very indifferent troops; ſo that his whole muſter was nearly 7000 muſqueteers, 25,000 foot, armed with lances and ſhields, and about 7500 horſemen; in round numbers about 40,000 men. It is not poſſible, I believe, to know, with greater preciſion, the number, ſuch is the confuſion of barbarous armies on theſe occaſions, and ſuch the inclination of their leaders to magnify and increaſe their quotas. Beſides theſe, Ayto Confu and Sanuda were left with about 600 men each, to protect Gondar from flying, pillaging parties, and to keep the communication open between the army and the capital, from whence the proviſions were to be ſupplied.

This army was furniſhed with a number of excellent officers, veterans of noble families, who had ſpent their whole life in war, which we may ſay, for theſe laſt 400 years, has never ceaſed to lay deſolate this unhappy country; the principal were Ras Michael, who, arrived at the age of ſeventy-four, had paſſed the laſt 50 years of his life in a courſe of continued victories, Atſham Georgis, and Guebra Chriſtos, uncles by the mother's ſide to the king; Kefla Yaſous, in the full vigour of life, who, though unhappily born in a country plunged in ignorance, and where there is no education, poſſeſſed every quality that became a man, whether a ſoldier, ſtateſman, citizen, or friend; Welleta Michael, maſter of the houſehold to the king; Billetana Gueta Tecla; Baſha Hezekias, and Guebra Maſcal, two principal officers of his muſquetry, and a great number of others of equal merit, known better in the camp than at the court; Aylo, and Engedan, two ſons of Kaſmati Eſhté; Ayto Confu, ſon of Ozoro Eſther, all young men, employed generally in enterpriſes, and growing every day more and more into reputation.

It is impoſſible ſo much as to gueſs at the number of the enemy, they were always very numerous, but conſtantly changing. It was ſaid, that Begemder and Laſta had at one time 30,000 horſemen; I ſhould believe this number greatly exaggerated, from what I heard afterwards; and that the whole cavalry in their army did not exceed what it was at the battle of Serbraxos. I ſuppoſe indeed, that, together with their foot, they did not much exceed that number, tho' they were at times magnified to 50 and 60,000, moſt of them very bad troops, continually deſerting, excepting about 4000 men belonging to Guſho, from Amhara, who likewiſe brought about 100 match-locks, and beſides theſe there were ſcarcely any in the rebel army. I muſt not, however, forget 200 horſemen, Edjow Galla, ſervants and relations of the late king Joas, who behaved in the moſt gallant and undaunted manner, and upon all occaſions ſet a noble example to the reſt of the army.

Ras Michael himſelf led the van; the king the center, with Guebra Maſcal, and a conſiderable body of muſqueteers of Tigré; he had no horſe but thoſe of his own houſehold. The rear was commanded by Welleta Michael, and Tecla: how diſpoſed, or of what troops conſtituted I know not, for the front, center, and rear were underſtood to march in order, but it was often impoſſible to diſcern any ſuch diviſions; we were often all in confuſion, ſometimes we were in the middle of the front, ſometimes joined and mixed with the rear; all our officers had left their command, and were crowding about Ras Michael and the king; women bearing proviſions, horns of liquor, and mills for grinding corn, upon their backs; idle women of all ſorts, half dead with fear, crying and roaring, mounted upon mules; and men driving mules loaded with baggage, mingled with the troops, and paſſing through in all directions, preſented ſuch a tumultuous appearance that it ſurpaſſed all deſcription. There were above 10,000 women accompanying the army: the Ras had about 50 loaded with bouza, and the king I ſuppoſe near as many.

The ſight threw me for a moment into low ſpirits. I know not if the king ſaw it. I was perfectly ſilent, when he cried, Well, what do you ſay to us now, Yagoube? I anſwered, Is this the order in which your majeſty means to engage? He laughed, and ſaid, Aye; why not, you will ſee. If that is ſo, I replied, I only hope it is the enemy's cuſtom as well as your majeſty's to be in no better order. The king was going to anſwer me, when Guebra Maſcal, who was juſt beſide him, cried out, This is a buſineſs you know nothing about, Yagoube; go to your Felac (quadrant) and your fortune-telling, if you are afraid; we have no need of you, nor your advice to-day. Reſpect for the preſence of the king, which you ſeem to be void of, ſaid I, hinders me from anſwering you as I otherwiſe would have done; but be aſſured, in which ever army they were to-day, they are not men like Guebra Maſcal whom I ſhould be afraid of. The king looked at him much diſpleaſed, and, I believe, ſaid ſomething favourable of me; what it was I did not diſtinctly hear.

It was now about 10 o'clock, when, marching cloſe along the foot of the hills, we arrived at Tedda. The burying-place of Hatzé Hannes I. ſon of Facilidas, and father of Yaſous

ſous the Great, was ſcarce a quarter of a mile to the S. W. of us, and the church of St George a little more on the eaſt, when orders came from the Ras for us to encamp on the ſide of the hill, which we accordingly did, and were preſently in better order than we were when marching. The Ras, who had paſſed the river of Tedda, encamped on the ſouth ſide of it. It happened that our two bodies, the front and center, were at that time treading upon one another's heels; but the rear, from ſome accident, was conſiderably behind, and part of it had ſcarce paſſed the Mogetch.

Both the burying-place, and church near it, were planted thick round with cyprus and cedar trees. Juſt a little before the Ras ordered us to encamp, a meſſenger arrived from Netcho, (the Fit-Auraris) that he had that morning met the Fit-Auraris of Begemder on this ſide of the river Mariam; that he had killed the Fit-Auraris himſelf, (a man of Laſta) with 37 of his men, and driven them back: he added, that he intended to fall back himſelf upon the Ras's army, unleſs ſtopt by contrary orders; theſe the Ras did not ſend, being deſirous that he ſhould join him, as he ſoon after did, without being purſued: he brought word that the army of the rebels was near at hand, between Korreva and the lake; that Powuſſen's head-quarters were at Korreva, and that he had heard Guſho had puſhed on advanced poſts, as far as the church of Mariam; but this he did not know for certain, being only the information of a dying man. Ras Michael immediately detached Guebra Maſcal, and another officer, with 400 men to take poſſeſſion of the ſepulchre and the church at Tedda, and conceal themſelves among the cedar-trees.

We had not encamped long, before the rear came in ſight. Confu, ſon of Ozoro Eſther, whom the Ras had left to guard Gondar, hearing how near the enemy was, and the probability of a battle that day, had left his poſt, and joined Yaſine, with the horſe of Ras el Feel, that were in the rear; ſoon after this junction, Aſahel Woodage, with about 400 men, partly Edjow Galla, (the late king Joas's houſehold) partly Maitſha, came up from the Dembea ſide of the lake Tzana, and began to harraſs the rear, marching in great confuſion. Confu, though ſomething ſuperior in number, was thought to be inferior in the goodneſs of troops by much more than the difference; but the event proved the contrary, for he charged Woodage Aſahel ſo forcibly, that he obliged him to quit our rear, and retire acroſs the plain at a pace, which if not a flight, did very much reſemble it. Ayto Confu preſſed vigorouſly upon him, till, being now clear of the reſt of the army, and in the fair open plain, Woodage wheeled ſhortly about, and ſhewed by his countenance that it was not to avoid Ayto Confu, but Ras Michael's muſquetry, that he retreated to a greater diſtance; both ſides ſtopt to breathe their horſes for ſome minutes; but it was plain afterwards, Aſahel Woodage, an old ſoldier, truſted much to the known valour of his troops, and wiſhed to ſtrike a blow of conſequence in preſence of his old enemy the Ras.

Ras Michael was at the door of his tent then playing at dams, or drafts, as was his cuſtom, and Ozoro Eſther was trembling to ſee her ſon on the point of being ſurrounded by mercileſs Galla, the nation who moſt of all ſhe deteſted, and who had every cauſe to hate her. All the young men, (Confu's friends) with their lances in their hands, and ready to mount on horſeback, beſeeched the Ras to allow them to go down into the plain to the aſſiſtance of Confu; but the old general, without leaving off his game, ſaid, "I do ſtrictly forbid one of you to ſtir; Confu has broke my orders to-day, and brought himſelf into a ſcrape by his own folly; let me ſee him get out of it by his courage and conduct, and thereby ſet the army a better example than he yet has done."—"Sir, ſaid I, at leaſt ſtation ſome muſquetry on the ſmall hill, at the edge of the plain, that, if Confu is beaten, I may not have the mortification of ſeeing Yaſine, and the new troops of Ras el Feel, (who were in their proper poſt) and have all my baggage and proviſions, maſſacred before my eyes by theſe cowardly barbarians." I ſpoke this in the utmoſt anguiſh, when the Ras lifted up his head with a ghaſtly kind of laugh, and ſaid, "Right, well do ſo, Yagoube." Though this was but an imperfect permiſſion, I ran down to the ſtation with ſuch haſte that I fell twice in my way, and was conſiderably hurt, for the ground was rocky, and the graſs ſlippery.

Although I had only waved my cloak, and cried come on ſirs, a large number of matchlocks of Ozoro Eſther's, and the king's, haſtened immediately to the ground. Confu by this time had charged, and after a ſtout reſiſtance beat Woodage back into the plain; Woodage, however, again faced about, and after ſome reſiſtance, Confu in his turn was driven back in evident diſorder, and puſhed almoſt in upon the poſt, where our ſoldiers had made ready their muſquets, to fire if they came a ſtep nearer. At this inſtant a body of about 30 or 40 horſe (the commander we afterwards knew to be Ayto Engedan) came up full gallop from the right, and ſtopt the Galla in their purſuit. Confu's men rallied upon this aſſiſtance, and Aſahel Woodage retired in a direction paſſing cloſe under the ſepulchre, Engedan and Confu keeping at a moderate pace on his left between them and the army, and forcing them down, as it were, to the trap they knew was laid for them. They were yet a long ſhot from the cedars that ſurrounded the ſepulchre, when a volley was diſcharged at them from among the trees, where Michael had poſted his 400 men, which, though it did little or no execution, terrified Woodage Aſahel's men ſo much, that Confu and Engedan, charging in that inſtant as upon a ſignal, they all diſperſed through different parts of the field, and their leader after them: Joas's Edjow, indeed, would not fall back a ſtep upon the volley, but, after an obſtinate reſiſtance, they were broken by ſuperior numbers, and forced to retreat before an enemy, ſo overcome with fatigue and wounds, as to be unable to purſue them.

The whole of this engagement laſted near an hour by my watch. One hundred and thirteen of Woodage Aſahel's men were ſlain upon the ſpot, and their bloody trophies brought and thrown before the king. On Confu's ſide about 70 were killed and wounded; he himſelf received two wounds, one a large fleſh wound in the hip, the other more ſlight upon the head, both of them at the very beginning of the engagement.

Notwithstanding the natural hardneſs of his heart, and that the misfortune which had happened was in immediate diſobedience of orders, Ras Michael ſhewed great ſenſibility at hearing Confu was wounded; he came immediately to ſee him, a viſit not according to etiquette, and gave him a ſlighter reproof than was expected for leaving his poſt in the town, as well as for his fighting without his orders. Confu, with great ſubmiſſion and addreſs at the ſame time, excuſed his leaving his poſt, from the repeated information he had received that a deciſive battle was to be fought that day, and knowing the Ras's want of horſe, he could not ſtay at Gondar, and keep his idle, when the fate of ſo kind a father, (as the Ras had been) and that of a mother, to whom he owed every thing, was depending. He ſaid it would be more agreeable to him to die by the hands of the executioner of the camp, as an example for diſobedience of orders, than ſurvive with the reflection that he had been voluntarily abſent from ſuch an occaſion. As for engaging with Aſahel Woodage that day, he ſaid he had no intention of that kind; that he knew not who he was when he attacked him, and only endeavoured to hinder him from harraſſing the rear of the army, and deſtroying the proviſions: That when he charged him firſt, Woodage was among the women, loaded with bouza, flour, and ſpirits, which were coming to the Ras, and great part of which he had intercepted, as the Ras would find. Michael could not help laughing at this laſt part of the excuſe, but went away, and, in his converſation that evening, gave Confu the higheſt praiſes for his conduct and bravery, but ſaid nothing of his fault.

Engedan was next arraigned for fighting without orders. He, too, anſwered with great humility, That when he ſaw the infantry run down the hill, with their matches lighted, he thought it was the Ras's intention to relieve Confu by the moſt effectual means poſſible; but at any rate he could never, with arms in his hands, ſtand looking on, while his couſin-german and companion was maſſacred by Galla.

All ended well. The truth is, Michael never would find fault with a man that fought, however imprudently he ſought the occaſion: courage was to him in place of charity; it covered a multitude of ſins.

Ozoro Esther, in the deepeſt concern, had attended her ſon from the moment of his arrival, and had ſeen his wound dreſſed and ſwathed up. A large gaping fleſh-wound (ſuch as his was) frightens ignorant people more than the ſmall orifice made by a ſhot, which breaks bones and endangers life. Such was Ozoro Eſther's apprehenſion; and every minute ſhe inquired of me if I thought it was poſſible he could recover. I had not quitted him ſince he had got off his horſe. I adviſed him by all means to go in a litter to Gondar, either carried by men or mules; but no perſuaſion, nor conſideration, would induce him to go otherwiſe than on a mule, with his horſe harneſſed and led by him.

Every thing was accordingly prepared, when I received a meſſage from the Ras to wait upon him. I immediately went to his tent, and found him with two dwarf boys only, who were fanning the flies from his face. "Ozoro Eſther wiſhes, ſays he, that you would ſee Confu ſafe to Gondar, and bring us word to-morrow how he is; and you muſt ſtay with him altogether, if he is in danger."—"If he has no fever, ſaid I, he is in no danger. If the king and you"—He then interrupted me,—"The king, and I, and every one, wiſhes you to attend Confu." I bowed, and went away without reply. When I was got to the door he cried after me, "Don't be afraid, you will be in time enough to ſee every thing; neither they nor I wiſh an engagement but at Serbraxos."

I DID not underſtand the meaning of the ſpeech, but went away without reply ſtraight to the king's tent; and I was juſt going to ſpeak when he ſtopt me, by crying, "Go, go, for God's ſake! Ozoro Eſther has been here almoſt out of her ſenſes." I went on this to her tent, where I found her ſitting by Confu and drowned in tears, which at times were interrupted by fits of ſeeming diſtraction. He began to feel the loſs of blood, which would have made me wiſh not to move him; but there was no ſtaying here for ſick people; and ſo violent a ſpirit had ſpread through the army, upon Netcho's ſucceſs and Confu's victory, that one and all inſiſted upon fighting the next day; and ſeveral of my friends, who knew where I was going, ſhook hands with me at my paſſing them, ſaying, "Farewell, Yagoube; we are ſorry to loſe you, but all will be over before you come back."

I NOW inſiſted more than ever upon Confu's going in a litter, and ſetting out immediately, which was accordingly complied with. Ozoro Eſther had dinner, or rather ſupper, ready in a moment, and I had great need of it, having ſcarcely taſted any thing for two days. While I was eating, Ozoro Eſther could not ſtop the effuſions of her gratitude for the care I had again taken of Confu. "I knew, ſays ſhe, you would have refuſed me, if I had endeavoured to perſuade you to go away from the camp, when there are ſuch fair expectations, you may be knocked on the head to-morrow; and therefore I applied to the Ras by force to bend that raſh, proud ſpirit of yours, which one day will be the occaſion of your death."—"Madam, ſaid I, you do me injuſtice if you will not believe that I had rather obey your commands than thoſe of any general upon earth: But, pray, what is the meaning of the Ras's ſpeech to me about both armies wiſhing to fight at Serbraxos*? Where is this Serbraxos?"—"Why, ſays ſhe, here, on a hill juſt by; the Begemder people have a prophecy, that one of their governors is to fight a king at Serbraxos, to defeat him, and ſlay him there: in his place is to ſucceed another king, whoſe name is Theodorus, and in whoſe reign all Abyſſinia is to be free from war, or from any trouble, ſickneſs, or famine; that the Galla, Shangalla, and Mahometans are all to be deſtroyed, and the empire of Abyſſinia to be extended as far as Jeruſalem."—"All this deſtruction and conqueſt without war! That will be curious indeed. I think I could wiſh to ſee this Theodorus," ſaid I, laughing. "See him you will, replied Ozoro Eſther; peace, happineſs, and plenty will laſt all his reign, and a thouſand years afterwards. Enoch and Elias will riſe again, and will fight and deſtroy Gog and Magog, and all this without any war."—"On which I again ſaid, that muſt be cleverly managed. And now, why does Ras Michael chooſe to fight at Serbraxos? I do not think he is deſirous to pay his court to the king Theodorus, or any king brought him by Begemder."—"Why, ſays ſhe, all the hermits and holy men on our ſide, that can prophecy, have aſſured him he is to beat the rebels this month at Serbraxos; and a very holy man, a hermit from Waldubba, came to him at Gondar, and obliged him to march out againſt his will, by telling him this prophecy, which he knows to be true, as the man is not like common

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* Serbraxos, abbreviation for Serba Chriſtos, the Croſs of Chriſt.

common prophets, but one who never ate any thing but roots, or drank other liquor than water, ſince the day of his nativity. Such a man as this, you know, Yagoube, cannot lie." "And I, ſays Ayto Confu, being a prophet that hath ate beef and drunk bouza ever ſince my nativity, whenever I could not get wine or brandy, and who give my ſhare of water freely to the ſaints of Waldubba, as a proper reward for the lies they tell, I do prophecy, that there are now two thouſand men eating their ſupper within ſight of Serbraxos, who will never ſee it nearer, but will all be ſlain in a battle fought at this place to-morrow, at which time Yagoube ſhall be feaſting with me at Gondar, without caring a fig for king Theodorus and his plenty."—" A bleſſed prophet you!" ſays Ozoro Eſther.

At this inſtant the ſervants at the door informed us there was ſcarce light to ſee the way down the hill, and we got our wounded prophet, without much difficulty or complaint, into the litter. A number of men ſupported him down the hill, and about 50 of his own horſe attended. I deſired him to feel often the bandage if his wound bled; and, finding it did not, I rode on horſeback cloſe by his ſide. For ſome time, not hearing him ſtir or ſpeak, I thought he was aſleep, or had fainted; on which I ſtopt the litter, felt his pulſe, and aſked him if he was doſing? He ſaid, No; he was thinking of all the lies his mother had been telling me: but there is one thing ſhe did not care to tell you, Yagoube, ſhe ſays you laugh at theſe ſtories; but there is a ſpirit who always appears to Michael and aſſures him of victory. The devil, ſaid I, probably; for what good ariſes from all theſe victories? are they not the ruin of innocent people, and of the country? No, replied Confu, it is St Michael the archangel; he ſaw him juſt before he ſurpriſed the mountain Haramat, but neither at Gondar, nor ſince he paſſed the Tacazzé, and this makes him ſorrowful. The ſpirit has been afraid to catch cold, ſaid I, by wetting his feet in that cold river. I doubt ſo, anſwered Confu; but the liar of a monk, who my mother ſuppoſes never eats nor drinks, told him he was to ſee him at Serbraxos.

At this time we heard the noiſe of horſes, and could diſcern (as we thought) three men that paſſed the bridge of Mogetch briſkly before us. As they ſeemed to avoid us, ſix or eight of Confu's men purſued them at full gallop, but loſt them in the darkneſs. They, however, were found to be ſoldiers of Kaſmati Sanuda, who hearing Woodage Aſahel had been engaged with Ayto Confu, had come out with the unworthy purpoſe of collecting ſome filthy trophies, by mangling the dead or wounded, though theſe muſt have been their own companions, the ſoldiers of Ayto Confu, who had been ſlain; for the whole of Woodage Aſahel's men had already undergone what Strates emphatically called the *operation*, by the knives of Confu's ſoldiers. We now arrived at Koſcam without any adventure, and Confu was laid to repoſe, after taking a little food: in obedience to the orders of Ozoro Eſther, I lay down by him in the ſame apartment.

Early next morning I was ſent for by a ſervant of Ozoro Eſther, to attend Welleta Selaſſé, who I was told was at the point of death. I repaired immediately to the houſe of Ras Michael, where ſhe then was, but found her without poſſibility of recovery, having already loſt her ſpeech. She expired a few minutes afterwards, apparently in violent agonies.

nies. The cauſe was never properly known; ſome attributed it to the jealouſy of Ozoro Eſther, others alledged that ſhe had taken poiſon from apprehenſion of falling into the hands of Ras Michael: whatever was the truth, her ſervants certainly told me, that ſhe had confeſſed ſhe had taken poiſon, and not till the pain became violent, and then ſhe turned afraid, would ſhe conſent to have an expreſs ſent to Ozoro Eſther, to bring me from the camp. I had unluckily left it before to attend Ayto Confu, neither is it probable I could have been of any ſervice, as the poiſon ſhe had taken was arſenic. This accident detained me that whole day, ſo that, inſtead of returning to the army, I went to Ayto Confu at Koſcam, where I found another meſſenger in ſearch of me.

The king's Mahometan was returned from Sennaar, and with him Soliman my ſervant, who brought me anſwers to the letters I had written; they had come by Beyla to Ras el Feel, by Sim Sim, and the weſtern deſerts, the way to Teawa being much infeſted by gangs of Arabs, and Ganjar horſe, who murdered every body they found in their way. They brought with them only twelve horſes, eighteen coats of mail, and about thirty libd*; theſe were moſtly returns made by the principal members of government to the preſents the king had ſent them, for every body at Sennaar now ſet too great a value upon the armour, and horſes, to part eaſily with them, on account of the unſettled ſtate of the times, the hiſtory of which we ſhall give afterwards.

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* Theſe are leather coats quilted with cotton, uſed inſtead of coats of mail: both man and horſe are covered with them, and they give to both a monſtrous appearance.

MY letters informed me that the whole kingdom of Sennaar was in arms, that Naſſer (who had depoſed his father by the help of two great brothers, Mahomet Abou-Calec, and Adelan) was upon the point of truſting his life and kingdom to the event of a battle with theſe two officers. I was, moreover, conjured, with all the earneſtneſs, as I thought, of a truly honeſt man, that I would by no means undertake the journey I intended; that to come from Ras el Feel to Sennaar, was, for a white man like me, next to an abſolute impoſſibility, connecting the danger of the way with the great hardſhips from the exceſſive heat of the climate, and want of food and water; that even arrived at Sennaar, I ſhould be in the utmoſt danger from the ſoldiery, and the king's ſlaves, under no ſubordination or government; and that, even if I was happy enough to eſcape theſe, the worſt ſtill remained, and no human power could convoy or protect me, in my remaining journey to Egypt through the great deſert. I was therefore begged to lay all ſuch intention aſide as impoſſible, and either ſtay where I was, or return by Tigré, Maſuah, and Arabia, the way by which I firſt entered Abyſſinia. This was the ſevereſt of all blows to me, and threw me for ſome time into the loweſt deſpondency, but it did not change my reſolution, which was already taken, not to turn to the right or the left, but either compleat my journey to Syene, the frontier of Egypt, by Sennaar, and Nubia, or periſh in the attempt.

I NOW reſolved to proceed immediately to the camp, taking twenty horſe from Sanuda, and twenty from Confu, to eſcort the coats of mail and horſes from Sennaar. I ſet out that evening with Mahomet the king's ſervant, by the road of Sema Confu, and arrived about nine o'clock in the camp, without any adventure, bringing the news of Welleta Selaſſé's death, which ſeemed to cauſe neither ſurpriſe nor ſorrow, and was never after ſpoken of either by the Ras or Ozoro Eſther; but very great rejoicings were made at the good accounts of Ayto Confu, with very kind expreſſions of me, both from the Ras and Ozoro Eſther.

Before he went to bed, the king had examined Mahomet, and drawn from him the true ſtate of the kingdom of Sennaar; he then ſent for me, and ordered me to deliver him my letters, which I did, interpreting them to him, word for word. He ſaid, however, but little at this time, as he thought that that door, being ſo effectually ſhut againſt me, leſs could be urged againſt the ſafer, and more known road through Tigré, which, of courſe, it was preſumed I ſhould more eagerly embrace; he kept my letters, and ordered me to chooſe two of the horſes for myſelf, which I did, one of them near ſeventeen hands high, I ſuppoſe one of the moſt powerful horſes in the world. The reſt he diſtributed among the black troops; the ſame he did with the coats of mail. I found the army in great ſpirits, but ſtill the ſtory of fighting only at Serbraxos ſeemed to be obſtinately perſiſted in. I aſked Ozoro Eſther if St Michael had yet appeared to the Ras; ſhe anſwered, "Huſh! for God's ſake, don't make a joke of this, one word of this kind repeated to him would prevent your ever receiving a favour from Michael.

It happened that, the day after I had attended Ayto Confu to Gondar, Ras Michael ſent ſome ſoldiers into Dembea to forage, theſe had been intercepted by a party poſted on purpoſe by Kaſmati Ayabdar and Guſho, conſiſting of Edjow Galla, with ſome horſe from Foggora and Amhara. An engagement happened pretty much in the ſame place and manner as that with Woodage Aſahel and Ayto Confu, in full view of the camp, and aſſiſtance was ſent on both ſides to the reſpective parties. The troops commanded by Aylo, brother of Engedan, and Guebra Maſcal, were beaten back almoſt cloſe to the camp, by the horſe led by the Edjow Galla, though brave and veteran ſoldiers, while Ras Michael ordered Yaſine and his 200 from Ras el Feel, (all with their libds on) to charge the Galla, now advanced very near. Each horſe had a number of braſs bells at his neck, and they no ſooner appeared than the whole cavalry of the enemy, ſtarting at the hideous figure and noiſe, fell into confuſion, and, being cloſely preſſed with violent blows of their great ſwords, no longer diſputed the ground, but left the field on the gallop. A beautiful grey horſe of Guſho's, ſuperbly ornamented with gold and ſilver, and having a very rich broad-ſword hanging at his ſaddle, and a pole-ax on the other ſide under the ſurcingle, was taken by ſome ſoldiers of Ras el Feel, who ſpread the report inſtantly that Guſho was ſlain. Immediately on this, orders were given for the whole army to deſcend into the plain, which they did with great alacrity, forming in order of battle, though neither the king nor Ras Michael left the camp, nor did any adverſary appear; and the troops, content with this bravado, returned again in great ſpirits to the camp.

THIS is the account I heard of that day's ſkirmiſh, for I was not preſent there, being at Gondar with Ayto Confu. In the evening of that very day arrived a meſſenger from Guſho, telling Ras Michael, that a young boy, a nephew of his, had, without his knowledge, gone to ſee the engagement, and had taken with him his favourite horſe, who, being frightened at the Arabs with their libds, had thrown him, after which he had run off and left the horſe among the enemy. He begged to have his horſe reſtored at any price, if the man that had taken him was allowed to ſell him. He at the ſame time ſent a preſent of a large quantity of fruit and freſh fiſh from the lake. The meſſenger was a prieſt well known by Ras Michael, and warmly attached to the king, and it was thought came with an errand of more conſequence than either about the horſe or the fiſh. The Ras ſent him for his anſwer to the King, who told him, the horſe being taken by the troops of Ras el Feel, belonged to me, and with me he muſt make his bargain: that I was at Gondar, and my return uncertain; but that the next day he might have my anſwer. This was the better to conceal the prieſt's real buſineſs, for the King and Ras knew how they were to diſpoſe of the horſe; at leaſt they certainly knew I was not to return him without their orders.

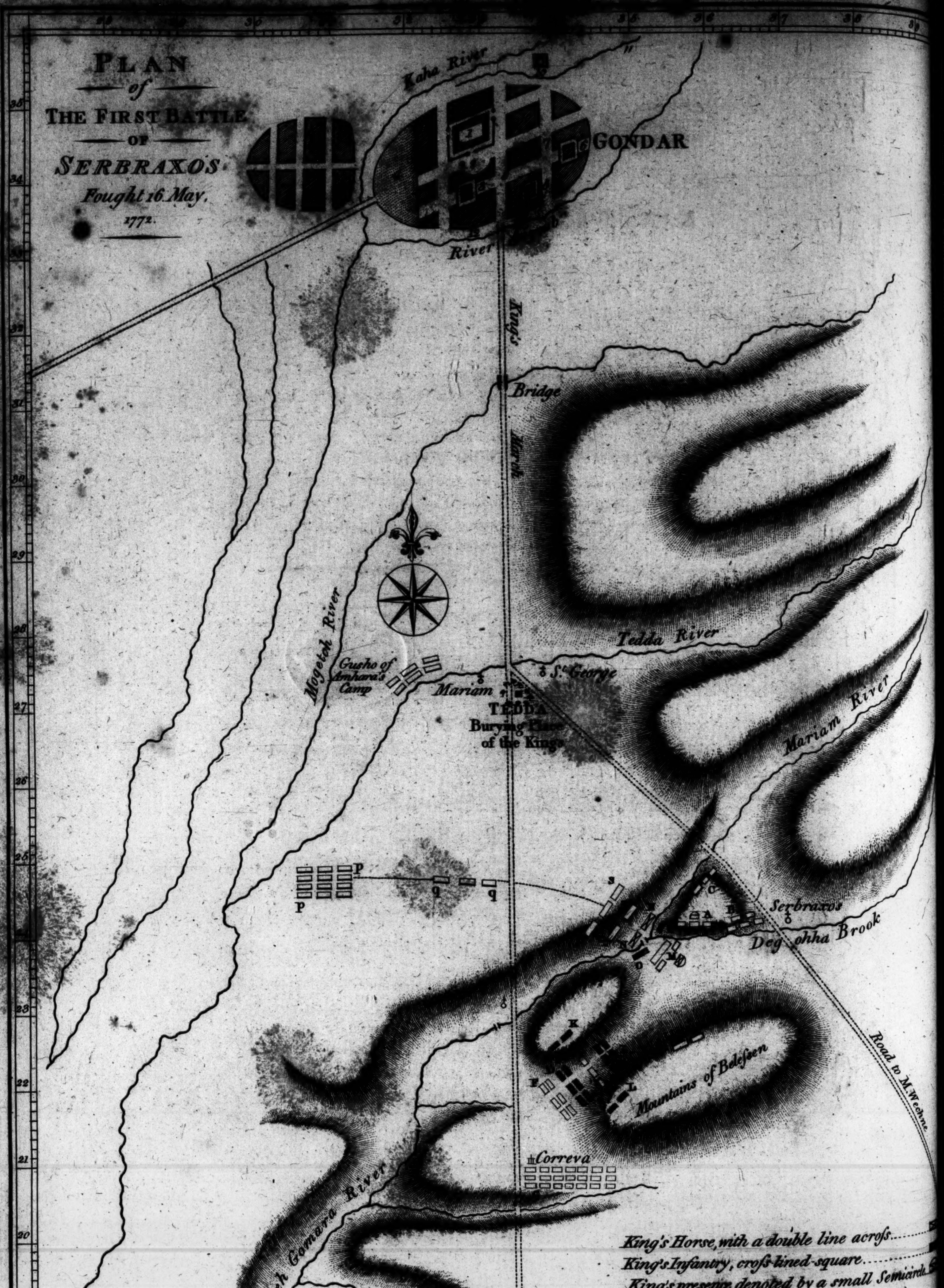
The morning after my arrival this ſame prieſt came to me with a meſſage from Guſho, deſiring I would ſend him his horſe, as a proof of the friendſhip which he ſaid had always ſubſiſted between us, at the ſame time offering me any ſum of money that I might have promiſed to content the ſoldiers who took him. As I had before obtained leave from Ras Michael to reſtore the horſe, ſo I did it with the very beſt grace poſſible, ſending Yaſine himſelf, chief of the troops of Ras el Feel, with the meſſage to Guſho, that I reckoned myſelf exceedingly happy in having that opportunity of obliging him, and of ſhewing the value I had ever ſet upon his friendſhip; that he very well knew the little regard I had for money, and that the ſoldier who took the horſe was my ſervant, and had already been abundantly ſatisfied. I deſired Yaſine to add, that I hoped, in order to a continuation of that friendſhip, he would avoid, in his own particular command, or in that of his relations, attacking where the king was in perſon, becauſe it was my indiſpenſible duty to be there, and that his nephew might not eſcape with the loſs of a horſe, if he again happened to be engaged with the Mooriſh troops, who, though under my command, were Mahometans, ſtrangers to the language, and to whom it was impoſſible for me to convey any diſtinction of perſons. Guſho was exceedingly ſenſible of this civil return of the horſe; he cloathed Yaſine magnificently, made him a preſent of another horſe, and ſent a very flattering meſſage by him to me.

CHAP. VI.

Michael attempts to enter Begemder—Firſt Battle of Serbraxos—The Rebels offer Battle to the King in the Plain—Armies ſeparated by a violent Storm.

YASINE had ſcarcely returned to the camp when all the tents were ſtruck, and the army on its march. The Ras and Guebra Maſcal led the van, the king and Guebra Chriſtos the center, Kaſmati Kefla Yaſous the rear; Netcho the Fit-Auraris being about half an hour's march before us, we proceeded along the plain without interruption; Ayto Engedan, with a ſmall body of horſe, was covering the king's right flank at ſome diſtance. The church of Serbraxos was on our left upon the ſide of a hill, and we expected to ſee the Fit-Auraris take up his ground for encamping there, as it was the field of action determined upon by both parties. The Fit-Auraris, however, firſt, and then Ras Michael with the van, paſſed below Serbraxos at ſo briſk a pace that we in the center found it difficult to keep up with them.

GR III
BRITISH MUSEUM



PLAN of THE FIRST BATTLE OF SERBRAXOS Fought 16 May, 1772.

Kaha River
GONDAR
River
King's March
Bridge
Tedda River
Mogotch River
Gusho of Amhara's Camp
Mariam
St. George
TEDDA
Burying Place of the Kings
Mariam River
Serbraxos
Deg ohha Brook
P
p
q
q
Mountains of Belessen
Correva
Road to M. Wechne
Zinghetch Gomara River
King's Horse, with a double line across
King's Infantry, cross lined-square
King's presence, denoted by a small Semicircle
Rebel Horse, marked with a line across
Rebel Infantry, plain square
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FIRST BATTLE.

Explanation.

1. King's palace and high walls ſurrounding it.
2. Aſhoa, public place where the troops aſſemble, and gun-powder is ſold, and where public executions are made.
3. Hamar Noh, Noah's Ark, a church.
4. A cloſe quarter over a precipice on the Weſt, to which the merchants carry their effects upon ſudden revolutions, eſpecially thoſe that have flour and proviſions.
5. Abbo, where the Romiſh prieſts were ſtoned and lye unburied.
6. Debra Berhan, famous church upon the higheſt part of the hill over the Angrab.
7. Riggobee Ber, or Pigeons Paſs, a rocky part of the town, fortified in time of troubles.
8. Abbo, great ſtreet, called from the church and ſaint of that name.
9. Mahometan town on the river Kaha.
10. King's palace on the river Kaha.
11. Brook of St Raphael.
12. The river Angrab.

A The centre commanded by the king and Guebra Chriſtos encamped on the South of the hill Serbraxos.

B Ras Michael, who leads the van, encamped upon the South-Eaſt, and higheſt part of the hill.

C Keſla Yaſous, who commands the rear encamped upon the North-Weſt.

D Ras Michael marching from his camp at Serbraxos, is ſtopt at the mouth of the valley, and engages Powuſſen and the troops of Begemder at E.

E The rebel troops of Begemder engaging Ras Michael.

F Ayto Engedan with a thouſand men marches from the King's camp to reinforce Michael at the mouth of the valley.

G Powuſſen's camp at Correva.

H A reinforcement marches from Powuſſen's camp, and joins the rebels engaged with Michael at E.

I Ras Michael beat back into the valley, retires under cover of his muſketry at K and L, which ſtop the rebels advancing.

M Keſla Yaſous joins the king, marches to the head of the valley, wheels to the right, and faces to the weſtward.

N The king's horſe upon the ford of the Mariam facing weſtward.

OO Two bodies of the king's muſketry placed to defend the ford of the Mariam.

P Ayabdar's army encamped.

QQ Ayabdar's army marches from the camp, and halts a ſmall diſtance from the king's horſe at NN, but retreats to SS without attacking them. All but the Edjow Galla, who remain at T, and are all cut to pieces by the king's horſe, and the muſketry on the hill.

A LONG valley, having the mountains of Begemder on the ſouth, or fartheſt end, was what the Ras had now entered, and he flattered himſelf, by a forced march, to arrive at thoſe mountains. When once in Begemder, he knew that he not only ſhould occaſion a revolt among the troops of Powuſſen, (many of whom had followed him by force rather than inclination) but likewiſe he was aſſured that he ſhould be met by many powerful noblemen and friends to the king, both of Laſta and Begemder, whom Powuſſen dared not force to follow him, and who had ſtaid at home; by this means, he conceived his army would be ſo much increaſed that he ſoon ſhould bring the rebels to reaſon.

THE river Mariam runs along the weſt ſide of this valley, ſhallow, but briſk and clear, and the water excellent, while a ſmall brook, called Deg-Ohha, (that is, the water of honour, or of worth) falling from the mountains on the eaſt, runs cloſe by the bottom of the hill of Serbraxos, where it joins the Mariam. The center of the army was juſt entering from the plain into the valley, and the king's horſe paſſing Deg-Ohha, when we heard a firing in the front, which we gueſſed to be from the Fit-Auraris; ſoon after followed a repeated firing from the van, engaged about a ſhort two miles diſtance, though a long even hill in the midſt of the valley, and its windings, hindered us from ſeeing them.

GUEBRA CHRISTOS immediately made his diſpoſition; he placed his horſe, and foot in the intervals of the horſe, in the middle of the valley; his muſquetry on the right and left, the former upon the ſkirts of the hill already mentioned, to run along the valley; the latter up the ſkirts of the hill of

Serbraxos. Orders very ſoon arrived from Ras Michael, which did not alter the diſpoſition; and Keſla Yaſous with the rear arriving at the ſame time, juſt joined and doubled the ſeveral poſts as they had been taken; our poſition was to the utmoſt of our wiſh; but it had not been ſo with Michael, for he no ſooner had got into the plain, where he had the hills no longer either on his right or left, than he was attacked by Powuſſen, with the whole force of Begemder, who cut off the troops of his Fit-Auraris to a man, he, and two or three common ſoldiers, only eſcaping. This was owing to Michael's retreating inſtead of ſupporting him; for he had ſcarcely given time for Powuſſen to come up with his horſe, who fought more deſperately than was their uſual cuſtom, than he himſelf again took poſſeſſion of the entrance of the valley, and lined the hill on both ſides with fire-arms. A very general and ſharp fire from Guebra Maſcal, and the muſquetry, (who had occupied the ſouth end of the long hill) ſoon obliged Powuſſen to leave Michael's cavalry, which he would elſe have inevitably deſtroyed, and ſhelter himſelf in the plain from the violent effect of the ſhot, which rained upon him alternately from the hills on each ſide of the valley.

At this time we were in the greateſt anxiety, from the report of the muſquets always coming nearer us, though, by the contrary winds, the ſmoke was carried from us. The day was far advanced, and exceſſively hot: the foot ſoldiers were buſy in giving our horſes drink out of our own helmets, which they filled from Deg-Ohha. All the troops were impatient, however, to come to an action upon that ground. At this time an officer from Michael came to Keſla Yaſous, who was on horſeback near the king, ordering

ing him to ſend a body of freſh horſe to ſupport the cavalry of his diviſion, with an intention, if poſſible, to bring on a general engagement. In the mean time he ordered Kefla Yaſous to keep firm, as he then was, in the poſt of Serbraxos, and not to advance till he was ſure that Guſho and Ayabdar had left their ground, joined Powuſſen, and were engaged with him at the ſouth end of the valley. Theſe inſtructions were perfectly underſtood by that ſagacious and veteran general. He detached 500 Shoa, with near the ſame number of horſe belonging to Engedan, and commanded by him, and theſe, joined to the cavalry already in the van, again attempting to paſs the plain, were attacked by Powuſſen and the troops of Begemder, who had been likewiſe reinforced, and after an obſtinate engagement they had retired into the mouth of the valley, not from being actually beaten, but by direction of Ras Michael, in order to bring the enemy purſuing them under the fire of the muſquetry, on each ſide of the entrance of the valley.

I WAS exceedingly curious to have ſeen this engagement, and I begged Kefla Yaſous to ſpeak to the king to permit me to go ſingly with Engedan. To this, however, I had a flat refuſal, not without ſome marks of peeviſhneſs and diſpleaſure, which Kefla Yaſous qualified by ſaying, "Don't be diſmayed, you ſhall ſee;" and in that inſtant the word was given to march to the right, whilſt the troops left the valley between the long hill and the mountains, and took poſt on the ſide of the river Mariam, with their faces fronting the weſt. The muſquetry was placed upon the eminences to the north and ſouth, as if to defend the ford of the river, thro' which the entrance was, to the north end of the valley. Michael,

chael, in the mean time, had, by the feigned retreat of his cavalry, decoyed the Begemder troops within reach of the muſquetry, and they were again put in diſorder by the diſcharge on each ſide of the hill, without being able to advance a ſtep further; after which he ordered ſome tents to be pitched upon the hill on his right, as if intending to encamp there.

KASMATI AYABDAR, who commanded the left wing of the rebels, imagining that the whole army had advanced to the ſouth of the valley with Ras Michael, thought this was an opportunity of ſurrounding the king's troops, and cutting them off from their camp and ſtrong poſt upon the hill of Serbraxos; with this intention he advanced rapidly to the ford of the river Mariam, thinking to take poſt on the hill which was to our rear, being that of Serbraxos. When he advanced, however, near that river, and ſaw the king and his cavalry drawn up on the banks of it, his heart failed him, and he halted within a ſhort quarter of a mile of our troops. In order to decoy and make him more confident, Keſla Yaſous ordered the horſe to retreat and croſs the river as faſt as they could, with an appearance of confuſion, that he might draw their horſe within reach of our muſquetry planted upon every eminence. The king ſhewed great reluctance at this manœuvre, however wiſe. He repeated very peeviſhly, What is this! What is this! Am I retiring before rebels?—Neither did this ſtratagem ſucceed but in part, for Ayabdar, either diſtruſting the trap laid for him, or afraid to enter into an engagement with the king, advanced but a few paces, and again halted, apparently not decided what he was to do.

The Edjow Galla alone advanced to the very brink of the river, and when the muſquetry began to be fired at them, which would probably quickly have put them into confuſion, the king, loſing all patience, ordered the black horſe, and all the heavy-armed troops, to charge them, which was inſtantly executed with the greateſt ſpeed; the Galla were all borne down, with little or no reſiſtance, by the length of our pikes, and the ſuperior weight of our horſes, and thoſe that were not ſlain were ſcattered over the plain. But a greater misfortune befel us from our friends than from our enemies, as a volley of ſhot was poured upon us from Serbraxos hill, on the right hand, which killed ſeven men, notwithſtanding their coats of mail. The king himſelf was in great danger, being in the middle of the engagement, and unarmed; young prince George, who fought by his ſide, was ſhot in the thumb of his left hand. Keſla Yaſous, who ſaw the danger the king was in, riding about, holding out his hand and crying not to fire, was ſhot through the hair, the ball juſt grazing his head above the ear, and another wounding his horſe juſt above his thigh, but ſo ſlightly, that it was afterwards extracted by a ſervant's fingers.

Ayabdar, after the loſs of his Edjow Galla, retreated to the camp, amidſt the curſes and imprecations of the army, who, not informed of the king's ſtrength, thought the war might have been ended by a proper exertion and perſeverance in his part that day. Guſho his nephew, who had ſtaid to guard the camp, but who had reinforced Powuſſen and Ayabdar each of them with a part of his troops, ſpoke of his uncle in the bittereſt terms of reproach, continually calling him dotard and coward, and declaring him incapable of command or ſervice. Whether this was really his opinion, or only ſaid with a view of forwarding a ſcheme already laid, I will not ſay; but certainly it was the foundation of a quarrel which, by its conſequences, did greatly weaken the rebels, and contributed much afterwards to maintain the king upon the throne; for Guſho, who, upon the defeat of Ras Michael, was deſtined by all parties to take the lead, was as laviſh in praiſes of Powuſſen for his behaviour that day, as he was bitter in condemning his uncle, which created a violent miſunderſtanding between theſe two chiefs, inſomuch that Aſahel Woodage, with his troops of Maitſha, left Ayabdar, and joined Powuſſen. Confu, moreover, ſon of Baſha Euſebius, and brother to Guebra Mehedin, who had fruſtrated my firſt attempt to diſcover the ſource of the Nile, endeavouring to promote a revolt among the troops of Foggora, to which he belonged, was put in irons by Ayabdar, from which he was but too ſoon releaſed to meet, a few days afterwards, a fate that put an end to his profligacy and follies.

Powussen in this conflict had retreated, if not beaten, with a conſiderable loſs; nine hundred of his beſt troops were ſaid to have been ſlain that day, and a great many more wounded, moſt of whom (thoſe I mean that had gunſhot wounds) died from the want of ſurgeons, and the ignorance of thoſe who undertook to cure them. On the part of Michael about 300 men, all of the cavalry, were ſaid to have periſhed that day, including the troops of Netcho the Fit-Auraris. Of the king's diviſion about twenty-three were killed, ſeven of theſe being his guards, I believe moſtly by the unfortunate fire of his troops, ariſing from his own impatience in attacking the Galla unadviſedly, of whom about ſixty were left upon the field, all ſlain in the attack, for they were not purſued, but joined their main body immediately.

Ras Michael fell back upon the army, which had encamped on the hill of Serbraxos; and it now was believed more than before, that the fate of the empire was to be determined on that ſpot. Another thing, however, appeared plain, that whatever belief Michael pretended in the prophecy, he would not have preferred fighting at Serbraxos, if he could by any means have given the rebels the ſlip, and marched his army into Begemder. The king was exceedingly pleaſed at the part he had taken that day; it was the firſt time he was engaged in perſon, nor did any body venture to condemn it; he ſhewed, indeed, very little concern at his brother's wound, which was only a ſlight one in the fleſhy part of his thumb, nor did the young prince trouble himſelf much about it; on the contrary, when I went to dreſs and bind it up, he ſaid to me, I wiſh, Yagoube, the ſhot had carried the thumb off altogether, it would have made me incapable of ſucceeding to the throne, and they would not then ſend me to the hill of Wechné. The king, upon hearing this, ſaid with a ſmile, George forgets that Hatzé Hannes, my father and his, was called to the throne many years after his whole hand had been cut off. Every one agreed that Ras Michael had that day ſhewn a degree of intrepidity and military ſkill ſuperior to any thing which had appeared in many former engagements in which he had commanded. No ſooner had he refreſhed himſelf with a meal, than he called a council of his officers, which laſted great part of the evening, notwithſtanding the fatigue he had undergone throughout the day.

THIS was the firſt battle of Serbraxos, which, though it contained nothing deciſive, had ſtill two very material conſequences, as it ſo daunted the ſpirits of the Begemder horſe, that many chiefs of that country withdrew their troops, and went home, whilſt ſuch diſcord was ſown among the leaders, that I believe they never ſincerely truſted one another afterwards; Guſho and Ayabdar, in particular, were known to correſpond with the king daily.

ON the morrow after the battle, three meſſengers arrived from Guſho, Powuſſen, and Ayabdar, and each had a ſeparate audience of the King and Ras, before whom they all three ſeverally declared, that their maſters deſired to continue in allegiance to him their king, Tecla Haimanout, but under this condition only, that Ras Michael ſhould be ſent to his government of Tigré, never more to return. They endeavoured to perſuade the king alſo to take the ſenſe of his army, the majority of which, they aſſerted, were ready to abandon him. If Michael ſhould agree to return to Tigré, they offered to carry the king to Gondar, place him in his palace, and allow him to chooſe his own miniſters, and govern for the future after his own ideas. This, indeed, was the univerſal wiſh, and I did not ſee what Ras Michael could have done, had he adopted it; but fear, or gratitude, or both, reſtrained the young king from ſuch a meaſure; and the meſſengers left him after a plain declaration, That they had endeavoured all in their power to ſave him, and he muſt now abide the conſequences, for they waſhed their hands of them.

THE rains were now become more frequent, and an epidemical fever had ſhewn itſelf in the rebel army on the plain; every conſideration, therefore, ſeemed to perſuade a ſpeedy deciſion, but the conſequences of the laſt engagement ſeemed to have damped the ſpirit of the rebels, without having much raiſed that of the king's army. In fact, the days were dark and wet, and the nights cold; circumſtances in which no Abyſſinian chooſes to fight. The army was thinly cloathed, or not cloathed at all, and encamped on high ground, where fuel, though it had not failed them yet, muſt ſoon have done ſo.

An accident that happened this night had nearly brought about a revolution which the wiſeſt heads had laboured for many years in vain. Ras Michael had retired to bed at his ordinary time, ſomewhat before eleven o'clock, and a lamp was left burning as uſual in his tent, for he was afraid of *ſpirits*. He was juſt fallen aſleep, when he felt a man's arm reach into the bed over him, which he immediately ſeized hold of, crying to his attendants, at the ſame time, for help. Thoſe that ran firſt into the tent threw down the lamp and put out the light, ſo that the man would have eſcaped, had not the people behind got about him, and endeavoured to hold him down, while entangled in, and ſtruggling with the cords of the tent. The firſt perſon that ſeized him was a favourite ſervant of the Ras, a young man named Laeca Mariam, of a good family in Tigré; he, not perceiving his danger for want of light, received a ſtab with a broad knife, which pierced his heart, ſo that he fell without ſpeaking a word. Numbers immediately ſecured the aſſaſſin, who was found to have dropt one knife within the Ras's tent, with which he had attempted at firſt to have ſtabbed him: but he was found to have another knife, two-edged, and ſharp in the point, fixed along his arm, with which he had ſtabbed Laeca Mariam. This wretch was a native of a very barbarous nation near Shoa, S. E. of Gojam. The name of their country is Guragué. They are Troglodytes, and all robbers: their conſtant occupation is attending the Abyſſinian camps, and ſtealing horſes, mules, or whatever they can get, which they do in a very ſingular manner.

They all wear their hair very ſhort, ſtrip themſelves ſtark-naked, and beſmear themſelves from head to foot with butter, or ſome ſort of greaſe, whilſt, along the outſide of their arm, they tye a long, ſtraight, two-edged, ſharp-pointed knife, the handle reaching into the palm of their hand, and about four inches of the blade above the knob of their elbow, ſo that the whole blade is ſafe and inoffenſive when the arm is extended, but when it is bent, about four inches projects, and is bare beyond the elbow joint; this being all prepared, they take a leafy faggot, ſuch as the gatherers of fuel bring to the camp, which they faſten to their middle by a ſtring or withy, ſpreading it over to conceal or cover all their back, and then drawing in their legs, they lie down, in all appearance, as a faggot, and in the part of the camp they intend to rob, crawling ſlowly in the dark when they think they are unperceived, and lying ſtill when there is any noiſe or movement near them: In caſe they find themſelves diſcovered, they ſlip the faggot and run; and whatever part of them you ſeize eſcapes your fingers by reaſon of the greaſe. If you endeavour to claſp them, however, which is the only way left, the Guragué bends his elbow and ſtrikes you with his knife, and you are mortally wounded, as was the caſe with Laeca Mariam.

This aſſaſſin was no ſooner ſecured and diſarmed, than a nooſe, with a running knot, was ſlipt round his neck, and his hands tied behind his back, in which manner he was carried before Ras Michael, who ſat upon a ſtool at ſome diſtance from his tent, after every part of it had been ſearched. The fellow at firſt refuſed to ſpeak, but, being threatened with torture, anſwered, in his own language, which I did not underſtand. He was aſked, who had employed him to attempt that aſſaſſination? He ſaid, The rebels; and named Guſho and Powuſſen: he then varied, and ſaid the Iteghé employed him. Before he was ſent away he contradicted all this, and declared, that Hagos, his brother, had employed him; and that he was then actually in the camp, with four others, who were determined to murder the Ras and Guebra Maſcal, whatever it ſhould coſt them.

A search was on this ordered through all the camp, but no ſtranger found, excepting one of the ſame nation, who had planted himſelf and his faggot near the tent of the Abuna; and who being ſeized, examined, and promiſed pardon, declared himſelf abſolutely ignorant of any ſcheme but robbing, for which purpoſe three of them, he ſaid, had come into the camp together; one of them had ſtolen two mules the night before, and gone off, and that he was that night intending to take away two of the Abuna's mules; and he ſuppoſed his companion had the ſame intention with regard to the Ras; but as to murder, or any other plot, he knew nothing of it. Being put ſlightly to the torture, he perſiſted in his declaration; and when interrogated, declared, that they all three had come from Guragué with Amha Yaſous, to load and unload his baggage, and take care of his beaſts: that none of them had been at Gondar before the attempt, except the aſſaſſin, who had formerly lived there ſome years, but whether with Hagos, or any other, he did not know, nor did he ever hear him pronounce the name of Hagos, nor ſee any ſtranger, whom he did not know, converſe with him: that they all three had lain the laſt night at the church of Serbraxos: but he further declared, that the perſon apprehended ſpoke the Amharic language as well as his own, contrary to what the villain had all along pretended.

THIS declaration, which I heard from the king's ſecretary, word for word as it was given, threw all the council into great confuſion, the more ſo, that, being gently talked to, and food given him after his examination, at night the aſſaſſin had again repeated what he before ſaid about Guſho, and that Faſil, too, was acceſſory to the attempt. And what made this labyrinth of lies ſtill more intricate was, that it was certainly known that Hagos, his brother, had conſtantly lived with Coque Abou Barea, in Kuara, from the time Ras Michael had put his brother to death at Gondar. It was intended therefore to try the effect of further torture in the morning, to make him confeſs the truth. His guard, however, having fallen aſleep, or gone out of the tent, he was found ſtrangled by the running nooſe that was left round his neck; nor was any further light ever thrown upon this affair at any time after; but it was generally believed the attempt had been made at the inſtigation of ſome connection of the Iteghé, and there were ſome who went ſo far as to name Welleta Iſrael.

Early in the morning ſome prieſts came from Powuſſen, Ayabdar, and Guſho, to take the moſt ſolemn oaths before the Abuna, that they never had the ſmalleſt knowledge of what the aſſaſſin had laid to their charge; and they took upon themſelves ſentence of excommunication, which the Abuna then pronounced conditionally, if they had directly, or indirectly, been principal or acceſſory, or known, or been conſulted, in any manner whatever, as to the deſigns of that aſſaſſin. Several principal officers of the rebels, moreover, who had left Gondar and gone over to Faſil, and who were there in Guſho's camp, came over to congratulate with Ras Michael upon his eſcape, ſo that, for a moment, one would have thought the whole country intereſted in ſaving him whom all were actually in arms at that inſtant to deſtroy. What ſurpriſed me moſt of all, probable as the thing might ſeem to be, not one man in the camp, from the Ras and King downward, ſeemed to think that this attempt of the Guragué had been in any ſhape the plot of the rebels; and yet, in old times, murder by treaſon muſt have been very frequent in his kingdom, as appears by their cuſtoms preſerved to this day; no perſon, be their ſtation, connection, or friendſhip what it will, can offer any one meat or drink without taſting it before them.

Proposals of peace followed this friendly intercourſe, but the condition being always that Michael ſhould depart to Tigré, which he thought was but in other terms a propoſal to deſtroy him, theſe friendly overtures ended in defiance and proteſtation, That to him alone was owing the effuſion of human blood, and the ruin of his country, which was immediately to follow.

It was the 17th of May, at night, the attempt had been made on the Ras's life; and the 18th was ſpent in excommunication before the Abuna; and, in the evening, Michael received intelligence, that Ayto Tesfos, from the mountains of Samen, and Heraclius and Samuel Mammo, from Walkayt and Tzegadé, were both preparing to join the rebels with a conſiderable force. We were now arrived at the fatal field of Serbraxos, as we had endeavoured to paſs it, but in vain; nothing now remained but to try to which ſide the devil (the father of lies) had been forced to tell the truth, or whether he had yet told it to either. Darion, a principal man of Beleſſen, and Guigarr of Laſta, joined the Ras's army about noon, bringing with them 1200 men, chiefly horſemen, good troops, and they were joyfully received.

A council was held with all the great officers that evening, and the order of battle fixed upon for next day. Kefla Yaſous, with the beſt of the foot from Tigrè, with the king's houſehold troops, the Shoa horſe, and the Moors of Ras el Feel, with their libds, (in all not amounting to 10,000 men, but the flower of the army) compoſed the left wing, in the center of which was the king in perſon, the heavy-armed black horſe before him, and the officers and nobility ſurrounding him: Guebra Chriſtos, and Kaſmati Tesfos of Siré, commanded the center, in which was Darion and Guigarr's cavalry, for the Laſta men, though of different ſides, could never be prevailed upon to fight againſt one another, ſo inſtead of being with the king againſt Begemder and Laſta, they were placed in the center againſt Guſho and Amhara. The right of the king's army was commanded by Welleta Michael and Billetana Gueta Tecla, oppoſed to the left wing of the rebels under Kaſmati Ayabdar, who had lately received large reinforcements from Gojam, by means of the Iteghè, who well knew him to be an inveterate enemy to Ras Michael, and one who would never make peace with him.

I HAVE often heard it obſerved by officers of ſkill and experience, that nothing is more difficult to deſcribe than a battle, and that as many deſcriptions as are given of it, they generally diſagree, and ſeem ſo many different battles. To this I ſhall add, that I find as great difficulty in giving an idea of the ground on which a battle was fought, which perhaps is not the caſe with profeſſional men; and though I deſcribe nothing but what I ſaw, and what my horſe paſſed over, ſtill I very much doubt if I can make myſelf intelligible to my readers. The hill of Serbraxos was neither very high nor ſteep, unleſs on the north and eaſt, where it was almoſt a precipice. It was not a mountain joined with others, as the bed of a torrent, that ran very rapidly from Beleſſen ſouth of Mariam-Ohha, divided it from theſe mountains. The weſt ſide of it ſloped gently to a large plain, which extended to the brink of the lake Tzana, and upon this our rear was encamped. The S. W. ſide of this hill was like the former, and about half a mile from it came an elbow of the river Mariam, ſo called from a church in the plain: on this ſide of the hill our center was encamped with the king, Abuna, and the princeſſes; whilſt on the ſouth face (which looked down a valley) was Ras Michael and the van of the army: the hill here was conſiderably ſteeper, and I have already ſaid ended with the precipice on the north. Along the bottom of this ſouth-face of the hill lay the ſmall ſtream called Deg-Ohha, which ſtood in pools, and was the ſafeſt and readieſt ſupply for the army, as being perfectly under command of our muſquets, where our horſes could water without danger: immediately ſouth from this ran a valley full half a mile broad, which ended in a large plain about two miles off.

The valley where Michael and the van firſt engaged, was formed by the hills of Beleſſen on the eaſt, and the river Mariam on the weſt, and near the middle of the valley there was a low and flat-topt hill, not above 30 yards in height, which did not join with the hill of Serbraxos. Between them there was an opening of about 100 yards, through which ran Deg-Ohha, to the ford of the river Mariam, from which you aſcended in a direction nearly N. W. up into the plain which reached to the lake Tzana. On the ſouth end of this hill, as I have ſaid, which might have been about two miles in length, the banks of the Mariam are very high, and the river ſtands in large deep pools, with banks of ſand between them. Where this hill ends to the right is another ford of the river Mariam, where a deep and narrow ſandy road goes winding up the banks, in a direction N. W. like the former, and leads to the ſame plain bordering on the lake Tzana: ſo that the plain of the valley where the Mariam runs, which is bordered by the foot of the mountains of Beleſſen, and continues along the plain ſouth to Tangouré, is near 200 feet lower than the plain that extends on the ſide of the lake Tzana. Nor is there a convenient acceſs from the plain to the valley, at leaſt that I ſaw, by reaſon of the height and ſteepneſs of the banks of the Mariam, excepting theſe two already mentioned; one between the extremity of the long even hill, and ſlope of the mountain on the north, and the other on the ſouth, through the winding ſandy road up the ſteep banks of the river, by the ſouth end of that low hill, as I have already ſaid. At theſe two places are the two fords of the river, which continue paſſable even in the rainy ſeaſon, and the water at that time ſtands in pools below it, till ſeveral miles further it joins the Zingetch Gomara, a larger ſtream than itſelf, whoſe banks are low, and where the ſtream is fordable alſo; but the banks of the river Mariam continue ſteep, and run in a ſouthern direction. In this valley, at the ſouth end of this hill near the ford was the engagement between Michael with the van, and the Begemder troops, on the 16th; at the ford on the north end of this hill, in the ſame valley, was the fight between the light troops and Kaſmati Ayabdar, and the king in perſon, the very ſame day; ſo that the valley was perfectly known by the enemy, and as they had few or no muſquetry, was wiſely conſidered as not fit ground for their purpoſes being narrow and commanded by hills everywhere.

On the 19th of May, word was brought that the whole rebel army was in motion, and before eight o'clock (reckoned in Abyſſinia an early hour for ſuch buſineſs) a great cloud of duſt was ſeen riſing on the right of the rebels towards Korreva, and this was the moment the Begemder troops got on horſeback in the duſty plain; ſoon after we heard their kettle-drums, and about nine o'clock we ſaw the whole troops of Begemder appear, drawn up at ſuch a diſtance in the plain, above the road up the ſteep bank of the Mariam, as to leave great room for us to form with the road on our left, and a little on our rear; Michael eaſily divined Powuſſen's intention, which was to beat us back by a ſuperior force of horſe, and then making a number of troops glide below unſeen, along the river in the valley, take poſſeſſion of the round hill, at the north ford of Mariam, and cut off our retreat to our camp at Serbraxos; the Ras immediately diſpatched ſome ſingle horſemen to take a view of the enemy more nearly, and report what their numbers were, and where Guſho and Ayabdar were poſted, for we could diſtinguiſh the colour of the horſes, and all the movements of the Begemder troops, not being much above three miles diſtance, yet we did not know whether they were alone, or whether one or more of the other generals were with them: we ſaw indeed Powuſſen's ſtandards, but they were ſo weather-beaten and faded, that we could not diſtinguiſh their real colours, which were blue and yellow.

The king's whole army was deſcending into the valley, and paſſing over the ford of the Mariam, to the plain above where Keſla Yaſous was riding to and fro with great earneſtneſs, encouraging his troops. In a very ſhort time the left was formed; the Ras, having given all his orders, and taken to himſelf the charge of the camp and the reſerve, ſat down, as was uſual, to play at drafts with the black ſervants. The army was now all in the plain, when the ſcouts arrived, and brought word that Guſho and Ayabdar had both taken their ground, not directly in a ſtraight line from Powuſſen, ſquare with the lake, but as it were diagonally declining more to the ſouthward, ſo that the moſt advanced, or neareſt to us, were the troops of Begemder; and this was probably done, in order that, our backs being more turned to the lake, we might be eaſier cut off from our camp, and ſurrounded in the plain, between their army and the Tzana, if Powuſſen was ſo fortunate as to beat the king and the left; but this diſpoſition of theſe troops was out of our ſight, being down nearer the lake. Nor is it to be underſtood that I mean here to give any account of their movements, or of any other, unleſs thoſe of the left wing under the king, where I was myſelf engaged.

Several ſpies came into Ras Michael at this time, and they, and the horſemen that had been ſent on the ſervice, all agreed, that in the center of the Begemder horſe a large red ſtandard was diſplayed, with a number of kettle drums beating before it, which the Ras no ſooner heard, than giving his draft-board a kick with his foot, he overturned the whole game, and afforded, at leaſt, a bad omen of the future engagement. He then called for Keſla Yaſous, and Guebra Maſcal, and having conferred with them both, he detatched Guebra Maſcal with five hundred muſqueteers to take poſſeſſion of the hill in the valley below, and coaſt along the left flank of our left without appearing in ſight.

The day had been exceeding cloſe, ſeeming to threaten violent thunder, and we were now come ſo near as to ſee diſtinctly the large red ſtandard, which being pointed out to the king, he ſaid, ſmiling with a very chearful countenance, "Aye, aye, now we ſhall ſoon ſee what miracle king Theodorus will work." The clouds had been gathering ever ſince we went down the hill, and ſome big drops of rain had fallen. The ſoldiers were now covering their lighted matches, for fear of more, when firſt a moſt violent ſtorm of thunder, lightening, and rain began, then a tempeſt of rain and wind, and laſt a dead calm, with ſuch a heavy ſhower that I ſcarce ever ſaw the like even in the rainy ſeaſon.

HAD I been commander of the Begemder troops that day, this ſhower ſhould have been the ſignal of charging; for all the king's fire-arms were uſeleſs, and the matches wet; but the Begemder horſe ſeemed moſt uneaſy under the fall of rain; they began to be unmanageable, and turn tail to the wind, which now aroſe and was directly in their faces, and in a few minutes they wheeled about, and retired to their camp. The king halted on the ground where he was, ordered the kettle-drums to beat, and the trumpets to ſound; and having continued half an hour till the heavy ſhower began, he fell back as did the whole army, and retired to the camp. When he got up the hill, and paſſed the brow where Ras Michael was ſitting with ſome ſlaves, who held up a piece of ſail-cloth over his head to keep off the rain, the ſervants raiſed the Ras upon his feet; without any previous ſalutation, he then aſked the king what he had done with king Theodorus? and was anſwered, "Begemder brought him, and Begemder took him away, we ſaw nothing but his flag." Laſta carried his flag, ſays one of the nobility. He is a peaceable prince, ſays the king; yet he begins with fighting, but he will make amends afterwards, if he governs this country in peace a thouſand years. If he does that, ſays the Ras, Powuſſen is to die at the next battle, for the thouſand years peace will never begin, as long as he is alive.

CHAP. VII.

King offers Battle to the Rebels in the Plain—Deſcription of the Second Battle of Serbraxos—Raſh Conduct, and narrow Eſcape of the King.—Both Armies keep the Ground.

THE whole evening of the 19th of May was ſpent in feſtivity and joy; a prophet from ſome part in Dembea had foretold the defeat of king Theodorus, and what was much more intereſting, two large droves of cattle, the one from Beleſſen, near Mariam-Ohha, the other from Dembea, were driven that day into the camp. Ras Michael, who knew the value of to-morrow, ſpared nothing that might refreſh the troops this day. The king and he, Ozoro Eſther, and Ozoro Altaſh, Kefla Yaſous, and the Abuna himſelf, gave each of them entertainments to the principal officers of the army, and all thoſe who were likely to bear the burden of the enſuing conflict. The ſoldiers were in great ſpirit, but it was now very generally known that the officers were moſtly diſaffected, engaged in private treaties, and in daily expectation of peace.

A VERY ſhort council was held at the king's tent; all that could be reſolved upon had been already fixed the day before, and little had happened ſince to occaſion any alteration. All the young nobility were, as uſual, at Ozoro Eſther's. It was with infinite pity I heard them thoughtleſsly praying for a warm and fair day to-morrow, the evening of which many of them were never to ſee.

BESIDES the ſtores that Ozoro Eſther always was provided with, the king had ſent her two live cattle, wine, brandy, and hydromel; and what was a very unuſual condeſcenſion, the Ras, immediately after council, came into the tent, and brought with him a freſh ſupply. He was very gracious and affable, ſaid a number of kind things to everybody, and aſked me particularly how we drank in England?

I EXPLAINED to him as well as I could the nature of our toaſts, and drinking to the health of our miſtreſſes by their names in bumpers; that our ſoldiers toaſts on ſuch a night as that, if the general honoured them as he did us now with his company, would be, A fair morning, and ſpeedy ſight of our enemy. He comprehended it all very eaſily, and when I ſaw he did ſo, I aſked if I ſhould give my toaſt? and he and all the company joining in a loud cry of approbation, I filled a horn with wine, and ſtanding up, for he had forced us all to be ſeated, I drank, Long life to the king, health, happineſs, and victory, to you, Sir, and a ſpeedy ſight of king Theodorus. A violent ſhout of applauſe followed.

He

He himſelf (the ſobereſt of men) would drink his horn full, which he did, with many interruptions from immoderate fits of laughter; the horn went quickly round, and I ventured to prophecy, that, in the thouſand years he is to reign, Theodorus will never again be ſo chearfully toaſted.

The Ras then turning to me ſaid, I wiſh I had 5000 of your countrymen, Yagoube, to-morrow, ſuch as you are, or ſuch as you have deſcribed them. I anſwered, Would you had one thouſand, and I had twenty lives ſtaked upon the iſſue. Ayto Engedan upon this got up, and paſſing acroſs the tent in a very graceful manner, kiſſed the Ras's hand, ſaying, Do not make us think you undervalue, or diſtruſt your children, by forming ſuch a wiſh: Yagoube is one of us, he is our brother, and he ſhall ſee and judge to-morrow, if we, your own ſons, are not able to fight your battle without the aid of any foreigners. Tears, on this, came into the old man's eyes, who took Engedan in his arms, and kiſſed him; then recommending to us not to ſit up late, he withdrew. A great deal of buffoonery followed about toaſts, and ſoon after arrived two officers from the king, deſiring to know what was the reaſon of that violent outcry? by which he meant the ſhout when we drank the toaſt. Ozoro Eſther anſwered, We were all turned traitors, and were drinking the health of king Theodorus. But it was afterwards thought proper to explain the whole matter before the meſſengers went back, and make them drink the toaſt alſo.

Tecla Mariam had not ſpoken much, her father having ſent for her at that time to the king. Before ſhe departed, I begged Ozoro Eſther to apologiſe for me, that I had abſented myſelf, and had not waited upon her in the morning.

ing. I intreated her to continue her kind partiality to me the next day, and to judge for ever of the eſteem I had for her by my then behaviour. She promiſed to do ſo with the utmoſt complacency and ſweetneſs, and departed.

Soon after this, a ſervant arrived from Ras Michael, with a magnificent ſaddle and bridle as a preſent to Engedan. This man told us that a meſſenger had come from Waragna Faſil, deſiring a place might be marked out for him to encamp, for he was to join the king early in the morning; but nobody gave any credit to this, nor did he, as far as I ever heard, advance a foot nearer the camp. The meſſenger commanded us all, moreover, to go to bed, which we immediately complied with. I only went to the king's tent, where the company was diſperſing, and kiſſed his hand, after which I retired. In my way home to my tent, I ſaw a faggot lying in the way, when the ſtory of the Guraguê came preſently into my mind. I ordered ſome ſoldiers to ſeparate it with their lances; but it had been brought for fuel, at leaſt no Guragué was there.

I was no ſooner laid upon my bed, than I fell into a profound ſleep, which continued uninterrupted till five o'clock in the morning of the 20th. I had ſpared myſelf induſtriouſly in laſt night's carouſal, for fear of contributing to a relapſe into deſpondency in the morning; but I found all within ſerene and compoſed as it ſhould be, and entirely reſigned to what was decreed, I was perfectly ſatisfied, that the advancing or retarding the day of my death was not in the power of the army of Begemder. I then viſited all the horſes and the black ſoldiers, and ordered two or three of them, who were not perfectly recovered from their hurts, to ſtay in the camp. I afterwards went to the king's tent, who was not yet up; and the very inſtant after, the Ras's firſt drum beat, and the king roſe; ſoon after which, the ſecond drum was heard for the ſoldiers to go to breakfaſt. I went into the king's tent to kiſs his hand, and receive his orders. He told me they were ſpeedily then going to breakfaſt within, to which meal I was engaged at Ozoro Eſther's. He anſwered, Make haſte then, for I am reſolved to be on the field before king Theodorus to-day. I am his ſenior, and ſhould ſhew him the example. He ſeemed more than ordinary gay and in ſpirits.

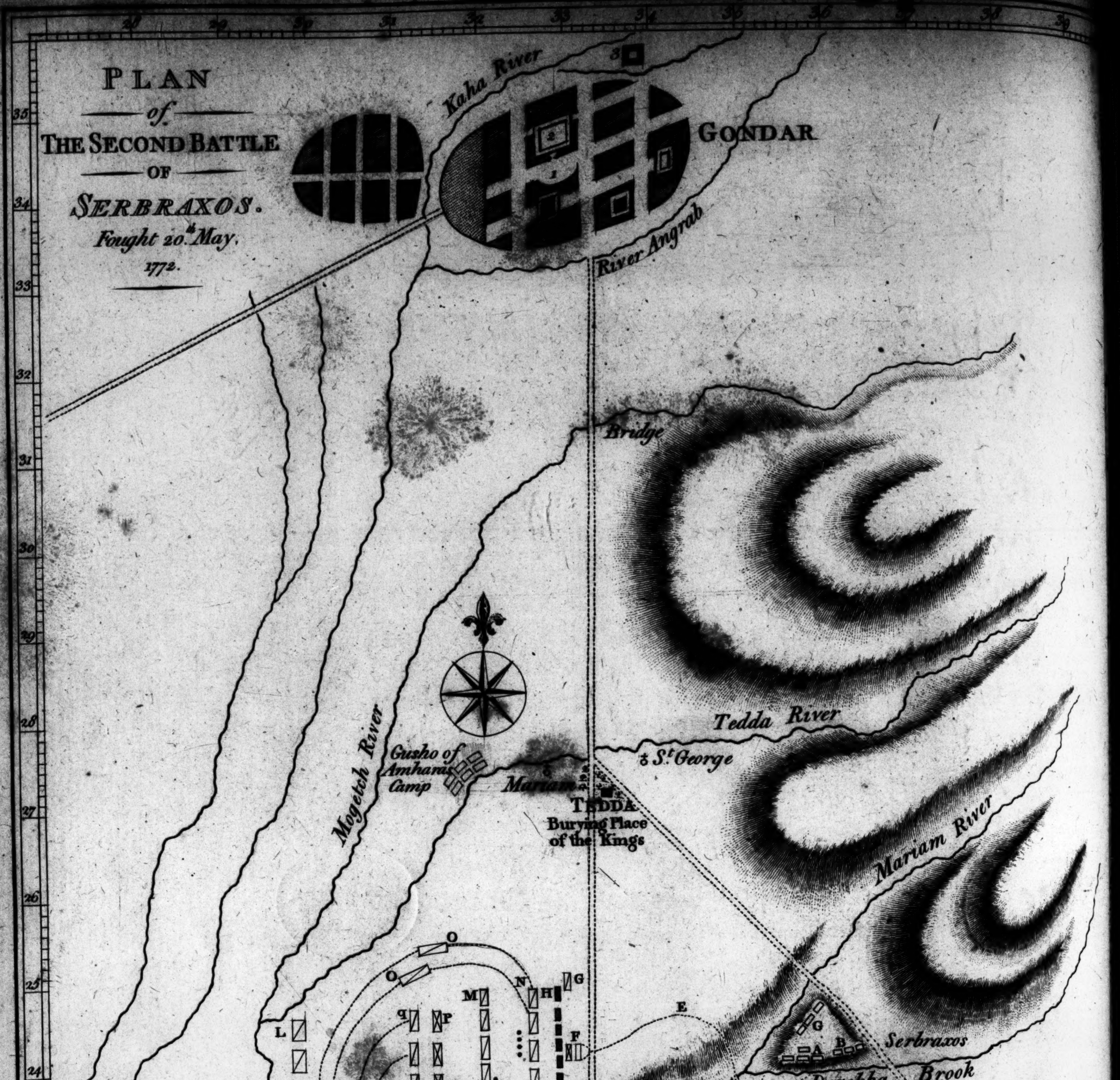
I FINISHED my breakfaſt in a few minutes, and took a grateful, but chearful leave of Ozoro Eſther, and received many acknowledgements, and kind expreſſions, both from her and Tecla Mariam, who did not fail to be there according to appointment. The day was clear, the ſun warm, and the army deſcended into the plain with great alacrity, in the ſame order as the day before. Guebra Maſcal, with his muſqueteers, took poſſeſſion of the long hill in the valley, and coaſted the left flank of our left wing, the river Mariam and its high banks being only between us. The king took his poſt, with the winding road aforementioned (up the ſteep banks of the Mariam) cloſe on his left. Guebra Maſcal having come to the ſouth end of the hill below, marched briſkly up the road, and then advanced about 200 yards, making his men lye down at the brink of the hill next the plain, among bent graſs, and thin tall ſhrubs like Spaniſh broom, ſo as to be perfectly out of ſight; his line was at right angles with our front, ſo that his fire muſt enfilade the whole front of our line.

If not very uſeful, yet it may, however, be thought curious, to know the diſpoſition of a barbarous army ready to engage in a pitched battle as this was. Kefla Yaſous, who commanded the left-wing under the king, placed his cavalry in a line to the opening of the road down into the valley; between every two muſquets were men armed with lances and ſhields; then, at a particular diſtance, cloſe before this line of horſe, was a body of lances, and muſquets, or ſometimes either of them, in ſeveral lines, or, as they appeared, a round body of ſoldiers, ſtanding together without any order at all; then another line of horſe, with men between, alternately as before; then another round corps of lances and muſquets, advanced juſt before the line of horſe, and ſo on to the end of the diviſion.

I know nothing of the diſpoſition of the reſt of the army, nor the ground they were engaged on; that where we ſtood was as perfect a plain as that commonly choſen to run races upon, and ſo I believe was the reſt, only ſloping more to the lake Tzana.

The king's infantry was drawn up in one line, having a muſqueteer between every two men, with lances and ſhields. Immediately in the center was the black horſe, and the Moors of Ras el Feel, with their libds, diſpoſed on each of their flanks. Immediately behind theſe was the king in perſon, with a large body of young nobility and great officers of ſtate, about him. On the right and left flank of the line, a little in the rear, were all the reſt of the king's horſe, divided into two large bodies, Guebra Maſcal hid in the bank on our left at right angles with the line, enfilading, as I have already

GR III



PLAN
of
THE SECOND BATTLE
OF
SERBRAXOS.
Fought 20th May,
1772.

Kaha River
GONDAR
River Angrab
Bridge
Mogetch River
Guzho of Amhara's Camp
Mariam
TEDDA
Burying Place of the Kings
St George
Tedda River
Mariam River
Serbraxos
Degohha Brook
Mountains of Belessen
Road to M. Wechne
Pools
Correva
Zenghetch Gomara River
Kings Horse with a double line across
Kings infantry cross lined square
Kings presence denoted by a small Semicircle
Rebel Horse marked with a line across
Rebel infantry plain square
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SECOND BATTLE.

Explanation.

1. Gondar.
2. King's palace.
3. King's palace on the River Kaha.
4. Mahometan town on the River Kaha.

A The king marches from his camp to F by the road D and E.

GG The two bodies of horſe.

HH Line of infantry, muſkets, and lances alternately,

I Guebra Maſcal in ambuſh, in the face of the banks of the Mariam, among the buſhes.

KK Powuſſen's march from his camp at Correva.

LL Powuſſen's firſt appearance in diſorder.

MM Powuſſen's line formed in the front of the king.

NN The army of Begemder galloping to charge the king, receive a cloſe fire from Guebra Maſcal hid in the bank at I, and immediately after from the king's line HH.

OO Part of the army of Begemder wheeling to the left, and flying over the plain in diſorder.

PP The king, with his reſerve following the right of the Begemder horſe.

QQ The right of the Begemder horſe purſued by the king, having rallied.

RR The Begemder horſe turn ſhort ſurround the king at SS, and drive him to the edge of the Bank.

T The king eſcaping down the bank, croſſes between the pools of the River Mariam, and enters the valley.

V The king arrived in the valley, is joined by the foot that ran ſcattered down by the bank.

W Engedan detached from the camp by Ras Michael, joins the king.

X Muſketeers detached by Michael, take poſt on the ſouth ſide of the long hill.

Y Part of the king's muſketry poſted on a rocky ground on the ſouth ſide of the valley.

Z The king's troops under Kefla Yaſous filing down the narrow road from the plain above into the valley, with the heavy armed horſe behind him.

a Guebra Maſcal drawn up at the foot of the banks, makes way by his fire for the black horſe to take poſt in the king's front.

already ſaid, the whole line of our infantry; this will be eaſily underſtood by conſulting the plan where H H, G G, F, and I, repreſent the diſpoſition that I have now deſcribed.

It was full half an hour after the king had formed before the army of Begemder made any motion. The Ras firſt ſaw them from the hill, and made a ſignal, by beating his drums and blowing his trumpets; this was immediately anſwered by all the drums and trumpets of the left wing, and for the ſpace of a minute, a thick cloud of duſt (like the ſmoke of a large city on fire) appeared on the ſide of Korreva, occaſioned, as the day before, by the Begemder troops mounting on horſeback; the ground where they were encamped being trodden into powder, by ſuch a number of men and horſe paſſing over it ſo often, and now raiſed by the motion of the horſes feet, was whirled round by a very moderate breeze, that blew ſteadily; it every minute increaſed in darkneſs, and aſſumed various ſhapes and forms, of towers caſtles, and battlements, as fancy ſuggeſted. In the middle, of this great cloud we began to perceive indiſtinctly part of the horſemen, then a much greater number, and the figure of the horſes more accurately defined, which came moving majeſtically upon us, ſometimes partially ſeen, at other times concealed by being wrapt up in clouds and darkneſs; the whole made a moſt extraordinary, but truly pictureſque appearance.

I was ſo ſtruck with this, that I could not help ſaying to Billetana Gueta Ammonios, who commanded the horſe under me, Is not that a glorious ſight Ammonios! who, that was a king, would not be fond of war? David, however, curſes thoſe that delight in war, ſays Ammonios. Therefore, replied I, there muſt be pleaſure in it, or elſe no body would fall into a ſin that was diſagreeable in itſelf, and at the ſame time forbidden by God. Well, well, replied Ammonios, this is not a time for argument, ſee what a glorious ſpectacle we ſhall all be before ſunſet.

At this time Powuſſen's whole army was diſtinctly ſeen; they came riding backwards and forwards with great violence, more as if they were diverting themſelves, than advancing to attack an enemy, of our conſequence, that was waiting them. They ſeemed like two wings, and a main body, each nearly equal in numbers, as far as I could gueſs, and are deſcribed in the plan by the letters L L, but they were ſometimes all in one croud together, and in ſuch perpetual motion, that it was impoſſible to aſcertain their preciſe form.

Four men, upon unruly, high-mettled, or at leaſt ill-broke horſes, rode galloping a ſmall ſpace before, converſing together, as if making their obſervations upon us: they were now arrived at about ſix hundred yards diſtance, but it was not a time to make accurate calculation; they then made a ſtop, and began extending the left of their line to the weſtward, as deſcribed by M M. I ſuppoſe, too, their horſes needed to breathe a little, after they had ſo imprudently blown them to no purpoſe.

In the middle of their cavalry, or rather a little more towards their right, than oppoſite to the place where the king was, a large red flag was ſeen to riſe, and was ſaluted by the drums and trumpets of their whole army. An accident happened at this moment, which endangered the diſcovery of the hidden part of our diſpoſition, and which would thereby have deſtroyed the ſanguine hopes we had of victory, and endangered the ſafety of the whole army. Upon diſplaying the red flag, two muſquets were fired from the poſt in the face of the hill where Guebra Maſcal lay in ambuſh. Luckily, at that very inſtant, all the king's drums beat, and trumpets ſounded, a kind of mock alarm, (ſuch as the poſture-maſters and mountebanks uſe,) in ridicule of king Theodorus, and his red flag then flying before us.

Immediately upon this, as on a ſignal for battle, the whole army of Begemder ſet out full gallop, to charge, as at N N, and a long hundred yards before they joined, they received, through the very depth of their ſquadron, a cloſe well-directed fire from the whole muſquetry of Guebra Maſcal, and from the king's line an inſtant after, which put them into the utmoſt confuſion, ſo that they in part came reeling down upon our line, half wheeled about to the left, as men that had loſt their way, with their right, that is, their naked ſides expoſed as they turned, their ſhields being in their left. The fire from Guebra Maſcal was the ſignal for our line to charge, and the heavy-armed horſemen, with their pikes, broke thro' them with little reſiſtance, the line in the mean while, with horſe and foot, cloſed with them, after the muſquets had given them their fire, and then ſtaid behind to recharge. Part of their left did not engage at all, but wheeled about, and fled ſouthward over the plain.

While their army was thus ſeparated into two diviſions, both in great confuſion, the king, with his reſerve, fell furiouſly upon them; and being followed by all the reſt of the horſe, they puſhed the right diviſion (where Powuſſen was in perſon) along the plain, but theſe retired, fighting very obſtinately, and often rallying. Kefla Yaſous ſaw the great danger to which the king would quickly be expoſed by purſuing the troops of Begemder ſo far at a diſtance from his foot, and that they would ſoon turn upon and overpower him with numbers, and then ſurround him. He therefore, with great preſence of mind, provided for his retreat. He drew up the heavy-armed horſe which could not gallop, the Moors of Ras el Feel, and the foot which were left behind, and which had now recharged their firelocks before the narrow road, and ordered Guebra Maſcal to reſume his ſtation. He then twice, with great earneſtneſs, cried in a loud voice to the ſoldiers, The king's ſafety depends upon you,—Stand firm, or all is loſt. After which, he galloped, with a ſmall body of horſe, to join the king, cloſely engaged at a conſiderable diſtance: The foot that had purſued, or were ſcattered, now came in by tens and twelves, and joined the heavy-armed horſe, ſo that we began again to ſhew a very good countenance. Among theſe, a common ſoldier of the king's houſehold, buſied in the vile practice of mangling and ſpoiling the dead, found the red colours of king Theodorus lying upon the field, which he delivered me, upon promiſe of a reward, and which I gave a ſervant of my own to keep till after the engagement.

At this inſtant Guebra Maſcal came up from below the bank, leaping and flouriſhing his gun about his head, and crying, juſt before my horſe, "Now, Yagoube, ſtand firm, if you are a man." "Look at me, you drunken ſlave, ſaid I, armed, or unarmed, and ſay, it is not a boaſt if I count myſelf at all times a better man than you. Away to your hiding-hole again, and for your life appear within my reach. Away! you are not now, as the other day, before the king." The man cried out in a tranſport of impatience, "By G--d, you don't know what I mean; but here they all come, ſtand firm, if you are men;" and ſaying this, he ran nimbly off, and hid himſelf below the bank, with his lighted match in one hand, and all ready.

It is proper, for connection's ſake, though I did not myſelf ſee it, to relate what had happened to the king, who had purſued the Begemder horſe to a very conſiderable diſtance, and was then at S S in the plan, when the whole army of the rebels that had not engaged, obſerving the reſiſtance made by Powuſſen, and part of the diviſion which they had left, turned ſuddenly back from their flight, and at R R nearly ſurrounded the king and his cavalry, whom they had now driven to the very edge of the ſteepeſt part of the bank of the Mariam. Kefla Yaſous's arrival, indeed, and his exerting himſelf to the utmoſt, fighting with his own hand like any common ſoldier, had brought ſome relief; yet as freſh horſe came in, there can be little doubt at the end, that the king muſt have been either ſlain or taken priſoner, if Sertza Denghel, a young man of Amhara, a relation of Guſho, and who had a ſmall poſt in the palace, had not diſmounted, and offered to lead the king's horſe down the ſteepeſt of the banks into the river. To this, however, he received an abſolute refuſal. "I ſhall die here this day, ſays the king, but while I have a man left, will never turn my back upon the rebels." Sertza Denghel hearing this vain diſcourſe, and ſeeing no time was to be loſt, took hold of the bridle by force, at T, and happily led the horſe along one of the ſheep-paths, ſlanting down the declivity of the bank. The king having in vain threatened diſpleaſure, and even death, with the butt-end of his lance, in deſpair, ſtruck Sertza Denghel in the mouth, and beat out all his fore-teeth. A bank of gravel, like a bridge, ſeparated two deep pools, in the river Mariam, over which the king eſcaped, though with difficulty, the ground being foul with quick ſand.

ALL the foot that had remained about the king ran down the bank, where the Begemder horſe could not purſue them, and joined him in the valley, where he made the beſt of his way towards the ſouth ſide of the long low hill, by the winding road, on the ſide of which, and juſt above him, was placed Guebra Maſcal. Ras Michael, who ſaw the dangerous ſituation and eſcape of the king, and who had kept Ayto Engedan near for ſome ſuch purpoſes, diſpatched him with a conſiderable body of horſe, along the low hill, ordering him immediately to join the king, and cover his retreat; he likewiſe detached a conſiderable body of muſqueteers, and mounted for the greater ſpeed upon mules, who were directed to take poſt upon the ſouth end of the round hill, below the winding road, while another party poſſeſſed themſelves of ſome rocky ground on the ſouth ſide of the valley. This command was as ſoon executed as given. Ayto Engedan joined the king, who had loſt all his kettle-drums but one, now beating before him, and upon his arrival at the entrance of the valley, the king, at V, turned his face to the enemy, having the muſquetry, at X and Y, newly arrived from the camp on his right and left.

Kefla Yasous was immediately acquainted with the king's eſcape, and, knowing the conſequence of protracting time, renewed the engagement with ſo much vigour, that he puſhed the horſe of Begemder to ſome ſmall diſtance back into the plain. Powuſſen, whoſe only view was to take the king priſoner, and wreſt the poſſeſſion of his perſon, and with that his authority from Ras Michael, was much diſconcerted at the unexpected way by which the king eſcaped; he after this halted a little for council, then divided his troops, with one part of which he reſolved to go down the winding road, and with the other to paſs at the junction of the rivers, and enter the valley in that direction, in order to overtake the king, and intercept him in his way to the camp, in caſe any thing obſtructed his paſſing the winding road. Keſla Yaſous took advantage of this movement, and with his horſe made his way to join the heavy-armed troops, and thoſe who had joined the line, ſtanding cloſely and firmly where they were ſtationed.

The firſt perſon that appeared was Keſla Yaſous, and the horſe with him, ſtretching out his hand, (his face being all beſmeared with blood, for he was wounded in his forehead) he cried as loud as he could, Stand firm, the king is ſafe in the valley. He had ſcarce faced about, and joined the line, when the enemy approached at a briſk gallop. The Begemder horſe were cloſer than uſual, and deeper than the front was broad; they reſembled therefore an oblong ſquare, if they reſembled any thing; but the truth is, they were all in diſorder, and their figure, never regular, changed every moment; the right of their front (which was not equal to ours) was finally placed againſt the road, being cloſe by Guebra Maſcal's poſt, whoſe men were much increaſed in number; they received the diſcharge of his whole muſquetry in two vollies, ſo near that I ſcarce believe there was one ſhot that did not take place on man or horſe. A great cry from the bank at the ſame time added to their panic, which was anſwered by the king's troops, who immediately charged them as before, as they wheeled half round to the left. They were purſued, for a ſmall diſtance, by ſome of the troops that had not engaged in the morning, and it was eaſy to perceive their diſorder was real, and that they were not likely to rally. By this laſt diſcharge, Powuſſen was ſlightly wounded, and his men were plainly ſeen hurrying him off the field. In the very inſtant the rebels turned their backs, Kefla Yaſous ordered all the troops, horſe and foot, to file off down the narrow road into the valley, behind the heavy-armed horſe, who kept their ground before the road, and there to join the king.

For my part, I thought the affair was over, when, laſt of all, we, too, with our heavy horſes, deſcended the road, where we found Guebra Maſcal, (whoſe activity was above all praiſe) drawn up on our right along the foot of the bank, (with a large pool of water in his front) flanking the valley, the king drawn up in the narroweſt part of it, and juſt engaged with the troops of Laſta and Begemder, that had gone round by the junction of the rivers. Theſe had loſt, as we afterwards heard, much time in giving their horſes water. They were, however, the more refreſhed when they did come, and though they had received a fire from the troops on the round hill, and from thoſe poſted on the rocky ground, on the other ſide of the valley, they had beat the king and Engedan back, and wounded him in the thigh.

At this time the Koccob horſe, and Yaſine with his Moors (who had the charge of the road above till all the troops were gone) arrived, being as it were ſhut out from the army, who were engaged at the other ſide of the hill. Kefla Yaſous, after deſcending through the winding road into the valley, ordered Guebra Maſcal to paſs the pool, and ſtand at the bottom of the winding road, for fear the enemy ſhould enter at the valley on the king's right, where the river ran, and ſo cut us off from our camp.

This ſpace he was then occupying when Yaſine, firſt, and afterwards, our black horſe, arrived. He had, it ſeems, cried out to me before from the ſide of the pool, but I had not then heard him. He now, however, repeated, Where are you going, Yagoube? To die, ſaid I, ſurlily; it is the buſineſs of the day. He then added, Kefla Yaſous has croſſed over behind Baſha Hezekias, and fallen into the king's rear. You know well, ſaid I, our poſt is in his front. Then follow me, cried Maſcal, for by G--d I ſay you ſhall not take one ſtep to-day, but I will go five before you. So ſaying, he advanced very haſtily, and when he ſaw the Begemder colours retreating before the king, he poured in a volley, which, though at a conſiderable diſtance, turned all to a perfect flight.

We entered upon the ſmoke, juſt before the Shoa horſe, with no loſs, and very little reſiſtance, and came juſt into the place which we occupied in the morning. Though the flight of the rebels was apparently real, Kefla Yaſous would not ſuffer a purſuit into the plain, but advancing ſingly before us, began to form immediately; the muſquetry were planted on each ſide of the valley as far up the hill as to be out of reach of the horſe, and the reſt of the infantry in the plain; Baſha Hezekias was on the round hill juſt behind the center, where the king had placed himſelf, and Guebra Maſcal nearly where he ſtood before.

THE army now made an appearance of a large ſection of an amphitheatre. I obſerved the king had pulled off the diadem, or white fillet he wears for diſtinction, and was very intent upon renewing the engagement: the Begemder troops were forming, with great alertneſs, about half a mile below, being reinforced from time to time. The king ordered his drums to beat, and his trumpets to ſound, to inform the enemy he was ready; but they did not anſwer, or advance: ſoon after (it being near three o'clock) the weather became overcaſt, and cold, on which the troops of Begemder beat a retreat; the king, very ſoon after, did the ſame, and returned to the camp without further moleſtation; only that coming near a rock which projected into the valley, (not far diſtant from the camp) a multitude of peaſants belonging to Mariam-Ohha, threw down a ſhower of ſtones from their hands and ſlings, which hurt ſeveral. The king ordered them to be fired at, though they were a great diſtance off, and paſſed on: but Guebra Maſcal commanding about fifty men to run briſkly up the hill, on each ſide of the rock, gave them two diſcharges at a leſs diſtance, which killed or wounded many, and made the reſt diſappear in a moment.

I DOUBT that my reader will be more than ſufficiently tired with the detail of this ſecond battle of Serbraxos; but, as it was a very remarkable incident in my life, I could not omit it as far as I ſaw it myſelf, and ſuppreſſing any one part of it would have involved the reſt in a confuſion, with which

I fear it may be ſtill too juſtly charged. I therefore ſhall only ſay for connection's ſake, that Guſho and Guebra Chriſtos, in the center, were but partially engaged, and Kaſmati Tesfos of Siré, ſecond commander for the king, in that diviſion, wounded, and taken priſoner. Guebra Chriſtos, the king's uncle, was ſlain, (as it was believed) by a ſhot of his own men; few other lives of note were loſt on either ſide, in that diviſion. The king's troops fell back under the hill of Serbraxos, where Michael was, and, though followed by Guſho, were no further attacked by him. But on the right, Billetana Gueta Tecla, and Welleta Michael, after a very obſtinate and bloody engagement, were beaten by Kaſmati Ayabdar, and forced acroſs the river Mogetch, where, having rallied and poſted themſelves ſtrongly, it was not thought proper to attempt to force them, and they all joined the camp ſoon after the king, but with very great loſs.

THIS battle, though it was rather a victory than a defeat, had, however, upon the king's affairs, all the bad conſequences of the latter, nor was there any thinking man who had confidence in them from that day forward. Near 3000 men periſhed on the king's ſide, a great proportion of whom was of the left wing, which he commanded; near 180 young men, of the greateſt hopes and nobleſt families in the kingdom, were among that number; Guebra Chriſtos was in all reſpects a truly national loſs. Keſla Yaſous was twice wounded, but not dangerouſly, beſides a multitude of others of the firſt rank, among whom was Ayto Engedan, who by proper care ſoon recovered alſo, but in the mean time was ſent to Gondar, to his couſin Ayto Confu. On our ſide, too, a ſon of Lika Netcho, and a ſon of Nebrit Tecla, were both ſlain.—Providence ſeemed now to have begun to require ſatisfaction for the blood of the late king Joas, in the ſhedding of which theſe two were particularly concerned. Among the ſlain were our friends the Baharnagaſh and his ſon, who died valiantly fighting before the king at the time he eſcaped down the bank into the valley.

But what ſerved as comfort to the king, was the ſtill heavier loſs ſuſtained by the enemy, who, by their own accounts that day, loſt above 9000 men, ſeven thouſand of whom were from the troops of Begemder and Laſta, with which the king was engaged. For my own part, I cannot believe, but that both theſe accounts are much exaggerated; the great proportion that died of thoſe that were wounded muſt have greatly ſwelled the loſs of the rebels, becauſe moſt gun-ſhot wounds, eſpecially if bones are broken, mortify, and prove mortal. Among the ſlain, on the part of Begemder, were two chiefs of Laſta, and two relations of Powuſſen, (a brother-in-law and his ſon) they were both ſhot, bearing the banner of king Theodorus. The unworthy Confu, brother to Guebra Mehedin, and nephew to the Iteghé, whom I have often mentioned, had eſcaped, indeed, from Kaſmati Ayabdar, who had given orders to confine him, to die a rebel this day among the troops of Begemder.

The king being waſhed and dreſſed, and having dined, received a compliment from Ras Michael, who ſent him a preſent of fruit, and a thouſand ounces of gold. There began then the filthieſt of all ceremonies that ever diſgraced any nation ſtiling themſelves Chriſtians; a ceremony that cannot be put in terms ſufficiently decent for modeſt ears, without adapting the chaſte language of ſcripture, which, when neceſſity obliges to treat of groſs ſubjects, always makes choice of the leaſt offenſive language.

All thoſe, whether women or men, who have fiefs of the crown, are obliged to furniſh certain numbers of horſe and foot. The women were ſeldom obliged to perſonal attendance, till Ras Michael made it a rule, in order to compoſe a court or company for Ozoro Eſther. At the end of a day of battle each chief is obliged to ſit at the door of his tent, and each of his followers, who has ſlain a man, preſents himſelf in his turn, armed as in fight, with the bloody foreſkin of the man whom he has ſlain hanging upon the wriſt of his right hand. In this, too, he holds his lance, brandiſhing it over his maſter, or miſtreſs, as if he intended to ſtrike; and repeating in a ſeeming rage, a rant of nonſenſe, which admits of no variation, "I am John the ſon of George, the ſon of William, the ſon of Thomas; I am the rider upon the brown horſe; I ſaved your father's life at ſuch a battle; where would you have been if I had not fought for you to-day? you give me no encouragement, no cloaths, nor money; you do not deſerve ſuch a ſervant as I;" and with that he throws his bloody ſpoils upon the ground before his ſuperior. Another comes afterwards, in his turn, and does the ſame; and, if he has killed more than one man, ſo many more times he returns, always repeating the ſame nonſenſe, with the ſame geſtures. I believe there was a heap of above 400 that day, before Ozoro Eſther; and it was monſtrous to ſee the young and beautiful Tecla Mariam ſitting upon a ſtool preſiding at ſo filthy a ceremony; nor was ſhe without ſurpriſe, ſuch is the force of cuſtom, that no compliment of that kind was paid on my part; and ſtill more ſo, that I could not be even preſent at ſo horrid and bloody an exhibition.

The ſuperiors appear at this time with their heads covered as before their vaſſals; their mouth, too, is hid, and nothing is ſeen but their eyes: this does not proceed from modeſty, but is a token of ſuperiority, of which, covering or uncovering the head is a very ſpecial demonſtration. After this ceremony is over each man takes his bloody conqueſt, and retires to prepare it in the ſame manner the Indians do their ſcalps. To conclude this beaſtly account, the whole army, on their return to Gondar, on a particular day of review, throws them before the king, and leaves them at the gate of the palace. It is in ſearch of theſe, and the unburied bodies of criminals, that the hyænas come in ſuch numbers to the ſtreets, where it is dangerous, even when armed, to walk after dark.

This inhuman ceremony being over, alſo the care of the wounded, which indeed precedes every thing, the king received all thoſe of the nobility who had diſtinguiſhed themſelves that day; the tent was crowded, and he was in great ſpirits at the ſlaughter that had been made, which unbecoming pleaſure he never could diſguiſe. He mentioned the death of his uncle Guebra Chriſtos with a degree of chearfulneſs, preſuming, that when ſuch a man died on his ſide, many of that rank and merit muſt have fallen on the other. Villages, appointments, and promotions, gold, promiſes, and preſents of every kind, had been liberally beſtowed upon thoſe who had preſented themſelves, and who had merited reward that day by their behaviour. The king had been furniſhed with means from the Ras, and according to his natural inclination (eſpecially towards ſoldiers) he had beſtowed them liberally, and I believe impartially. Guebra Maſcal had not appeared; he was waiting upon his uncle Ras Michael, looking after his own intereſt, to which no Abyſſinian is blind, and expoſing thoſe bloody ſpoils, which I have juſt mentioned, to the Ras, his uncle and general.

I HAD been abſent from another motive, the attendance on my friend Engedan, to whoſe tent I had removed my bed, as he complained of great pain in his wound, and I had likewiſe obtained leave of the Ras to ſhift my tent near that of his, and leave the care of the king's horſe to Laeca Mariam, an old ſlave and confidential ſervant of the king.

As theſe men were the king's menial ſervants in his palace, a number of them (about a fourth) ſtaid at Gondar with the horſes, and few more than 100 to 120 could now be muſtered, from about 200 or 204 which they at firſt were: the arranging of this, attendance upon Ayto Engedan, and ſeveral delays in getting acceſs to the Ras, who had all his troops of Tigrè round him, made it paſt eight o'clock in the evening before I could ſee the king after he entered the camp; he had many times ſent in ſearch of Sertza Denghel, but no ſuch perſon could be found; he had been ſeen bravely fighting by Engedan's ſide in the entrance of the valley, when that young nobleman was wounded, and he had retired with him from the field, but nobody could give any account of him, and the king, by his repeated inquiries after him, ſhewed more anxiety, from the ſuppoſition he was loſt, than he had done for Guebra Chriſtos his uncle, or all the men that had fallen that day; I had ſeen him in Ayto Engedan's tent, ſitting behind his bed, in the darkeſt place of it; both his lips, noſe, and chin were violently cut, his whole fore teeth beat out, and both his cheeks greatly ſwelled. I had given him what relief I could, nor was there any thing dangerous in his wounds; but the affront of receiving the blow from the king, when he was doing a moſt meritorious act of duty, (the ſaving him from death, or the hands of the rebels), had made ſuch an impreſſion upon a noble mind, that as ſoon as he arrived in Engedan's tent, he had ordered his hair to be cut off, put a white cap, or monk's cowl upon his head, and by a vow dedicated himſelf to a monaſtic life. In vain the king flattered, rewarded, and threatened him afterwards, and went ſo far as to make the Abuna menace him with excommunication if he perſiſted in his reſolution any longer. After this I carried him, as we ſhall ſee, by the king's deſire, to Guſho, in his camp, and intereſted him alſo to perſuade Sertza Denghel to renounce his raſh vow: no conſideration could however prevail, for, like a private monk, he lived at home in the village which belonged to him in patrimony, and, tho' he often came to court, never ſlept or ate in the palace, the excuſe being, when deſired to ſtay dinner, that he had *no teeth*. He conſtantly ſlept at my houſe, ſometimes chearful, but very ſeldom ſo. He was a young man of excellent underſtanding, and particularly turned to the ſtudy of religion; he was well read in all the books of his own country, and very deſirous of being inſtructed in ours; he had the very worſt opinion of his own prieſts, and his principal deſire (if it had been poſſible) was to go with me to die, and to be buried in Jeruſalem.

CHAP.

CHAP. VIII.

King rewards his Officers—The Author again perſecuted by Guebra Maſcal—Great Diſpleaſure of the King—The Author and Guebra Maſcal are reconciled and rewarded—Third Battle of Serbraxos.

AFTER the engagement, as every body had acceſs to the king's preſence, I did not chooſe to force my way through the crowd, but went round through the more private entry, by the bed-chamber, when I placed myſelf behind the king's chair. As ſoon as he ſaw me, he ſaid, with great benignity, "I have not inquired nor ſent for you, becauſe I knew you would be neceſſarily buſied among thoſe of your friends, who have been wounded to-day; you are yourſelf, beſides, hurt: how are you?" I anſwered, "that I was not hurt to-day, but, though often in danger, had eſcaped without any other harm than exceſſive fatigue occaſioned by heat and weight of my coat of mail, and that one of my horſes was killed under Ammonios."

I THEN took the red colours from the ſervant behind me, and going to the carpet ſpread before the king, laid them at his feet, ſaying, "So may all your majeſty's enemies fall, as this arch rebel (the bearer of this) has fallen to-day;" a great murmur was immediately raiſed upon ſeeing theſe colours, and the king cried out with the utmoſt impatience, "Has he fallen into your hands, Yagoube? who was he, where did you meet him, or where did you ſlay him?" "Sir, ſaid I, it was not my fortune to meet him to-day, nor did I ſlay him. I am no king-killer; it is a ſin, I thank God, from which my anceſtors are all free; yet, had Providence thrown in my way a king like this, I believe I might have overcome my ſcruples. He was killed, as I ſuppoſe, by a ſhot of Guebra Maſcal, on the flank of our line; a ſoldier picked up the colours on the field, and brought them to me in hopes of reward, while you was engaged with the troops of Begemder, near the bank; but the merit of his death is with Guebra Maſcal. I do him this juſtice, the rather becauſe he is the only man in your majeſty's army who bears me ill-will, or has been my conſtant enemy, for what reaſon I know not; but God forbid, that on this, or any perſonal account, I ſhould not bear witneſs to the truth: this day, my fortune has been to be near him during the whole of it, and I ſay it from certain inſpection, that to the bravery and activity of Guebra Maſcal every man in your left wing owes his life or liberty."—"He is a ſhame and diſgrace to his family, ſays the king's ſecretary, who was ſtanding by him, if after this he can be your enemy."—"It muſt be a miſtake, ſays the king's prieſt (Kiis Hatzè), for this ſhould atone for it, though Yagoube had ſlain his brother."

While this converſation was going on, an extraordinary buſtle was obſerved in the crowd, and this unquiet genius puſhing through it with great violence, his goat's ſkin upon his ſhoulders, and covered with duſt and ſweat, in the ſame manner he came from the field; he had heard I was gone to the king's tent with the red flag, and not doubting I was to complain of him, or praiſe myſelf at his expence, had directly followed me, without giving himſelf time to make the leaſt inquiry. He threw himſelf ſuddenly, with his face to the ground, before the throne, and riſing as quickly, and in violent agitation, he ſaid to the king, or rather bellowed, very indecently, "It is a lie Yagoube is telling; he does not ſay the truth; I meant him no harm but good to-day, and he did not underſtand my language. I don't ſay Yagoube is not as good a man as any of us, but it is a lie he has been telling now, and I will prove it."

A general ſilence followed this wild rhapſody; the king was ſurpriſed, and very gravely ſaid, I am ſorry, for your ſake, if it is a lie; for my part, I was raſh enough to believe it was true. Guebra Maſcal was ſtill going to make bad worſe, by ſome abſurd reply, when the ſecretary, and one or two of his friends, hauled him out behind the throne to one of the apartments within, not without ſome reſiſtance, every one ſuppoſing, and many ſaying, he was drunk; the king was ſilent, but appeared exceedingly diſpleaſed, when I fell upon the ground before him, (a form of aſking leave to ſpeak upon any particular ſubject) and riſing ſaid, Sir, With great ſubmiſſion, it is not, I apprehend, true, that Guebra Maſcal is drunk, as ſome have raſhly ſaid now in your preſence; we have all ate and drank, and changed our cloathing ſince the battle; but this man, who has been on foot ſince five in the morning, and engaged all day, has not, I believe, ate or drank as yet; certainly he has not waſhed himſelf, or changed his habit, but has been taking care of his wounded men, and has preſented himſelf now as he came from the field, under the unjuſt ſuſpicion I was doing him wrong. I then repeated what had happened at the bank when the king was purſuing the troops of Begemder. Now I underſtand him, ſays the king, but ſtill he is wrong, and this is not the firſt inſtance I have ſeen, when there was no ſuch miſtake. At this time a meſſenger came to call me from within.

The king divined the reaſon of ſending, and ſaid, No, he ſhall not go to Guebra Maſcal; I will not ſuffer this. Go, ſays he to one of his ſervants that ſtood near him, deſire the Ras to call Guebra Maſcal, and aſk him what this brutality means? I have ſeen two inſtances of his miſbehaviour already, and wiſh not to be provoked by a third. At this inſtant came Keſla Yaſous, with his left hand bound up, and a broad leaf like that of a plane upon his forehead. After the uſual ſalutation, and a kind of joke of the king's on his being wounded, I aſked him if he would retire and let me dreſs his forehead? which he ſhewing inclination to do, the king ſaid, Aye, go, and aſk Guebra Maſcal why he quarrels with his beſt friends, and prevents me from rewarding him as he otherwiſe would have deſerved. I went out with Keſla Yaſous, being very deſirous this affair ſhould not go to the Ras, and we found Guebra Maſcal in appearance in extreme agony and deſpair.

The whole ſtory was told diſtinctly to Keſla Yaſous, who took it up in the moſt judicious manner. He ſaid he had been detained at his tent, but had come to the king's preſence expreſsly to give Guebra Maſcal the juſt praiſe he deſerved for his behaviour that day: that he was very happy that I, who was near him all the action, and was a ſtranger, and unprejudiced (as he might be thought not to be) had done it ſo juſtly and ſo handſomely. At the ſame time he could not help ſaying, that the quarrel with Yagoube in the palace, the taunting ſpeech made without provocation in the king's preſence on the march, his apoſtrophe in the field, and the abrupt manner in which he ignorantly broke in upon the converſation before the king, interrupting and contradicting his own commendations, ſhewed a diſtempered mind, and that he acted from a bad motive, which, if inquired into, would inevitably ruin him, both with King and Ras; and he had heard indeed it already had done with the former.

Guebra Mascal, now crying like a child, condemned himſelf for a malicious madman in the two firſt inſtances: but ſwore, that on the field he had no intention but to ſave me, if occaſion threw it in his way; for which purpoſe alone it was he had cried out to me to ſtand firm, for the troops of Begemder were coming upon us, but that I did not underſtand his meaning. Guebra Maſcal advances nothing but truth, ſaid I, to Keſla Yaſous; I did not perfectly underſtand him to-day in the field, as he ſpoke in his own language of Tigré, and ſtammers greatly, nor did I diſtinctly comprehend what he ſaid acroſs the pool, for the ſame reaſon, and the confuſion we were in: I ſhall however moſt readily confeſs my obligation to him, for the opportunity he gave me to join the king. I am a ſtranger, and liable to err, whilſt, for the ſame reaſon, I am entitled to all your protections and forgiveneſs. I am, moreover, the king's ſtranger, and as ſuch, entitled to ſomething more as long as I conduct myſelf with propriety to every one. I have never ſpoken a word but in Guebra Maſcal's praiſe, and in this I have done him no more than juſtice; his impatience perverted what I had ſaid; but the real truth, as I ſpoke it, remains in the ears of the king and of thoſe that were byſtanders, to whom I appeal.

Every thing went after this in the manner that was to be wiſhed. Guebra Maſcal and I vowed eternal friendſhip to each other, of which Kefla Yaſous profeſſed himſelf the guarantee. All this paſſed while I was binding up his head; he went again to the king. For my own part, tired to death, low in ſpirits, and curſing the hour that brought me to ſuch a country, I almoſt regretted I had not died that day in the field of Serbraxos. I went to bed, in Ayto Engedan's tent, refuſing to go to Ozoro Eſther, who had ſent for me. I could not help lamenting how well my apprehenſions had been verified, that ſome of our companions at laſt night's ſupper, ſo anxious for the appearance of morning, ſhould never ſee its evening. Four of them, all young men, and of great hopes, were then lying dead and mangled on the field; two others beſides Engedan had been alſo wounded. I had, however, a ſound and refreſhing ſleep. I think madneſs would have been the conſequence, if this neceſſary refreſhment had failed me; ſuch was the horror I had conceived of my preſent ſituation.

On the 21ſt, Engedan was conveyed in a litter to Gondar; and early in the morning of that day arrived an officer from Powuſſen, together with three or four prieſts. He brought with him twenty or thirty kettle-drums belonging to the king, with their mules, and as many of the drummers as were alive. The errand was ſham propoſals of peace, as uſual, and great profeſſions of allegiance to the king. As Powuſſen's attack, however, that day, had ſomething very perſonal in it, and that the ſtory of Theodorus was founded upon a ſuppoſition that the king was to be ſlain on the field of Serbraxos, little anſwer was returned, only the red flag was ſent back with a meſſage, That perhaps, from the good fortune that had attended it, Powuſſen might wiſh to keep it for Theodorus his ſucceſſor, but it was never after ſeen or heard of.

Gusho likewiſe, and Ayabdar, ſent a kind of embaſſy to inquire after the king's health and ſafety; they wiſhed him, in terms of the greateſt reſpect, not to expoſe himſelf in the field as he had done in the laſt battle, or at leaſt, if he choſe to command his troops in perſon, that he ſhould diſtinguiſh himſelf by ſome horſe, or dreſs, as his predeceſſors uſed to do; and they concluded with ſevere reflections on Michael, as not ſufficiently attentive to the ſafety of his ſovereign. Gracious meſſages were returned to theſe two, and they all were diſmiſſed with the uſual preſents of clothes and money.

About eleven o'clock in the forenoon I received an order from the Ras to attend him, and, as I thought it was about the affair of Guebra Maſcal, I went very unwillingly. I was confirmed in this by ſeeing him waiting with many of his friends without the tent, and ſtill more ſo upon our being called in together: the Ras was converſing low to two prieſts, who by their dreſs ſeemed to have come lately from Gondar; he paid little regard to either of us, but nodded, and aſked in Tigrè how we did? Three or four ſervants, however, brought out new fine cotton clothes, which they put upon us both; and, upon another nod, ſeveral officers and prieſts, and a number of other people, conducted us to the king, though ſtill, as the Ras had ſcarcely ſpoken to us, I wondered how this ſhould end. After ſtaying a little we were both introduced; the Likaontes, or judges, ſome prieſts, and my friend the ſecretary, ſtood about the king, who ſat in the middle of his tent upon the ſtool Guangoul had ſat down upon; the ſecretary held ſomething in his lap, and, upon Guebra Maſcal's firſt kneeling, bound a white fillet like a ribband round his forehead, upon which were written in black and red ink, *Mo ambaſſa am Nizelet Solomon am Negadè Jude*, "The lion of the tribe of Judah of the race of Solomon has overcome." The ſecretary then declared his inveſtiture; the king had given him in fief, or for military ſervice for ever, three large villages in Dembea, which he named, and this was proclaimed afterwards by beat of drum at the door of the tent. The king then likewiſe preſented him with a gold knife, upon which he kiſſed the ground, and aroſe.

It was my turn next to kneel before the king. Whether there was any thing particular in my countenance, or what fancy came into his head I know not, but when I looked him in the face he could ſcarce refrain from laughing. He had a large chain of gold, with very maſſy links, which he doubled twice, and then put it over my neck, while the ſecretary ſaid, " Yagoube, the king does you this great honour, not as payment of paſt ſervices, but as a pledge that he will reward them if you will put it in his power." Upon this I kiſſed the ground, and we were both reconducted to the Ras, with our inſignia; and, having kiſſed the ground before him, and then his hands, we both had leave to retire. He ſeemed very buſy with people arrived from without; he only lifted up his head, ſmiled, and ſaid, Well, are you friends now? We both bowed without anſwer, and left the tent.

The chain conſiſted of 184 links, each of them weighing 3$\frac{1}{12}$dwts of fine gold. It was with the utmoſt reluctance that, being in want of every thing, I ſold great part of this honourable diſtinction at Sennaar in my return home; the remaining part is ſtill in my poſſeſſion. It is hoped my ſucceſſors will never have the ſame excuſe I had, for further diminiſhing this honourable monument which I have left them.

About a few hours after this, a much more intereſting ſpectacle appeared before the whole camp. Ayto Tesfos, governor of Samen under Joas, had never laid down his arms, nor paid any allegiance to the preſent king or his father, but had conſtantly treated them as uſurpers, and the Ras as a rebel and parricide. He had continued in friendſhip with Faſil, but never would co-operate or join with him, not even when he was at Gondar as Ras. He lived in the inacceſſible rock, (called the Jews Rock) one of the higheſt of the mountains of Samen, where he maintained a large number of troops, with which he overawed the whole neighbouring country, and made perpetual inroads into Tigrè. Enemy my as he was to Ras Michael, he would not venture to take an active part againſt him, till the king's affairs were plainly going to ruin. I have already mentioned, that the laſt thing Michael did was to ſend Keſla Yafous, Baſha Hezekias, and Welleta Michael, to diſpoſſeſs him of his ſtronghold if poſſible, and in this they had failed. But now that Tesfos ſaw there was no probability that Michael ſhould be able to retreat to Tigré, he came at laſt to join Guſho, bringing with him only about a thouſand men, having left all his poſts guarded againſt ſurpriſe, and ſtrong enough to cut off all recruits arriving from Tigré. Nothing that had yet happened ever had ſo bad effect upon Michael's men as this appearance of Tesfos. It was a little before mid-day when his army appeared, and from the hills above marched down towards the valley below us, not two muſquet-ſhot from our camp.

THOUGH Samen is really on the weſt of the Tacazzé, and conſequently in the Amharic diviſion of this country, yet, on account of its vicinity to Tigré, the language and cuſtoms are moſtly the ſame with thoſe of that province. There is a march peculiar to the troops of Tigré, which, when the drums of Tesfos beat at paſſing, a deſpondency ſeemed to fall on all the Tigran ſoldiers, greater than if ten thouſand men of Amhara had joined the rebels. It was a fine day, and the troops, ſpread abroad upon the face of the hill, not only ſhewed more in number than they really were, but alſo more ſecurity than they were, in point of prudence, warranted to do, when at ſo ſmall a diſtance from ſuch an army as ours.

Tesfos took a poſt very likely to diſtreſs us, as he had more than 300 muſquetry with him. He ſat down with horſe and foot in the middle of the valley before us, with part of his muſquetry poſted upon the ſkirts of the mountain Beleſſen on one ſide, and part on the top of that long, even hill, dividing the valley from the river Mariam. Over his camp, like a citadel, is the rock that projects into the valley, from which the peaſants of Mariam-Ohha had thrown the ſtones when we were returning to our camp after the laſt battle. Upon this rock Tesfos had placed a multitude of women and ſervants, who began to build ſtraw-huts for themſelves, as if they intended to ſtay there for ſome time, though there was ſtill plenty of the female ſex below with the camp. Indeed, I never remember to have ſeen ſo many women in proportion to any army whatever, no not even in our own.

If Tesfos had been long in coming, he was reſolved, now he was come, to make up for his loſt time, as he was not a mile and a half from our camp, and could ſee our horſes go down to water, either at Deg-Ohha or Mariam; that ſame day at two o'clock, his horſe attacked our men at watering, killed ſome ſervants, and took ſeveral horſes. This behaviour of Tesfos was taken as a defiance to Kefla Yaſous in particular, and to the army in general.

There was no perſon in the whole army, of any rank whatever, ſo generally beloved as Kefla Yaſous; he was looked upon by the ſoldiers as their father. He was named by the Ras to the government of Samen, but had failed, as we have already ſtated, in diſpoſſeſſing Ayto Tesfos, whoſe diſorderly march at broad mid-day, ſo near our army, the oſtentatious beating of the Tigran march upon his kettle-drum as he paſſed, and his taking poſt ſo near, were all conſidered as meriting chaſtiſement. That general, however, though very ſenſible of this bravado, did not venture to ſuggeſt any thing in the preſent ſituation of the army, but all his friends propoſed it to him, that ſome reproof ſhould be given to Tesfos, if it was only to raiſe the drooping ſpirits of the troops of Tigré. Accordingly 400 horſe, and about 500 foot, armed with lances and ſhields only, without muſquetry for fear of alarm, were ordered to be ready as ſoon as it was perfectly dark, that is, between ſeven and eight o'clock.

TESFOS having waited the coming of his baggage, and arranged his little camp to his liking, was ſeen to mount, with about 300 horſe, to go to the camp of Guſho or Powuſſen a little before ſun-ſet, at which time Kefla Yaſous was diſtributing plenty of meat to the ſoldiers. About eight o'clock they deſcended the hill unperceived even by part of our camp. Kefla Yaſous was governor of Temben (a province on the S. W. of Tigré) immediately joining to Samen, and the language and dialect was the ſame. The foot were ordered to take the lead, ſcattered in a manner not to give alarm, and the horſe were to paſs by the back of the low, even hill, in the other valley, along the banks of the river Mariam, cloſe to the water, in order to cut off the retreat to the plain. A great part of the Samen ſoldiers were aſleep, whilſt a number of the mules that had been loaded were ſtraggling up and down, and ſome of them returning to the camp. The Temben troops had now inſinuated themſelves among the tents, eſpecially on the ſide of the hill.

The firſt circumſtance that gave alarm was the appearance of the horſe, but they were not taken for an enemy, but for Ayto Tesfos returning. Kefla Yaſous now gave the ſignal to charge, by beating a kettle-drum, and every ſoldier fell upon the enemy neareſt him. It is impoſſible to deſcribe the confuſion that followed, nor was it eaſy to diſtinguiſh enemies from friends, eſpecially for us on horſeback; only thoſe that fled were reckoned enemies. The greateſt execution done by the horſe was breaking the jars of honey, butter, beer, wine, and flour, and gathering as many mules together as poſſible to drive them away. Few of the enemy came our way towards the plain, but moſt fled up the hill: in an inſtant the ſtraw huts upon the rock were ſet on fire, and Kefla Yaſous had ordered rather to deſtroy the proviſions than the men, ſince there was no reſiſtance. I paſſed a large tent, which I judged to be that of Ayto Tesfos, which our people immediately cut open; but, inſtead of an officer of conſequence, we ſaw, by the light of a lamp, three or four naked men and women, totally overpowered with drink and ſleep, lying helpleſs, like ſo many hogs, upon the ground, utterly unconſcious of what was paſſing about them. Upon a large tin platter, on a bench, lay one of the large horns, perfectly drained of the ſpirits that it had contained; it was one of the moſt beautiful, for ſhape and colour, I ever had ſeen, though not one of the largeſt. This horn was all my booty that night. Upon my return to Britain, it was aſked of me by Sir Thomas Dundas of Carſe, to ſerve for a bugle-horn to the Fauconberg regiment, to which, as being *partum ſanguine*, it was very properly adapted. That regiment being diſbanded ſoon after, I know not further what came of it; it is probably placed in ſome public collection, or at leaſt ought to be.

The fire increaſing on the hill, and ſeveral muſquets having been heard, it was plain the enemy, in all the camps, were alarmed, and our further ſtay became every moment more dangerous. Keſla Yaſous now beat a retreat, and ſent the horſemen all round to force the foot to make the beſt of their way back, ordering alſo all mules taken to be ham-ſtringed and left, not to retard our return. Trumpets and drums were heard from our camp, to warn us not to ſtay, as it was not doubted but miſchief would follow, and accordingly we were ſcarce arrived within the limits of our camp when we heard the ſound of horſe in the valley.

Michael, always watchful upon every accident, no ſooner ſaw the fires lighted on the hill, than he ordered Guebra Maſcal to place a good body of muſqueteers about half way down the hill, as near as poſſible to the ford of Mariam, thinking it probable that the enemy would enter at both ends of the long hill, in order to ſurround thoſe who were deſtroying their camp, which they accordingly did, whilſt thoſe of our people, who had taken to drinking, fell into the hands of the troops that came by the lower road, and were all put to death. Thoſe that reached the upper ford ſerved to afford us a ſevere revenge, for Guebra Maſcal, after having ſeen them paſs between him and the river, though it was a dark and very windy night, gueſſed very luckily their poſition, and gave them ſo happy a fire, that moſt of thoſe who were not ſlain returned back without ſeeing Ayto Tesfos's camp, being afraid that ſome other trap might ſtill be in their way.

In the morning of the 22d, we found that the ſlain were men of Begemder and Laſta. Tesfos, it ſeems, had been in Powuſſen's camp when he ſaw the fire lighted on the hill, and thence had provided an additional number of troops to attack Keſla Yaſous before he had done his buſineſs, but in this he miſcarried. Tesfos's party was thus totally deſtroyed and diſperſed, his mules ſlaughtered, and his proviſions ſpoiled. About thirty of Keſla Yaſous's infantry, however, loſt their lives by ſtaying behind, and intoxicating themſelves with liquor. Of the horſe, not a man was either killed or wounded. I was the only unfortunate perſon; and Providence had ſeemed to warn me of my danger the day before, for paſſing then that rock which projected into the valley, the fire giving perfect light, the multitude aſſembled above, and prepared for that purpoſe, poured down upon us ſuch a ſhower of arrows, ſtones, billets of wood, and broken jars, as is not to be imagined. Of theſe a ſtone gave me a very violent blow upon my left arm, while a ſmall fragment of the bottom of a jar, or pitcher, ſtruck me on the creſt of my helmet, and occaſioned ſuch a concuſſion as to deprive me for a time of all recollection, ſo that, when lying in my tent at no great diſtance, I did not remember to have heard Guebra Maſcal's diſcharge. I certainly had ſome preſaging that miſchief was to happen me, for paſſing that rock, juſt before we entered Tesfos's camp, I deſired Tecla, when I returned, to allow fifty men to proceed up the hill and cut thoſe people in pieces who had ſtationed themſelves ſo inconveniently; but he would not conſent, being deſirous to return without loſs of time, and before the enemy knew the calamity that had befallen them.

Ayto Tesfos now became a little more humble, retreated to the ſouth end of the long hill, till being joined, next day the 23d, by his neighbours, Samuel Mammo of Tzegadé, and Heraclius of Walkayt, who had a very large force, he again removed nearer us, about half a mile farther than his firſt poſition, and extended his camp quite acroſs the valley, from the foot of the hill to the river Mariam, keeping his head-quarters on the top of the long, even hill, ſo often mentioned. Mammo and Heraclius had paſſed by Gondar, and, being much ſuperior in number, had taken Sanuda, Ayto Confu, and Ayto Engedan priſoners, and, though the two laſt were wounded, carried them to Guſho's camp.

I need not trouble the reader with the attention ſhewed me upon my accident; all that was great and noble at court, from the king downwards, ſeemed to be as ſenſible of it as if it had happened to one of their own family; the Ras very particularly ſo; and I muſt own, above all, Guebra Maſcal ſhewed himſelf a ſincere convert, by a concern and friendſhip that had every mark of ſincerity. Ozoro Eſther was ſeveral times the next day at my tent, and with her the beautiful Tecla Mariam, whoſe ſympathy and kindneſs would more than have compenſated a greater misfortune; for, ſaving that it had occaſioned an inflammation in my eyes, the hurt was of the ſlighteſt kind.

Many people came to-day from the ſeveral camps with propoſals of peace, which ended in nothing, though it was viſible enough to every one that a treaty of ſome kind was not only on foot, but already far advanced. In the evening a party of 400 foot and 50 horſe, which went to Dembea to forage for the king, was ſurpriſed by Coque Abou Barea, and cut to pieces; after which that general encamped with Guſho, and brought with him about 3000 men.

Provisions were now become ſcarce in the camp, and there was a proſpect that they would be every day ſcarcer; and, what was ſtill worſe, Deg-Ohha, which long had ſtood in pools, was now almoſt dry, and, from the frequent uſe made of it by the number of beaſts, began to have both an offenſive ſmell and taſte; whilſt, every time we attempted to water at the Mariam river, a battle was to be fought with Tesfos's horſe in the valley. On the other hand, an epidemical fever raged in the rebels camp on the plain, eſpecially in that of Guſho and Ayabdar. The rain, moreover, was now coming on daily, and ſomething deciſive became neceſſary for all parties.

On the 24th, in the morning, a meſſage arrived from Guſho to the king, deſiring I might have liberty to come and bring medicines with me, for his whole family were ill of the fever. The king anſwered, that I had been wounded in the head, and was ill; nor did he believe I could be able to come; but, if I was, he ſhould ſend me in the morning.

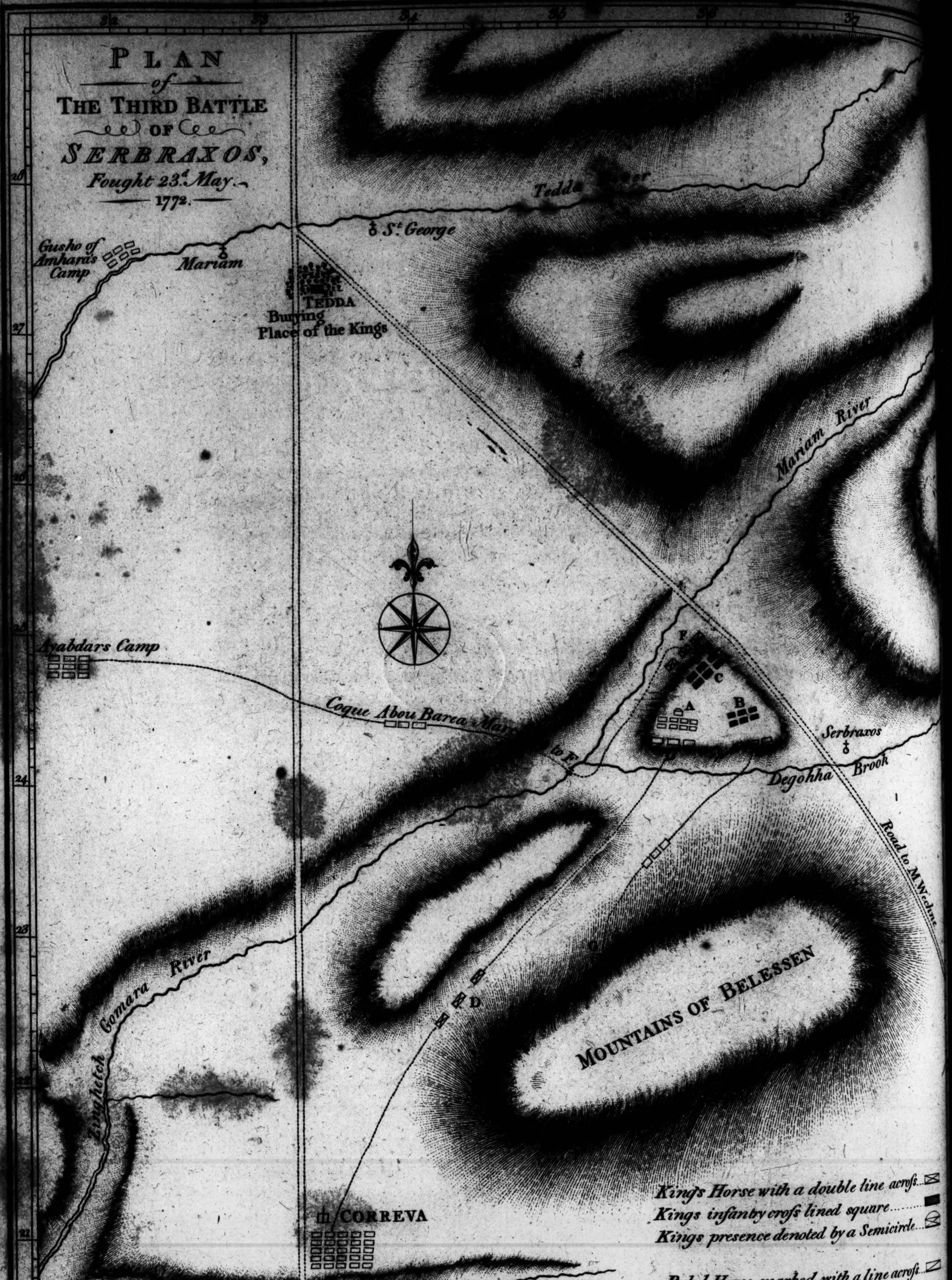
A little before noon the drums in the plain beat to arms. Heraclius, Mammo, and Tesfos on the ſide of the valley, Coque Abou Barea and Aſahel Woodage on the ſide of the plain, with freſh troops, had obtained leave from

Guſho and Powuſſen to try to ſtorm our camp, without any aſſiſtance from the main army, in order to bring the whole to a ſpeedy concluſion. There had been a time when ſuch an undertaking would not have been thought a prudent one to much better men than any of thoſe who now were parties in it; but our ſpirits were greatly fallen, our number, too, much decreaſed; above all, a relaxation of diſcipline (and deſertion, the conſequence of it) began to prevail among us to an alarming degree. This was generally ſaid to be owing to the deſpondency of the Tigré troops upon the arrival of Tesfos; but it required little penetration to diſcern, that all ſorts of men were weary of conſtant fighting and hardſhips, for no other end but unjuſtly maintaining Michael in a poſt in which he governed at diſcretion, to the terror of the whole kingdom, and ruin of the conſtitution.

The hill of Serbraxos, when we firſt took poſt on it, was rugged and uneven, full of acacia and other ill-thriving trees, and various ſtumps of theſe had been broken by the wind, or undermined by the torrents. The great need the ſoldiers had of fuel to roaſt the miſerable pittance of barley, (which was all their food) had cleared away theſe incumbrances from the ſide of the hill, and the conſtant reſort of men going up and down, had rendered the ſurface perfectly ſmooth and ſlippery; ſo that our camp did not appear as placed ſo high, nor nearly ſo inacceſſible as it was at firſt. For this reaſon, Ras Michael had ordered the ſoldiers to gather all the ſtones on the hill, and range them in ſmall walls, at proper places, in a kind of zig-zag, under which the ſoldiers lay concealed, and with their fire-arms protected the mules which went down to drink. Michael

had

GR III
BRITISH MUSEUM



PLAN of THE THIRD BATTLE OF SERBRAXOS, Fought 23d May. 1772.

32
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34
35
36
37
28
27
26
25
24
23
22
21
20
Tedda River
St George
Gusho of Amhara's Camp
Mariam
TEDDA
Burying Place of the Kings
Mariam River
Ayabdars Camp
Coque Abou Barea Mar
F
C
A
B
Serbraxos
D
to F
Degohha Brook
Road to M Wecline
Gomara River
Zingheteb
MOUNTAINS OF BELESSEN
CORREVA
King's Horse with a double line acroſs
Kings infantry croſs lined square
Kings presence denoted by a Semicircle
Rebel Horse marked with a line acroſs
Rebel infantry plain Square

THIRD BATTLE.

Explanation.

A The center commanded by the king in perſon.

B The van encamped under Ras Michael.

C The rear encamped, Guebra Chriſtos being ſlain, commanded by ſeveral officers.

DD Woodage Aſahel marching up towards the hill to attack the king's camp.

E Ayto Tesfos of Samen making a lodgement in the bank, or ſide of the hill, under the van, to favour the attack of Woodage Aſahel.

F Coque Abou Barea making a mock attack on the rear to create a diverſion in favour of Woodage Aſahel.

G Servants of Tesfos, his camp and rebellious peaſants of Mariam Ohha on a high rock.

had lined all theſe little fortifications with muſquetry, from the bottom of the hill to the door of his tent and the king's.

About noon the hill was aſſaulted on all ſides that were acceſſible, and the ancient ſpirit of the troops ſeemed to revive upon ſeeing the enemy were the aggreſſors. Without any aid of muſquetry, the king's foot repulſed Coque Abou Barea, and drove him from the hill into the plain, without any conſiderable ſtand on his part: the ſame ſucceſs followed againſt Mammo and Heraclius; they were chaſed down the hill, and ſeveral of their men purſued and ſlain on the plain; but a large reinforcement coming from the camp, the king's troops were driven up the hill again, and Tesfos, with his muſquetry, had made a lodgment in a pit on the low ſide of one of theſe ſtone-walls Ras Michael had built for his own defence, from which he fired with great effect, and the king's troops were obliged to fall back to the brow of the hill immediately below the tent, and that of the Ras's. In a moment appeared Woodage Aſahel, with a large body of horſe, ſupported likewiſe with a conſiderable number of foot. This was the moſt acceſſible part of the hill, and under the cover of Tesfos's continued fire: they mounted it with great gallantry, the troops above expecting them with their irons fixed at a proper elevation in the ground; for it muſt be here explained, that no Abyſſinian ſoldier in battle reſts his gun upon his hand, as every one is provided with a ſtick about four feet long, which hath hooks, or reſts, on alternate intervals on each ſide, and which he ſticks in the ground before him, and reſts the muzzle of his gun upon it, according to the height of the object he is to aim at; and here is diſcovered the fatal

tal and moſt unreaſonable effect of fear in theſe troops, who have not the knowledge or practice of fire-arms, and are about to charge, for as ſoon as they hear this noiſe of planting the ſticks, (which is ſomewhat louder than that of our men cocking their muſquets) they halt immediately, and give the faireſt opportunity to their enemies to take aim; and, after thus ſuffering from a well-directed fire, they fall into confuſion, and run, leaving the muſquetry time to re-charge. This is as if they voluntarily devoted themſelves to deſtruction; for if, either upon hearing the noiſe of ſetting the ſticks in the ground, or before or after they have received the fire, the horſe were to charge theſe muſqueteers, having no bayonets, at the gallop, they muſt be cut to pieces every time they were attacked by cavalry; the contrary of which is always the caſe.

Woodage Asahel had now advanced within about thirty yards of the muſquetry that were expecting him, when unluckily the hill became more ſteep, and Ayto Tesfos (for ſome reaſon not then known) ceaſed firing. The king was now cloſe to the very brow of the hill, nor could any one perſuade him to keep at a greater diſtance. I was not far from him, and had no ſort of doubt but that I ſhould preſently ſee the whole body of the enemy deſtroyed by the fire awaiting them, and blown into the air. Woodage Aſahel was very conſpicuous by a red fillet, or bandage, wrapt about his head, the two ends hanging over his ears, whilſt he was waving with his hands for the troops below to follow briſkly, and ſupport thoſe near him, who were impeded by the roughneſs and moſſy quality of the ground. At this inſtant the king's troops fired, and I expected to ſee the enemy ſtrewed dead along the face of the hill. Indeed we

ſaw

ſaw them ſpeedily diſappear, but like living men, riding and running down the declivity ſo as even to excite laughter. Woodage Aſahel, with two men only, bravely gained the top of the mountain, and, as he paſſed the king's tent, pulled off his red fillet, making a ſign as of ſaluting it, and then galloped through the middle of the camp. He was now deſcending unhurt upon the left, where Abou Barea had been engaged and beaten, when Sebaſtos, a Greek, the king's cook, ſeventy-five years of age, of whom I have already ſpoken in the campaign of Maitſha, lying behind a ſtone, with his gun in his hand, ſeeing the troops engage below, fired at him as he paſſed; the ball took place in the left ſide of his belly. He was ſeen ſtooping forward upon the tore of his ſaddle, with ſome men ſupporting him on each ſide, in his way to his tent, where he died in the evening, having, by his behaviour that day, deſerved a better fate. Sebaſtos reported this feat of his to the king, but it was not believed, till a confirmation of the fact came in the evening, when Sebaſtos was cloathed, and received a reward from the king.

Tesfos had been obſerved not to fire ſince Woodage Aſahel gained the ſteep part of the hill, and it was thought it was from fear of galling his friends; but it was ſoon known to be owing to another cauſe. Kefla Yaſous had ordered two of his nephews to take a body of troops, with lances and ſhields only, and theſe were to go round the Ras's tent, and down the ſide of the hill, till they were even with Tesfos behind the ſcreen where he lay. Theſe two young men, proud of the ſole command which they had then received for the firſt time, executed it with great alacrity; and tho' they were ordered by their uncle to watch the time when

Teſfos had fired, and then to run in upon him, they diſdained that precaution, but coming ſpeedily upon him, part of them threw down the ſtones under which he was concealed, and part attacked him in the hollow, and, while much intent upon the ſucceſs of Woodage Aſahel, he was in a moment overpowered and diſlodged; and, being twice wounded, with great difficulty he eſcaped. Seventeen of his match-locks were brought into the camp, and with them a man of great family in Samen, a relation or friend of Keſla Yaſous. This perſon, after having been regaled with the beſt that was in the camp, and cloathed anew after their cuſtom, was ſent back the ſame night to Ayto Teſfos, with this ſhort meſſage, "Teſfos had "better be upon his rock again, if my boys can beat him "upon the plain at broad noon-day."

Coque Abou Barea, after having attempted ſeveral times to aſcend the hill, was beaten back as often, and obliged to deſiſt. On the king's ſide only eleven men were killed. The loſs of the enemy was variouſly reported. Sixty-three men only, and ſeveral horſes of thoſe with Woodage Aſahel, were left upon the ſide of the hill, after the fire of near 1000 muſquets—ſo contemptible is the moſt dangerous weapon in an ignorant and timid hand. That night the body of muſqueteers called Laſta, part of the king's houſehold, (in number about 300 men) deſerted in a body. One of the worſt conſequences of that day's engagement was, that the enemy, when in poſſeſſion of the foot of the hill, had thrown a great number of dead bodies, both of men and beaſts, into Deg-Ohha, which therefore now was abandoned altogether by our troops. To make up for this, Ras Michael, that very evening, advanced 2000 men upon the end of the long hill, immediately below him, which poſt was never moleſted after, ſo that our beaſts had water in greater plenty and ſafety than when they were at a leſs conſiderable diſtance.

Below the north-weſt ſide of the hill, where it was a ſteep precipice, two or three pools of water were found retaining all their original purity, out of the reach or knowledge of the enemy, in the bed of the torrent which ſurrounded the north ſide of the mountain: the deſcent was very difficult for beaſts, but thither I went ſeveral times on foot, and bathed myſelf, eſpecially my head, in very cold water, which greatly ſtrengthened my eyes, much weakened from the blow I had received.

CHAP. IX.

Interview with Guſho in his Tent—Converſation and intereſting Intelligence there—Return to the Camp—King's Army returns to Gondar—Great Confuſion in that Night's March.

ON the 25th of May, early in the morning, I went to Guſho. When I arrived near his tent I diſmounted my mule, and, as the king had commanded me, bared myſelf to below the breaſts, the ſign of being bearer of the king's orders. Four men were now ſent from the tent, who, two and two, ſupported each arm, and introduced me in this ſtate immediately to Guſho. He was ſitting on a kind of bed, covered with ſcarlet cloth, and edged with a deep gold fringe. As ſoon as I came near him, I began, "Hear what the king ſays to you." In a moment he roſe, and, ſtripping himſelf bare to the waiſt, he bowed with his forehead on the ſcarlet cloth, but did not, as was his duty, ſtand on the ground, and touch it with his forehead, tho there was a good Perſian carpet, as pride and newly-acquired independence had releaſed him from thoſe forms, in the obſervance of which he had been brought up from his childhood.

On ſeeing him attentive, I continued, "The king ſends you word by me, and I declare to you from my own ſkill as a phyſician, that the fever now amongſt you will ſoon become mortal; as the rains increaſe, you will die; conſequently, being out of your allegiance, God only knows what will happen to you afterwards. The king therefore wiſhes you to preſerve your health, by going home to Amhara, taking Powuſſen, and all the reſt along with you who are ill likewiſe, and the ſooner the better, as he heartily wiſhes to be rid of you all at once, without your leaving any of your friends behind you." It was with difficulty I kept my gravity in the courſe of my harangue; it did not ſeem to be leſs ſo on his part, as at the end he broke out in a great fit of laughter. "Aye, Aye, Yagoube, ſays he, I ſee you are ſtill the old man; but tell the king from me, that if I were to do what you juſt now deſire of me, it was then I ſhould be afraid to die, it was then I ſhould be out of my duty; aſſure the king, continued Guſho, I will do him better ſervice. Were I to go home and leave Michael with him, I, who am no phyſician, declare, the Ras would prove in the end a much more dangerous diſeaſe to him than all the fevers in Dembea."

I then introduced his relation, Sertza Denghel, who ſtood with the people behind; and, as he had on his monk's dreſs, Guſho at firſt did not know him. He had been well informed, however, of his having ſaved the king, and of the blow that he had received from him. He ſaid every thing in

commendation

commendation of the young man, and his honourable action, adding, that the preſervation of kings was a gift of Providence particularly reſerved for the people of Amhara. He then ordered new cloaths to be brought and put upon Sertza Denghel, who ſcrupled to take off his cowl; on which Guſho violently tore it from his head, daſhed it on the floor, ſtamped twice on it with his foot, and then threw it behind the back of the ſofa. At parting, Guſho ordered him five ounces of gold, a large preſent for one that loved money as Guſho did, commanding him ſtrictly to return to his duty and profeſſion, and ordering me to carry him to the king, and ſee him reinſtated in his office in the palace.

I THEN deſired his permiſſion to viſit the ſick, and left ipecacuanha and bark with Antonio, (his Greek ſervant,) and directions how to adminiſter them. One of his nephews, (Ayto Adereſſon) the young man who had loſt Guſho's horſe, had the ſmall-pox, upon which I warned Guſho ſeriouſly of the danger to which he expoſed all his army if that diſeaſe broke out amongſt them, and adviſed him to ſend his nephew forthwith to the church of Mariam, under the care of the prieſts, which he did accordingly.

THE tent being cleared, he aſked me if I had ſeen Welleta Selaſſé; if I was with her when ſhe died; and who was ſaid to have poiſoned her, Ras Michael or herſelf; or if I had ever heard that it was Ozoro Eſther? I told him her friends had ſent for me from the camp, but miſſed me, not knowing I was at Koſcam with Ayto Confu, who had been wounded; but that I could have been of little ſervice to her if they had found me ſooner: That ſhe had ſcarce any ſigns of life when I entered her room, and died ſoon after: That ſhe confeſſed ſhe had taken arſenic herſelf, and named a black ſervant of hers, a Mahometan, from whom ſhe had bought it; and the reaſon was, her fears that her grandfather, Ras Michael, whom ſhe had always looked upon as the murderer of her father, ſhould force her when he returned to Gondar. He ſeemed exceedingly attentive to all I ſaid, and muſed for a couple of minutes after I had done ſpeaking.

A PLENTIFUL breakfaſt was then brought us, and many of his officers ſat down to it. I obſerved likewiſe ſome people of Gondar, who had formerly fled to Faſil at Michael's firſt coming. He ſaid he wiſhed me to bleed him before I went away, which I aſſured him I would by no means do, for if he was well, as I then ſaw he was, the unneceſſary bleeding him might occaſion ſickneſs; and, if he was dangerouſly ill, he might die, when the blame would be laid upon me, and expoſe me to miſchief afterwards. "No, ſays he, I could certainly truſt you, nor would any of my people believe any harm of you; but I am glad to ſee you ſo prudent, and that you have a care of my life, for the reaſon I ſhall give you afterwards." I bowed, and he made me then tell him all that paſſed in my viſit to Faſil, which I did, without concealing any circumſtance. All the company laughed, and he more than any, only ſaying, "Faſil, Faſil, thou waſt born a Galla, and a Galla thou ſhalt die."

BREAKFAST being over, the tent was cleared, and we were again left alone, when he put on a very ſerious countenance. "You know, ſays he, you are my old acquaintance. I ſaw you with Michael after the battle of Fagitta, as alſo the preſents you brought, and heard the letters read, both thoſe that came from Metical Aga, and thoſe of

Ali Bey from Cairo. All the Greeks here who have conſiderable poſts, and are proud and vain enough, have yet declared to us ſeveral times, (as Antonio my ſervant did to me laſt night) that, in their own country, the beſt of them are not higher in rank than your ſervants; and that thoſe who hitherto have come into this country were no better. We know then, and the king is ſenſible, that in your own country you are equal to the beſt of us, and perhaps ſuperior, and as ſuch, even in theſe bad times, you have been treated. Now, this being the caſe, you are wrong to expoſe yourſelf like a common ſoldier. We all know, and have ſeen, that you are a better horſeman, and ſhoot better than we; your gun carries farther, becauſe you uſe leaden bullets; ſo far is well; but then you ſhould manage this ſo as never to act alone, or from any thing that can have the appearance of a private motive*." "Sir, ſaid I, you know that when I firſt came recommended, as you ſay, into this country, Ayto Aylo, the moſt peaceable, as well as the wiſeſt man in it, the Ras, and I believe yourſelf, but certainly many able and conſiderable men who were ſo good as to patronize me, did then adviſe the putting me into the king's ſervice and houſehold, as the only means of keeping me from robbery and inſult. You ſaid that I could not be ſafe one inſtant after the king left Gondar, being a ſingle man, who was ſuppoſed to have brought money with him; that therefore I muſt connect myſelf with young noblemen, officers of conſequence about court, whoſe authority and friendſhip would keep ill-diſpoſed people in awe. The king obſerving in me a facility of managing my horſe and arms, with which, until that time, he had been unacquainted, placed me about his perſon, both in the palace and in the field, for his own amuſement, and I may ſay inſtruction, and for my ſafety; and this advice has proved ſo good, that I have never once deviated from it but my life has been in danger. The firſt attempt I made to go to the cataract, Guebra Mehedin way-laid and intended to murder me. When the king was in Tigré, Woodage Aſahel deſigned to do me the ſame favour by the Galla he ſent from Samſeen; and ſo did Coque Abou Barea at Degwaſſa, by the hands of Welleta Selaſſé. No ſafety, therefore, then remained to me but in adhering cloſely to the king, as I have ever ſince done, and was adviſed from the firſt to do, which indiſpenſibly brought me to Serbraxos, or wherever he was in perſon. You cannot think it is from a motive of choice that a white man like myſelf runs the riſk of loſing his life, or limbs, ſo far from home, and where there is ſo little medical aſſiſtance, in a war where he has no motive that can concern him."

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* He meant, from the inſtigation of Ozoro Eſther.

"Do not miſtake me, Yagoube, ſays Guſho, your behaviour at Sebraxos does you honour, and will never make you an enemy, ſo does the like affair with Kefla Yaſous; there is no man you can ſo properly connect yourſelf with as Kefla Yaſous; all I wanted to obſerve to you is, that it is ſaid Woodage Aſahel would have eſcaped ſafely from the mountain if you had not ſhot him, and that yours was the only muſquet that was fired at him; which is thought invidious in you, being a ſtranger, as he is the head of the Edjow Galla, the late king's guards; they may yet return to Gondar, and will look upon you as their enemy, becauſe a leaden bullet was found in Woodage Aſahel's body fired at him by you."—" Sir, ſaid I, it is very ſeldom a man in ſuch a caſe as this can have the power of vindicating himſelf to conviction, but that I now happily can do. All the Greeks in the king's army, their ſons and families, all Mahometans, who have been in Arabia, India, or Egypt, uſe leaden bullets. The man who ſhot Woodage Aſahel is well known to you. He is the king's old cook, Sebaſtos, a man paſt ſeventy, who could not be able to kill a ſheep till ſomebody firſt tied its legs. He himſelf informed the king of what he had done, and brought witneſſes in the uſual form, claiming a reward for his action, which he obtained. It was ſaid that I, too, killed the man who carried the red flag of Theodorus at Serbraxos, though no leaden bullet, I believe, was found in him. A ſoldier picked up this flag upon the field, and brought it to me. I paid him, indeed, for his pains; and, when I preſented the flag to the king, told him what I had ſeen, that the bearer of it had fallen by a ſhot from Guebra Maſcal. I had not a gun in my hand all that day at Serbraxos, nor all that other day when Woodage Aſahel was ſlain. I ſaw him paſs within leſs than ten yards where I was ſtanding behind the king, in great health and ſpirits, with two other attendants; but, ſo far from firing at him, I was very anxious in my own mind that he ſhould get as ſafely out of the camp as he had gallantly, though imprudently, forced himſelf into it. It is not a cuſtom known in my country for officers to be employed to pick out diſtinguiſhed men at ſuch advantage, nor would it be conſidered there as much better than murder: certainly no honour would accrue from it. But when means are neceſſary to keep officers of the enemy at a proper diſtance,

tance, for conſequences that might otherwiſe follow, there are common ſoldiers choſen for that purpoſe, and for which they are not the more eſteemed. This, however, I will confeſs to you, that when either the king's horſes or mine went down to Deg-Ohha to water, and never but then, I ſat upon the rock above, and did all in my power to protect them, and the men who were with them, and to terrify the enemy who came to moleſt them, by ſhewing the extenſive range of our rifle guns; and that very day when Ayto Tesfos arrived, ſome of his troops having driven off the mules, among which were two of mine, I did, I confeſs, with my own hand ſhoot four of them from the rock, and at laſt obliged the reſt to keep at a greater diſtance; but as for Woodage Aſahel, I diſown having had arms in my hand the day he entered the camp, or having been abſent, till late in the evening, from the king's perſon."

Now, all this is very well, continued Guſho; who killed Theodorus, or the man at Serbraxos; who killed Ayto Tesfos's men, is no object of inquiry; Deg-Ohha was within the line of the king's camp, and they that wanted to deprive him of this poſſeſſion, or the uſe of it, did it at their peril. If you had ſhot Ayto Tesfos himſelf, attempting to deprive you of water for the camp, no man in all Amhara would have ſaid you did wrong; but I am very much pleaſed with what you tell me of Woodage Aſahel. The ſhort, yellow man, who breakfaſted with you, was one of thoſe two who accompanied Woodage Aſahel when he was ſhot, and is a friend of mine; he brought word that he was killed by a frank, and the leaden bullet fix'd it upon you."

This man was now immediately called for. He went by the nickname of *Goul*, or the *Giant*, from his ſmall ſize and debility of body. "Is this your man, ſays Guſho, who ſhot Woodage Aſahel on the hill?" "O, by no means, ſays Goul; he was an old man with a long grey beard, and a white cloth round his head. This man I know well. I ſaw him with Faſil. This is Yagoube, the king's friend; he would not do ſuch a thing." "No, certainly he would not, ſays Guſho, and ſo mind that you tell Woodage Aſahel's friends." Upon this he withdrew. And now, ſays Guſho, talk no more upon this affair, I will take the reſt upon myſelf. There is a ſervant of Metical Aga's now in the camp, ſent over by deſire of your friends and countrymen * at Jidda, to know if you are alive and well. He has alſo a meſſage to the king, and perhaps I may ſend him to the camp to-morrow, but more probably defer it till we meet at Gondar. Mean time, remember my injunction to you, to keep cloſe by the perſon of the king, and then no accident can befal you in the confuſion that will ſoon happen. I thanked him for his friendly advice, which I promiſed to follow. I then aſked for Ayto Confu and Engedan, as alſo for Metical Aga's ſervant, but he anſwered, I could not then ſee them.

He had now in his hand ſome ſilk paper, in which they generally wrap their ingots of gold, and he was preparing to ſlip this into my hand at parting, in the ſame manner we do the fee of a phyſician in Europe. "You forget, ſaid I, what you mentioned in the morning, that I am no caſt-away, no Greek nor Armenian ſervant, but perhaps of equal rank to yourſelves: if I wanted money, Metical Aga's ſervant would procure it for me upon demand. It is your wife and two daughters who are ill; and when you ſhall hereafter be great, and governing every thing at Gondar, I will by them put you in mind of any piece of friendſhip I may ſtand in need of at your hand; and you ſhall grant it."—"You are a good prophet, Yagoube, ſays he; and ſo I ſhall; but remember my advice; I know you are a friend of Ozoro Eſther, but ſhe cannot protect you; Ozoro Altaſh* may: the beſt of all is to keep cloſe to the king, to defend yourſelf if any body moleſts you on your way to Gondar, and leave the reſt to me.

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* Captain Thomas Price of the Lyon of Bombay.

An officer was now appointed to conduct me acroſs the plain, and ſeveral ſervants laden with fiſh and fruit. About a hundred yards from the tent, a man muffled up met me, whom I found to be a ſervant of Engedan. "Your army will diſband, ſays he to me, in a low tone of voice; keep by the king, or Aylo my maſter's brother, and he will bring you over here." Having left him, we continued acroſs the plain, and ſaw ſeveral ſmall parties of horſe patroling, but they came not near us. My conductor ſaid they were Galla, waiting for ſome opportunity to do miſchief. He told me that Ozoro Welleta Iſrael, and his ſon Aylo, had joined their army that day with 10,000 men from Gojam, to no purpoſe at all, continued he, but that of eating up the country. But your friend the Iteghé could not ſee Ras Michael fall without giving him a ſhove, though ſhe has ſtaid till the very laſt day before ſhe ventured, for fear of accidents. Guſho's men ſet the fiſh down at the advanced guard, and returned with the officer who had attended me, while I went towards the king's tent, muſing what all this might mean, what power was to carry us to Gondar, diſband the army, depoſe Michael, and not hurt the king.

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* Her daughter was married to Powuſſen.

I FOUND the king had not been well, and had taken warm water to vomit, a remedy I adviſed him ſometimes to make uſe of, not chooſing to venture on all occaſions to give him medicines, and he was then quiet. I therefore went to Ras Michael, who was alone, and ſeemingly much chagrined. He interrogated me ſtrictly as to what paſſed between me and Guſho. I told him the diſcourſe about Woodage Aſahel's death, and about Faſil; then about the ſick family I had ſeen, the offer of money, the fiſh, &c. The ſame I repeated when I went back to the king, but nothing about our meeting at Gondar. I begged, however, as he ſtill complained a little of his head, that he would ſee nobody that night, but lie down and compoſe himſelf, allowing me to wait in the ſecretary's apartment till he ſhould awake. I thought he embraced this propoſal willingly, Ozoro Eſther having had a long conference with him the night before. I do not imagine the ſtate of the realm had much ſhare in their converſation. After he was laid down, I went and found Azage Kyrillos, and with him the beautiful daughter of Tecla Mariam, who was juſt dreſſed to go to Ozoro Eſther's. She ſaid ſhe would either take me along with her to Ozoro Eſther's, or ſtay, and the king would ſend us ſupper at her father's. I excuſed myſelf from either, on account of the king's indiſpoſition, and my buſineſs with her father, who, gueſſing by my countenance I had ſomething material to communicate, ſent her on her viſit, and ſo we were left alone.

As he was a man with whom I had always lived in the moſt confidential friendſhip, and knew the ſame ſubſiſted between him and the king, I made no ſcruple to tell him, word for word, what I had heard from Guſho, and Engedan's ſervant. He ſaid, without any ſeeming ſurpriſe, Why, we are all worn out, but ſtate all this to the king. Soon after, came in the ſlave who had the charge of the king's bed-chamber, and told the ſecretary that the king found himſelf well, only wanted to know what he ſhould drink. I ordered him ſome water, with ſome ripe tamarinds, a liquor he uſually took in time of Lent. See him and adviſe him yourſelf, ſays the ſecretary. I accordingly went in, and told the king the whole ſtory. He ſeemed to be in great agitation, repeating frequently, "O God! O God! O Guebra Menfus Kedus*!"—"Who is this Guebra Menfus Kedus?" ſaid I afterwards to Tecla Mariam, who in his heart believed in him no more than I did. "Why, anſwered he gravely, he is a great ſaint, who never ate or drank from his mother's womb till his death, ſaid maſs at Jeruſalem every day, and came home at night in form of a ſtork." —"But a bad regimen his, ſaid I, for ſuch violent exerciſe." —"That is not all, ſays Tecla Mariam, he fought with the devil once in Tigrè, and threw him over the rock Amba Salam, and killed him."—"I wiſh you joy, ſaid I, this is good news indeed." All this converſation had paſſed in half a whiſper. The king was quiet; but, hearing me ſay the laſt words, he ſtarted, and cried, "What joy, what good news, Yagoube?"—"Why, ſaid I, Sir, it is only Tecla Mariam informing me that the devil is dead, which is good news, at leaſt to me, who always dreaded falling into his clutches."—"Aye, ſays the king, the monks ſay ſo; it muſt have been long ago; but the ſaint was ſurely a holy man."

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* Servant of the Holy Ghoſt.

Though the king was violently agitated, yet he neither ſaid that he did or did not underſtand what was meant by Guſho and Engedan, but only ordered me home immediately, ſaying, "As you value your life, open not your mouth to man or woman, nor ſeem to take particular care about any thing, more than you did before; truſt all in the hands of the Virgin Mary, and Guebra Menfus Kedus."

I needed no incitement to go to my tent, where I went immediately to bed. I cannot ſay but I had a ray of hope that Providence had begun the means which were to extricate me out of the difficulties of my preſent ſituation, better and ſooner than I had before imagined; I therefore fell ſoon into a profound ſleep, ſatisfied that I ſhould be quickly called if any thing ailed the king. The lights were now all put out, and, except the cry of the guards going their rounds, very little noiſe in the camp, conſidering the vaſt number of people it contained. I was in a profound ſleep when Franciſco, a Greek ſervant of the Ras, a brave and veteran ſoldier, but given a little to drink, came bawling into my tent, "It is madneſs to ſleep at this time."—"I am ſure, ſaid I, very calmly, I ſhould be mad if I was not to ſleep. Why, when would you have me to take my reſt? and what is the matter?"—"Get up, cries he, quickly, for we ſhall all be cut to pieces in a minute."—"Then hang me, ſaid I, if I don't lie ſtill, for if I have no longer to live, it is not worth while to dreſs."—"Faſil (continued he) has ſurpriſed the camp, and gives no quarter."—"Faſil! ſaid I, impoſſible: but go to the guard commanded by Laeca Mariam, and if he has a horſe ready ſaddled bring him to me."

On this Franciſco catched up a lance and ſhield that were in my tent, for fear of danger in the way, and ran off. In a minute he returned to aſk the *word*. "Googue, ſaid I, is the parole, (it ſignifies Owl.) A curſe upon his father, ſays, he, (meaning the owl's father), and a curſe upon their fathers who gave ſuch unlucky words for the parole at night; no wonder misfortunes happen, ſays he, in Greek: he then returned to the guard under Laeca Mariam. In the mean time, ſurveying the camp around, I could not help doubting the truth of this alarm; for not a ſoul was ſtirring about Keſla Yaſous's tent, and the light ſcarcely burning. On the other hand, however, there ſeemed ſeveral in the tent of the Ras, and people moving about it, though the Tigré guard around were quiet, who, I knew well, would have been alarmed by the motion of a mouſe.

There was, however, ſtill a light, and an unuſual noiſe in the upper end of the camp to the N. E. Franciſco now returned from the king's tent, and, without my ſpeaking to him, ſaid, in a great paſſion, "Thoſe black fellows are all become mad; you don't keep them in any ſort of order." "Has Laeca Mariam got ready a horſe for me, ſaid I; where is he?"—"When I delivered your orders, replied Franciſco, to have a horſe ready for you, he ſaid there were fifty, but did not ſuppoſe you intended galloping to-night." Franciſco continued, "I told him Faſil was in the camp; at which he laughed outright, ſaid I was drunk, and wondered you had given me the parole with a curſe upon its father; a great catch this word, to be ſure, it will make me rich." "I am afraid, ſaid I, friend, Laeca Mariam hath ſtated the truth; at leaſt I never heard of an army cut to pieces ſo very quietly as ours is." While I was ſpeaking, the flambeaux at the Ras's tent were all ſuddenly lighted, which was likewiſe done by Kefla Yaſous, all the general officers, and laſtly from the king's tent. This is a kind of torch, or flambeau, uſed by the janizary Aga, at Cairo and Conſtantinople, when he patroles the ſtreets; in the night-time it is lighted, but the fire does not appear till you whirl it three or four times round your head, and then it burſts out into a bright flame. Michael had ſixteen always on the guard, ever ſince the attempt upon his life by the Guragué. In a moment all the camp was lighted, and the people awakened, whilſt, as nobody knew the reaſon, the tumult increaſed. Franciſco, with great exultation, upon ſeeing the Ras's torches lighted, cried, "See who is drunk now; where are your jokes? this will be a fine night, and nobody is armed." "Sir, ſaid I, you ſaw Laeca Mariam and his guard armed; ſo is every other guard in the camp as much as ever; and you may thank God you have my ſervant's lance and ſhield, ſo you are armed. I may drink coffee, though I very much fear there may be ſome embroil on foot, of which you may be yourſelf part of the occaſion. Go, however, to the Ras's tent, and aſk if he has any orders for me."

In ſhort, we ſoon after found that the cauſe of all this diſturbance was, that ſome part of Teſfos's men had come to the back of the camp and attempted to recover the mules which had been taken from them; and they had ſucceeded in part, when they were diſcovered, purſued, and ſome of the mules retaken. At the ſight of armed men running up and down the hill, an alarm ſpread that nobody knew the occaſion of, till the Ras cauſed the mule-keeper to be baſtinado'd in the morning. That day, the 26th, we received advice, that the Edjow Galla, and ſome other horſe of the ſame diſtrict, had maſſacred all the people they met on their way to and from Gondar, and that a body of troops had marched into the town, which threatened to ſet it on fire if any more proviſions were ſent to the camp.

We were now without food or water; a great council was therefore held, in which it was agreed to decamp the 28th in the night, and return to Gondar on the 29th, in the morning. A preſent of freſh proviſions had been ſent to Ras Michael, and, in one of the baſkets, a number of torches. A meſſage was alſo delivered from Guſho, "That as he was informed the Ras intended travelling in the night, that therefore he had ſent him ſtore of torches, leſt he ſhould miſtake his way to Gondar by having burnt all he had by him in the laſt night's alarm about Faſil." He declared, moreover, in name of all the Confederates, that it was their reſolution not to moleſt him in his march; that the whole kingdom was in alliance with them to ſave the effuſion of blood, now abſolutely unneceſſary, and to meet and treat with him at Gondar.

Upon receipt of this meſſage, with the torches, the Ras flew into a moſt furious paſſion. He called for Keſla Yaſous and Guebra Maſcal, and ſharply upbraided them with having betrayed him to his enemies. He gave orders to the troops to refreſh themſelves, for he was that day reſolved to try the fortune of another battle. To this, however, it was replied by all the principal officers, That the army was ſtarving, therefore a refreſhment at this time was out of the queſtion, and that fighting was as much ſo; for Guſho, having ſent to the Abuna and to the King, had ſolemnly excommunicated his whole army if any harm was offered to them in perſon or baggage, if they marched directly back to Gondar that night, as they had of their own accord before intended; and that the army was reſolved, therefore, as one man, to return; and, if the Ras did not agree to it, there was great fear they would diſband in the night, and leave him in the hands of the enemy, without terms. The Ras was now obliged to make a virtue of neceſſity; and it was given in orders, that the army ſhould be ready to decamp at eight in the evening, but nobody ſhould ſtrike their tent before that hour on pain of death. The old general was aſhamed to be ſeen for the firſt time flying before his enemies.

It was plain to be read in everybody's countenance, that this reſolution was agreeable to them all. I confeſs, however, that I thought the meaſure a very dangerous one, conſidering how much blood the king's army had ſo lately ſpilt, and the ordinary prejudices univerſally adopted in that country, allowing to every individual the right of retaliation. Before I ſtruck my tent, I called Yaſine to me, and told him that Ayto Confu, being wounded and a priſoner, myſelf neceſſarily obliged to attend the king, and the event of that night's retreat unknown to any body, I thought he could do neither himſelf nor me any further ſervice by ſtaying where he was; that therefore, ſo long as the road to Azazo was open to him, he ſhould march thro' Dembea, as if going to Faſil, then turn on the right behind the hills of Koſcam, and make the beſt of his way to Ras el Feel, in which government he ſhould maintain the ſtricteſt diſcipline, and be particularly careful of the intrigues of Abd el Jeleel, the former governor, whoſe application I ſhould defeat if I had any intereſt, or if the king remained, both which I thought very improbable. I annexed, moreover, this condition, that on his part he ſhould be active and unwearied in procuring information concerning the propereſt way of my attempting to reach Sennaar; I enjoined him alſo to be very circumſtantial in all the advices which he ſent to me at Gondar; that they ſhould be written in Arabic, and ſent directly to me by my black ſervant Soliman, who was with him, and told him that I myſelf ſhould join him as ſoon as poſſible. Yaſine, with tears in his eyes, proteſted againſt leaving me in the dangerous ſituation of that night; he ſaid we ſhould be all cut to pieces as ſoon as we were in the plain, and that there was not a man of the troops under him who would not rather die with me, than abandon me to be murdered by the hands of theſe faithleſs Chriſtian dogs, who never were to be bound by oath or promiſe. He ſaid, it would be incomparably ſafer, as they were all under my command, that I ſhould put myſelf at their head, and continue my march to Ras el Feel, where, if I was once arrived, Ayto Confu's troops, being behind me at Tcherkin, (that is, between me and Gondar), I might, at my own leiſure, ſolicit a ſafe conduct to Sennaar.

I CONFESS this propoſal at firſt ſtruck me as extremely feaſible; but reflecting on my ſolemn promiſe to the king, not to leave him without his direct permiſſion, that Guſho had aſſured me of ſafety if I kept cloſe to his perſon, that it would be a breach of truſt to leave my Greek ſervant unprovided at Gondar, and that forſaking my inſtruments would have the effect of making my return through the deſert imperfect,—I rejected this propoſal, and diſmiſſed Yaſine, with orders to adhere inviolably to the inſtructions I had given him.

As for the king himſelf, his countenance was not changed, nor did he ſay to me one word that day in confidence, whether he did or did not intend to return to Gondar.

As no body knew what conditions were made, or whether any were really made at all, fear kept the common ſoldiers under obedience till it was night. The firſt who began to file off, it being near dark, were the women, who carried the mills, jars, and the heavy burdens; theſe were in great numbers. Soon after, the ſoldiers were in motion, and the Ras and the King's tents were ſtruck juſt as it was night; darkneſs freed the whole army from obedience to orders, and a confuſion, never to be forgot or deſcribed, preſently followed, every body making the beſt of their way to get ſafe down the hill. At firſt ſetting out I kept cloſe by the king; but, without treading upon, or riding over a number of people, I could not keep my place. I was now, for the firſt time, on one of the ſtrong black horſes that came laſt from Sennaar, given me by the king, and he was ſo impatient and fretful at being preſſed on by the crowd of men and beaſts, that there was no keeping him within any ſort of bounds. The deſcent of the hill had become very ſlippery,

pery, and men, horſes, and mules were rolling promiſcuouſly over one another.

I resolved to try for myſelf ſome other way that might be leſs thronged. I went to the place where Woodage Aſahel deſcended when he was ſhot by Sebaſtos; but the ground there was more uneven, and fully as much crowded. I then croſſed the road to the eaſtward, where the Ras's tent ſtood, and where Keſla Yaſous's two nephews had gone round to diſlodge Ayto Tesfos: there was a conſiderable number of people even here, but it was not a croud, and they were moſtly women. I determined to attempt it, and got into a ſmall ſlanting road, which I hoped would conduct me to the bed of the torrent; but I found, upon going half way down the hill, that, in place of a road, it had been a hollow made by a torrent, which ended on a precipice, and below, and on each ſide of this, the hill was exceedingly ſteep, the ſmall diſtance I could ſee.

In Abyſſinia, the camp-ovens for making their bread are in form of two tea-ſaucers joined bottom to bottom, and are ſomething leſs than three feet in diameter, being made of a light, beautiful potter's ware, which, although red when firſt made, turns to a gloſſy black colour after being greaſed with butter. This being placed upright, a fire of charcoal is put under the bottom-part; the bread, made like pancakes, is paſted all within the ſide of the upper cavity, or bowl, over which is laid a cover of the ſame form or ſhape. It is in form of a broad wheel, and a woman carries one of theſe upon her back for baking bread in the camp. It happened that, juſt as I was deliberating whether to proceed or return, a woman had rolled one of theſe down the hill on purpoſe, or let it fall by chance: whichever was the caſe, it came bounding, and juſt paſt behind my horſe. Whether it touched him or not I cannot tell; but it determined him, without further deliberation, to ſpurn all controul of his rider. On the firſt leap that he made it was with the utmoſt difficulty I avoided going over his head: I will not pretend to ſay what followed. I was deprived of all ſenſe or reflection, till ſtumbling often, and ſliding down upon his haunches oftener, I found myſelf at the bottom of the hill, perfectly ſtupified with fear, but ſafe and ſound in body, though my ſaddle was lying upon the horſe's neck.

Soon after, I ſaw a fire lighted on the top of the hill above where Ras Michael's tent ſtood, and I did not doubt but that it was the work of ſome traitor, as a ſignal to the rebels that we were now in the plain in the greateſt confuſion. I made all haſte therefore to go round and join the king, paſſed Deg-Ohha incumbered with carcaſes of men and beaſts, from which, as well as from the bottom of the hill, a terrible ſtench aroſe, which muſt ſoon have forced us out of the camp if we had not reſolved, of our own accord, to remove. A little further in the opening to the river Mariam, I found myſelf in the middle of about twenty perſons, three or four of whom were upon mules, in long clean white clothes, as if in peace, the reſt apparently ſoldiers; this was Engedan's brother, Aylo, whom I was paſſing without recollecting him, when he cried, Where do you come from, Yagoube? this is not a night for white men like you to be alone; come with me, and I will carry you to your friend Engedan. My horſe, replied I, found a new way for itſelf down the hill, and I confeſs I would rather be alone than with ſo much company: our colour by this light ſeems to be pretty much the ſame. Remember me to Engedan. I am ſeeking to join the king.

Immediately after, I got into the crowd: though they were now in the plain, they ſtill kept in a line cloſe to the foot of the mountain, as in fear of the enemy's horſe. I paſſed on at as briſk a walk as my horſe could go; nor was I ſo tender of thoſe who were before me in the plain as I had been on the ſide of the hill. Among thoſe that were ſtill in the crowd, that had not got yet down the hill, I heard the Abuna's ſervant ſaying they had loſt their mules, and denouncing excommunication and curſes againſt thoſe who had ſtolen his baggage. I could not refrain from a fit of laughter at the ſtupidity of that prieſt, to think any man of ſuch a nation would pay attention to his anathemas in ſuch a ſcene. Soon after, however, I overtook the Abuna himſelf, with Ozoro Altaſh. He aſked me in Arabic, and in a very mournful tone of voice, what I thought they were going to do? I anſwered, in the ſame language, "Pray for them, father, for they know not what to do." Ozoro Altaſh now told me the king was a great way before them, with Ras Michael, and adviſed me to ſtay and accompany her. As ſhe ſpoke this confidently, and it was part of the advice Guſho had given me if I miſſed the king, I was deliberating what courſe I ſhould purſue, when a great noiſe of horſe and men was heard on the ſide of the plain, and preſently the Abuna and Ozoro Altaſh were ſurrounded by a large body of horſemen, whoſe cries and language I did not underſtand, and whom therefore I took for Galla. As I found my horſe ſtrong and willing, and being alone, and unincumbered with baggage, I thought it was better to keep free, and not truſt to who theſe ſtrangers might be. I therefore got out of the line of the troops towards the plain, ſpurred my horſe, and arrived at the body of cavalry where the king was.

As I had a white turban upon my head, (having ſhaved the fore part of it after the blow I had received from the ſtone) I was employed taking this off before I preſented myſelf to the king, when ſomebody ſaid out loud, Ozoro Eſther is taken priſoner. Ras Michael anſwered, That is impoſſible; Ozoro Eſther is here. It is Ozoro Altaſh and the Abuna, ſaid I, from behind; I came juſt now from them. By whom are they taken? ſays the king. By the Galla, I believe, anſwered I; at leaſt by men whoſe language I did not underſtand, though indeed I took no time to conſider, but they are cloſe in our rear, and I ſuppoſe they will be here preſently. Here! ſays the Ras, what will they do here? It muſt be Powuſſen, and the troops of Laſta, to recover his mother-in-law, that ſhe may not go to Gondar; and it is the Tcheratz Agow language that Yagoube has taken for Galla. It is ſo, ſays another horſeman; the people of Laſta have carried her off, but without hurting any body. This I thought a good ſign, and that they were under orders, for a bloodier or more cruel race was not in the army, the Galla not excepted; and they had met with their deſerts, and had ſuffered conſiderably in the courſe of this ſhort campaign.

The whole road was now as ſmooth as a carpet; and we had ſcarce done ſpeaking when Ras Michael's mule fell flat on the ground, and threw him upon his face in a ſmall puddle of water. He was quickly lifted up unhurt, and ſet upon his mule again. We paſſed the Mogetch, and at about

200 yards from the bridge, upon ground equally plain as the former, the mule fell again, and threw the Ras another time in the dirt, on which a general murmur and groan was heard from all his attendants, for every body interpreted this as an omen that his power and fortune were gone from him for ever. Another mule was ſpeedily brought, but he refuſed to mount it, and we paſſed on by the Mahometan town, and up to Confu's houſe, by Aylo Meidan. I could not, however, help reflecting how juſtly the Ras was now puniſhed for the murder of the ſingers in that very ſpot, when he returned from Mariam-Ohha and entered Gondar. The king went directly to the palace, the Ras to his own houſe, and, by the ſecretary's advice, I went with him to that of the Abuna, where I left my Greek ſervants with my gold chain, and ſome trifles I wanted to preſerve, together with my inſtruments. I then dreſſed myſelf in the habit of peace, and returned to the palace, where, remembering the advice of Guſho, I reſolved to expect my fate with the king. Upon ſeeing me with the fore part of my head ſhaven, and remembering the cauſe, as his firſt mark of favour he ordered me to cover my head, a thing otherwiſe not permitted in the king's preſence to any of his houſehold.

The king's ſervants brought me a bull's hide for my bed; and although many a night I have wanted reſt upon leſs dangerous occaſions, I ſcarcely ever ſlept more ſoundly, till I heard the cracking of the whips of the Serach Maſſery, about five o'clock in the morning of the 29th. He performs this function much louder than a French poſtilion upon finiſhing a poſt, it being the ſignal for the king to riſe. There was, indeed, no occaſion for this cuſtom, now there was no

court,

court, nor judgment of cauſes civil or criminal. The palace was quite deſerted; even the king's ſlaves, of both ſexes, (fearing to be carried off to Begemder and Amhara) had hid themſelves among the monks, and in the houſes of private friends, ſo that the king was left with very few attendants.

CHAP.

CHAP. X.

Rebel Army inveſts Gondar—King's Troops deliver up their Arms—The Murderers of Joas aſſaſſinated—Guſho made Ras—Ras Michael carried away Priſoner by Powuſſen—Iteghè's return to Koſcam—Faſil arrives at Gondar—King acknowledged by all Parties—Bad Conduct of Guſho—Obliged to fly, but is taken and put in Irons.

ABOUT eight o'clock in the morning of the 29th of May, the day immediately following the night of our retreat, came Guſho's Fit-Auraris, and marked out the camp for his maſter between the Mahometan town and the church of Ledeta, on the very ſpot where Michael had encamped after his late return from Tigrè; Coque Abou Barea from Ledeta to Koſcam; Aylo and Ayabdar on the other ſide of the Kahha, in a line paſſing by Kedus Raphael, the Abuna's houſe at the foot of the mountain, above Debra Berhan; Ayto Tesfos in the valley below, by the ſide of the Angrab; on the road from Woggora to Gondar, and all along the

Angrab, till it joined the Kahha, and Kaſmati Guſho's camp, were Powuſſen and the reſt of the confederate army; ſo that by nine o'clock the town was completely inveſted, as if a wall had been built round it. The water being all in poſſeſſion of the enemy, centinels were by them placed along the banks of each river, with orders to ſuffer every townſman to fill ſingle jars, ſuch as one man or woman could carry, and to break any ſupernumerary jars, that might be brought by way of ſecuring a larger proviſion*. All the people of conſequence who had property in and about Gondar, who had fled to Faſil and to the provinces, from fear of Ras Michael when he returned from Tigré, had gone back upon Guſho's word, each man to his houſe; Gondar was full of men in arms. In Guſho's and Ayabdar's army, and depending on them, was the property of all Gondar. Ras Woodage, Guſho's father, and brother to Ayabdar, had been Ras in Yaſous' time, till he died, univerſally beloved and regretted; Ayto Engedan and Aylo, ſons of Kaſmati Eſhté, (by a ſiſter of king Yaſous) had the property of near one half of the town. Though Engedan was priſoner, and Aylo had married Ras Michael's daughter, they were, by intereſt and inclination, united to Guſho, and had ſerved Michael only through fear, from attachment to the king, ſo that Guſho and Ayabdar were the only citizens in whom the inhabitants of Gondar confided. Powuſſen, and the reſt, were looked upon as free-booters in their inclinations, at leaſt by the townſmen; very little better than Michael, or his troops of Tigrè.

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* For extinguiſhing fire.

From the moment the town was inveſted, and indeed in the field, before Guſho had taken the lead, and though neither Ayabdar nor Powuſſen were his friends, all Gondar was at his command; and in it an army infinitely ſuperior in number and riches, now they had got ſuch a chieftain, to all the Confederates put together, and Michael's army added to them. Guſho, a man of great underſtanding, born and bred in Gondar, knew this perfectly well, and that he alone was looked up to as the father of his country. He knew, moreover, that he could not ruin Michael ſo effectually as to lodge him ſafely in Gondar, amidſt a multitude of enemies, and blockade him there before he had time for reſources. He therefore detached Ayto Tesfos, the very day he arrived before the town, after Darien, Baſha of Beleſſin, whom Ras Michael had ſent before him into Woggora to effect a paſſage through that province into Tigré by fair means, promiſes, and preſents. Tesfos came up with Darien before he had time to enter upon his commiſſion, and, having beaten and taken him priſoner, raiſed all Woggora in arms againſt Michael, ſo that not a man could longer paſs between Tigrè and Gondar.

No perſon from the rebel army had yet entered Gondar. The king's ſecretary, Azage Kyrillos, a relation of Guſho, had gone to his camp the day of his arrival. The ſame day the kettle-drums were brought to the brink of Kahha, and a proclamation made, That all ſoldiers of the province of Tigré, or who had bore arms under Ras Michael, ſhould, on the morrow before mid-day, bring their arms, offenſive and defenſive, and deliver them on a ſpot fixed upon near the church of Ledeta, to commiſſaries appointed for the purpoſe of receiving them; with further intimation to the inhabitants of Gondar, That any arms found in any houſe in that town, after noon of the day of proclamation, ſhould ſubject the owner of ſuch houſe and arms to death, and the houſe, or houſes, to be razed to their foundation.

The firſt of the Tigré troops who ſet this example was Guebra Maſcal; he carried down to the place appointed, and ſurrendered, about 6000 muſquets, belonging to the Ras and his family; all the reſt of the principal officers followed, for the inhabitants of Gondar were willing inquiſitors, ſo that the whole arms were delivered before the hour appointed, and locked up in the church of Ledeta, under a ſtrong guard both without and within the church. The Tigrè ſoldiers, after ſurrendering their arms, were not ſuffered to depart, but a ſpace was aſſigned between Guſho's tent and the town, where they were diſpoſed that night, and centinels placed upon them, that they might not diſperſe. This indeed was needleſs; for they were every day ſurrounded with troops and enemies, ſo that all their wealth remained with their landlords in Gondar, which home they were not ſuffered again to enter, a meaſure which greatly added to Guſho's popularity in the town. A great number of flour ſacks were brought down to Guſho's camp, and many mules, loaded therewith, were delivered to the diſarmed army, ſufficient to carry them by ſpeedy marches to their own country, for which they had orders to ſet out the next morning.

Kefla Yasous alone, with about 400 men, had ſhut himſelf up in the church of Debra Berhan, where there was water, and he had carried in ſufficient proviſions for ſeveral days. He refuſed therefore to ſurrender upon the general ſummons; on which Powuſſen, who was encamped immediately below him, ſent an officer to require him to ſubmit, which he not only peremptorily refuſed, but told the officer, that, unleſs he inſtantly retired, he would give orders to fire upon him, as he had a treaty with Guſho, and, till that was ratified by Guſho himſelf, he would not ſurrender, nor ſuffer any other perſon to approach his poſt; at any rate, that he did not intend to ſurrender to a man of Powuſſen's low birth, however high his preſent poſt had raiſed him, which he no longer acknowledged, being the mere gift of Michael, one complaint againſt whom was that of levelling and confounding the nobility with their inferiors.

Gusho accordingly ſent an officer, a man of great character, and a relation of the king, with a confirmation of his promiſe; whereupon Keſla Yaſous ſurrendered, and ſent down his ſoldiers, with what arms he pleaſed, to Guſho's camp, carrying the reſt privately to his own houſe, to which he retired that very evening. Keſla Yaſous was much beloved by the inhabitants of Gondar, though a Tigran, and perhaps in neither party was there a man ſo univerſally eſteemed. He had done the townſmen often great ſervice, having always ſtood between Michael and them in thoſe moments of wrath and vengeance when no one elſe dared to ſpeak; and, in particular, he had ſaved the town from burning that morning the Ras had retired with the king to Tigrè, when warned, as he ſaid, by an apparition of Michael the archangel, or more probably of the devil, to put the inhabitants of Gondar to the ſword, and ſet the city on fire; a meaſure that was ſupported by Nebrit Tecla, and ſeveral other leading men among the Tigrans. If the devil can ſpeak true, here ſurely was one example of it, Gondar that very day had proved fatal to the Ras; and Keſla Yaſous himſelf told me, long after Michael was gone, and all was peace, that having viſited him that very evening he left Debra Berhan, Michael had privately upbraided him with having prevented his burning the town, and told him, that his guardian ſpirit, Saint Michael the archangel, or the devil, or whatever we may pleaſe to call it, had left him, and never appeared to him again ſince he had paſſed the river Tacazzé on his return to Gondar; and to this he attributed his preſent misfortunes.

All the king's arms were ſurrendered with the reſt, and Keſla Yaſous was the only man that remained unſubdued, a diſtinction due to his ſuperlative merit, and preſerved to him by his enemies themſelves in the very heat of conqueſt.

As for the Ras, he had continued in the houſe belonging to his office, viſited only by ſome private friends, but had ſent Ozoro Eſther to the Iteghé's at Koſcam, as ſoon as he entered Gondar. He ate, drank, and ſlept as uſual, and reaſoned upon the event that had happened with great equanimity and ſeeming indifference. There was no appearance of guards ſet upon him; but every motion and look were privately, but ſtrictly watched. The next day, when he heard how ill his diſarmed men were treated by the populace, when they were diſmiſſed to Tigré, he burſt into tears, and cried out in great agony, Had I died before this I had been happy. He played no more at drafts, by which game formerly he pretended to divine the iſſue of every affair of conſequence, but gave his draft-board and men to a private friend; at the ſame time renouncing his pretended divinations, as deceitful and ſinful, by the confidence he had placed in them.

The king behaved with the greateſt firmneſs and compoſure; he was indeed graver than uſual, and talked leſs, but was not at all dejected. Scarce any body came near him the firſt day, or even the ſecond, excepting the prieſts, ſome of the judges, and old inhabitants of the town, who had taken no part. Some of the prieſts and monks, as is their cuſtom, uſed certain liberties, and mixed a conſiderable degree of impertinence in their converſations, hinting it as doubtful, whether he would remain on the throne, and mentioning it, as on the part of the people, that he had imbibed from Michael a propenſity towards cruelty and bloodſhed, what ſome months ago no man in Gondar dared to have ſurmiſed for his life. Theſe he only anſwered with a very ſevere look, but ſaid nothing. One of theſe ſpeeches being reported to Guſho, not as a complaint from the king, but through a by-ſtander who heard it, that nobleman ordered the offender (a prieſt of Erba Tenſa, a church in Woggora) to be ſtript naked to his waiſt, and whipt with thongs three times round Aylo Meidan, till his back was bloody, for this violation of the majeſty of the ſovereign: and this example, which met with the public approbation of all parties, the clergy only excepted, very much leſſened that inſolence which the king's misfortunes had excited.

He had ate nothing the firſt day but a ſmall piece of wheat-loaf, dividing the reſt among the few ſervants that attended him, who had all fared better than he, among their friends in town, though they did not own it. The ſecond day began in the ſame ſtile, and laſted till noon, without any appearance of proviſions. After the ſurrendry of the arms, however, came great plenty, both from the town and the camp, and ſo continued ever after; but he ate very ſparingly, though he had generally a very good appetite, and ordered the reſidue to be given to his ſervants, or the poor about the gates of the palace, many of whom, he ſaid, muſt ſtarve by the long ſtay of ſo large an army. He ſeemed to be totally forgotten. About three o'clock of the ſecond day came his ſecretary from Guſho, ſtaid about an hour, and returned immediately; but what had paſſed I did not hear, at leaſt at that time. There was no alteration in his looks or behaviour. He went early to bed, and had not yet changed the cloaths in which he came from the camp.

The next day the unfortunate troops of Tigrè, loaded with curſes and opprobrious language, pelted with ſtones and dirt, and a few way-laid and ſlain for private injuries, were conducted up the hill above Debra Berhan, on the road through Woggora to Tigré, by a guard of horſe from Guſho's camp, who protected them with great humanity as far as they were able; but it was out of the power of any force but that of an army to protect them from the enraged populace, over whom they had tyranniſed ſo many years. Arrived at the river Angrab, in the rear of Powuſſen's army, they were conſigned to him, and he delivered them to Ayto Teſfos, who was to eſcort them acroſs the Tacazzé. Many of the mob, however, continued to purſue them even farther; but theſe were all to a man diſarmed, and ſtript naked, on their return to Gondar, by Teſfos and Powuſſen's ſoldiers, who juſtly judged, that in the like ſituation they would themſelves have met with no better treatment.

While every rank of people was intent upon this ſpectacle, a body of Galla, belonging to Maitſha, ſtole privately into the town, and plundered ſeveral houſes: they came next into the king's palace, and into the preſence-chamber, where he was ſitting alone in an alcove, whilſt, juſt by his ſide, but out of ſight, and without the alcove, I and two of his ſervants were ſitting on the floor. This room, in the time of Yaſous and the Iteghé, (the days of luxury and ſplendour of the Abyſſinian court), had been magnificently hung with mirrors, brought at great expence from Venice, by way of Arabia and the Red Sea; theſe were very neatly fixed in copper-gilt frames by ſome Greek filligrane-workers from Cairo; but the mirrors were now moſtly broken by various accidents, eſpecially when the palace was ſet on fire, in Joas's time, upon Michael's coming from the campaign of Begemder. Theſe ſavages, though they certainly ſaw the king at the other end of the room, attached themſelves to the glaſs neareſt the door, which was a large oblong one, and after they had made many grimaces, and a variety of antics before it, one of them ſtruck it juſt in the middle with the butt-end of his lance, and broke it to ſhivers, which fell tinkling on the floor. Some of theſe pieces they took up, but in the end they were moſtly reduced to powder with the repeated ſtrokes of their lances. There were three glaſſes in the alcove where the king ſat, as alſo one in the wings on each ſide without the alcove; under the king's right hand we three were ſitting, and the Galla were engaged with a mirror near the door, at the other end of the room, on the left ſide, ſo that there was but one glaſs more to break before they arrived at thoſe in the alcove where the king was ſitting.

I WAS in great fear of the conſequences, as they were about thirteen or fourteen in number; nor did we know how many more of their companions might be below, or in the town, or of what party they were, nor whether reſiſtance on our part was lawful. We three had no arms but a ſhort knife at our girdle, nor had the king any, ſo that we were in the greateſt fear that, if their humour of breaking the glaſſes had continued when they came near the king, he would ſtrike one of them, and we ſhould be all maſſacred: We all three therefore got up and ſtood before the king, who made a gentle motion with his hand, as if to ſay, "Stay a little, or, have patience." At this inſtant, Tenſa Chriſtos, (a man of conſiderable authority in Gondar, who was underſtood by Guſho to be truſted with the care of the town, though he had no name or poſt, for there was yet no form of government ſettled,) hearing the Galla had plundered houſes, and gone into the palace, followed them as faſt as poſſible, with about a hundred ſtout young men belonging to Gondar, well-armed. The Galla ſoon ſaw there was a more ſerious occupation awaiting them, and ran out to the great hall of the king's chamber, called Aderaſha, when one of theſe ſoldiers of Gondar ſhut the door of the room where the king ſat. The Galla at firſt made a ſhew of reſiſtance; but two of them being very much wounded, and ſeeing themſelves in a houſe where they did not know their way, and all aſſiſtance from their comrades impoſſible, they ſurrendered their arms; they then were tied two and two, and ſent in this manner down to Guſho's camp, who immediately ordered two of them to be hanged, and the reſt to be whipt and diſmiſſed.

Tensa Christos, after having done this good ſervice, came into the room to the king, and kiſſed the ground in the uſual manner before him. The king immediately ordered him to riſe, gave him his hands to kiſs, and then permitted him to withdraw, without having ſaid one word in his commendation for having delivered him from ſo great a danger. That ſame day, a little after noon, a party of ſoldiers was ſent into the town, who apprehended Shalaka Becro and his ſon; Nebrit Tecla, and his two ſons; two ſons of Lika Netcho a prieſt, and another man, whoſe name I have forgot, in all eight perſons, natives of the province of Tigré, dependants and ſervants of Ras Michael, and murderers of the late king Joas. Theſe being brought to the market-place, were delivered into the hands of the Edjow Galla, formerly Joas's guard. Becro and his ſon were hewn to pieces with knives; Nebrit Tecla's ſons, the eldeſt firſt, and then the youngeſt, were thruſt through with lances; and their father being then brought to them where they lay, and deſired to ſay if he knew who they were, and anſwering in the negative, he was immediately cut to pieces, as were the others, with great circumſtances of cruelty, and their mangled bodies thrown about the ſtreets. Theſe were all the executions which followed this great and ſudden revolution; a proof of very exemplary moderation in the conquerors, conſidering the number of people concerned in the parricide firſt, and the conſequential rebellion after. Lika Netcho, in particular, fully as guilty as his ſons, was nevertheleſs ſpared, becauſe he had married one of the king's relations.

As yet none of the chiefs of the rebels had entered Gondar. Meſſages had paſſed, but not frequently, between the king and Guſho; fewer ſtill between him and Powuſſen; as for the reſt, they ſeemed to take no lead at all.

On the 1ſt of June, Guſho and Powuſſen came both to the houſe of the Ras, where they interrogated him very roughly as to all his paſt conduct. Till the execution of Joas's murderers, he had conſtantly dreſſed himſelf in his very beſt apparel, with all the inſignia of command. As ſoon as this was told him, he cloathed himſelf plainly, and conſtantly in white, with a cowl of the ſame colour on his head, like the monks, a ſign he had retired from the world. It ſeemed as if this was done through a fondneſs for life, for by that act he devoted the remainder of his days to obſcurity and penitence. Nothing remarkable happened at this interview, at leaſt as far as was known. From thence Guſho and Powuſſen went to the king's palace, where they did homage, and took the oaths of allegiance.

It was there reſolved that Guſho ſhould be Ras, and the other places were all diſpoſed of. From this time forward the king began to have a ſhew of government, no party having teſtified any ſort of diſcontent with him; on the contrary, each of the rebel chiefs now waited upon him ſeparately, and had long conferences with him; but, what bade faireſt to re-eſtabliſh his authority entirely was, the diſſentions that evidently reigned among the leaders of the rebels themſelves, whom we, however, ſhall no longer conſider as ſuch, not becauſe their treaſon had proſpered, but becauſe they were now returned to their duty. It was ſtrongly ſuſpected that a treaty was on foot between Guſho and

Michael, by which the latter, in conſideration of a large ſum, was to put the former again in poſſeſſion of the province of Tigré; others again ſaid, that Kefla Yaſous, at Ras Michael's deſire, was to be made governor of Tigrè, and to have a large ſum of gold, which Michael was ſuppoſed to have concealed there, and which he was to remit to Guſho, whilſt he and Michael were to underſtand each other about the government of the province.

Be that as it may, Powuſſen, on the 4th of June, without any previous notice given to Guſho, marched into Gondar with a thouſand horſe, and, without further ceremony, ordered Ras Michael to be placed upon a mule, and, joining the reſt of his army, who had all ſtruck their tents, marched away ſo ſuddenly to Begemder, that Ozoro Eſther, then reſiding at the queen her mother's houſe at Koſcam, had ſcarcely time to ſend her old huſband a freſh mule, and ſome ſupply of neceſſary proviſions. All the reſt of the troops decamped immediately after, the rains beginning now to be pretty conſtant, and the ſoldiers deſirous to be at home. Some of the great men, indeed, remained at Gondar, ſuch as Ayabdar, Engedan, and others, who had views of preferment. Guſho took poſſeſſion of the Ras's houſe and office; the king's officers and ſervants returned to the palace; the places of thoſe that had fallen in battle were filled, and the whole town began to reſume an appearance of peace, which every one who conſidered feared would be of a very ſhort duration.

A few days after the army of Begemder had left Gondar, Powuſſen ſent the uſurper Socinios, loaded with irons, from Agar Salam, a ſmall town in Begemder, where he had

been

been kept priſoner. He was brought before the king in the ſame equipage he arrived, and being interrogated who he was, anſwered with great boldneſs, that he was Socinios, ſon to king Yaſous, ſon of Bacuffa; that he had not ſought to be made king, but was forced by the Iteghé and Sanuda; this every one knew to be true. Soon after his mother was examined; but denying now what ſhe had formerly ſworn, that ſhe ever had any intimate connection with the late king Yaſous, Socinios was ſentenced to death; but being in his manners, figure, and converſation perfectly deſpicable, the king directed he ſhould ſerve as a ſlave in his kitchen, whence he was taken, ſome time afterwards, and hanged for theft.

On the 21ſt of June, the Iteghé arrived from Gojam, and all the people of Gondar flocked to ſee her without the town. Guſho had met her at Tedda; and, at the ſame time that he welcomed her, told her, as from the king, that it was his orders that neither Palambaras Mammo, nor Likaba Beecho, were to enter the town with her. This ſhe conſidered as a very high affront, and the work of Guſho, not the king's orders. She upbraided Guſho with avarice, pride, and malice, declared him a greater tyrant than Michael, without his capacity, forbidding him to appear any more before her, and with great difficulty could be prevailed to go on to Koſcam inſtead of returning to Gojam. It is impoſſible to conceive the enthuſiaſm with which the ſight of the old queen inſpired all ſorts of people. Guſho had no troops, the king as few, being left even without a ſervant in his palace. Then was the ſeaſon for miſchief, had not Faſil been hovering with his army, without declaring his approbation or diſapprobation of any thing that had been done, or was doing.

About the end of June he came at once to Abba Samuel, without announcing himſelf before hand, according to his uſual cuſtom, and he paid his firſt viſit to the Iteghè, then a ſhort one to the king, where I ſaw him: he was very facetious with me, and pretended I had promiſed him my horſe when I returned from Maitſha, which I excuſed, by obſerving the horſe was out of town. Well, well, ſays he, that ſhall not ſave you; tell me where he is and I will ſend for him, and give you the beſt mule in the army in exchange, and take my chance of recovering him wherever he is. With all my heart, replied I; you will find him perhaps in the valley of Serbraxos, at the foot of the hill, oppoſite to the ſouth ford of the river Mariam. He laughed heartily at this, ſhook me by the hand at parting, ſaying, Well, well, for all this you ſhall not want your mule.

The king was exceedingly pleaſed at what had paſſed, and ſaid, "I wiſh you would tell me, Yagoube, how you reconcile all theſe people to you. It is a ſecret which will be of much more importance to me than to you. There is Guſho now, for example, ſo proud of his preſent fortune, that he ſcarcely will ſay a civil word to me; and Faſil has brought me a liſt of his own ſervants, whom he wants to make mine without aſking my leave, (Adera Tacca Georgis, whom he named to be Fit-Auraris to the king, as he had done formerly when he wanted to quarrel with Socinios, Gubena to be Cantiba, and ſome others), yet he never ſees you come into the room but he begins immediately joking and pleaſant converſation.

After theſe appointments, which were not diſputed with him, though otherwiſe very much againſt the king's inclination, Faſil retired with his army to Maitſha.

In the mean time, Guſho ſet every thing to ſale, content with the money the offices produced, and what he could ſqueeze from people who had crimes, real or alledged, to compound for. He did not perceive that ſteps were taking by his enemies which would ſoon deprive him of all the advantages he enjoyed. Inſtead of attending to this, he amuſed himſelf with mortifying the Iteghè, whoſe daughter, Welleta Iſrael, he had formerly married, but who had long left him by the perſuaſion of her mother. He thought it was an affront to his dignity that the king had pardoned Likaba Beecho, and Palambaras Mammo, the very day after he had forbid them to enter the town; and, what was ſtill ſtronger, that the king, without his conſent, had ſent an invitation to the Iteghé to return to Gondar, and govern, as his mother, to the extent ſhe did in the time of Joas; he reſolved therefore to attempt the creating a miſunderſtanding between the king and queen, a matter not very difficult in itſelf to bring about.

Gusho had confiſcated, in the name of the king, all the queen's villages, which made her believe that this offer of the king to bring her to Gondar was an inſidious one. In order to make the breach the wider, he had alſo prevailed upon the king's mother to come to Gondar, and inſiſt with her ſon to be crowned, and take the title and ſtate of Iteghé. The king was prevailed upon to gratify his mother, under pretence that the Iteghé had refuſed to come upon his invitation; but this, as it was a pretence only, ſo it was expreſsly a violation of the law of the land, which permits but one Iteghé, and never allows the nomination of a new one while the former is in life, however diſtant a relation ſhe may be to the then reigning king. In conſequence of this new coronation, two large villages, Tſhemmera and Tocuſſa, which belonged to the Iteghé as appendages of her royalty, of courſe devolved upon the king's own mother, newly crowned, who ſending her people to take poſſeſſion, the inhabitants not only refuſed to admit her officers, but forcibly drove them away, declaring they would acknowledge no other miſtreſs but their old one, to whom they were bound by the laws of the land.

If Guſho, in this manner, dealt hardly with the queen, his behaviour to the king was neither more juſt nor generous: he had not only failed to advance any gold for the king's ſubſiſtence, but had intercepted that part of his revenue which he knew was ready to be paid him, and in the hands of others of his ſubjects. A ſtated daily allowance was, indeed, delivered to the king in kind for the maintenance of his houſehold, but even this was ſmaller than had been ſettled by Ras Michael; beſides which, 120 jars of honey, being one day ſent the king from Damot, and at the ſame time 1000 cotton coats from Walkayt, both theſe were ſeized upon by Guſho, without any part being offered to the king, who thereupon determined to break with him, as did the Iteghè from the former provocation.

Ayabdar, never reconciled to him before the battle of Serbraxos, had freſh reaſon of difference with him from an unequal diſtribution of Ras Michael's effects, while Engedan, who had been promiſed the province of Kuara, and whom the king very much favoured, ſollicited that poſt in vain, unleſs he would advance a thouſand ounces of gold, which he poſitively refuſed to do. The king fomented all theſe complaints by ſending a perſon of conſequence to Powuſſen, who adviſed him to arreſt Guſho immediately, and promiſed, if reſiſtance was made, to be at Gondar in three days. Engedan and Ayabdar were truſted with the execution of this, but as Guſho was beloved by the people of Gondar, the ſecret was not ſo well kept but that it came to his ears.

On the 16th of July, (the feaſt of Saint Michael) Guſho pretended he had made a vow to viſit the church of that Saint at Azazo, and accordingly, early in the morning, he ſet out for that village, attended with thirty horſe and fifty muſqueteers; but no ſooner had he paſſed the church than his real intention appeared, and he was purſued by Gubeno, Cantiba of Dembea; Ayto Adigo, Palambaras; and Ayto Engedan. Gubeno alone, being hearty in the cauſe, came up with him firſt, as they had paſſed the river Derma, when Guſho, ſeeing Gubeno's troops cloſe behind him, turned quickly upon them, repaſſed the river, and, having killed two of the foremoſt with his own hand, and repelled the reſt, he returned acroſs the river, and faced about upon the banks of it. Upon the other troops coming up, he called to Engedan, putting him in mind how lately he had been in his hands, and adviſing them all to return to Gondar, and tell the king he ſhould again be with him in fifteen days.

A council was thereupon held, and as it was plain, from the countenance of the man, that he was reſolved to reſiſt to the utmoſt, none of the leaders then preſent thought themſelves warranted to riſk the death of a perſon ſo noble, and ſo powerfully related, eſpecially in an obſcure ſkirmiſh, ſuch as was then likely to happen, the motives for which were not publicly known; they accordingly all returned to Gondar, leaving the Ras to purſue his way, who being now advanced as far as Degwaſſa, and thinking himſelf out of all danger, was ſuddenly ſurrounded by Aclog, governor of a little diſtrict there, and even from him he would have eſcaped by his own courage and exertion, had not his horſe ſunk in miry ground whence he could not recover him. After receiving theſe news, the king ſent his Fit-Auraris, Adera Tacca Georgis, and Ayto Engedan, with a number of troops, to bring Guſho to town, when he returned a miſerable figure, with his head ſhaven: he was cloathed in black, and was confined that ſame day (the firſt of Auguſt) a cloſe priſoner, and in irons, in a high, damp, uninhabited tower of the king's houſe, without being pitied by either party.

It was now the ſeaſon of the year when this country uſed to overflow with milk and honey; becauſe, being in all the low part of it covered with rain, the horſemen and ſoldiers, who uſed to obſtruct the roads, were all retired to quarters, and the peaſants, bringing proviſions to the market, paſſed the high grounds in ſafety; all ſorts of people, profiting by the plenty which this occaſioned, indulged themſelves to the greateſt exceſs in every ſort of pleaſure to which their reſpective appetites led them. The rains had fallen, indeed, as uſual, but had not, however, ſtopped the march of the armies, and if not a famine, at leaſt a ſcarcity of proviſions in Gondar, had been the conſequence; not a word was heard, indeed, of Ras Michael, whether he was alive or dead, but his familiar ſpirits ſeemed to preſide in the air, and pour down miſchief.

CHAP. XI.

The Author obtains Liberty to return Home—Takes Leave of the Iteghé at Koſcam—Laſt Interview with the Monks.

SINCE the queen came again to Koſcam, I had paſſed a great part of my time there, but my health declining every day, I had obtained, with great difficulty, liberty from her to attempt my return home. The king, too, after a hundred exceptions and proviſos, had at length been brought to give an unwilling conſent. I had ſeen alſo Metical Aga's ſervant, who, upon finding Ras Michael was diſgraced, would not ſtay, but haſted back, and would fain have prevailed upon me to return with him thro' Tigré into Arabia. But beſides that I was determined to attempt completing my journey through Sennaar and the deſert, I by no means liked the riſk of paſſing again through Maſuah, to experience a ſecond time the brutal manners of the Naybe and garriſon of that place.

Captain Thomas Price, of the Lion of Bombay, had been obliged, by his buſineſs with the government of Mecca, to continue at Jidda till the ſeaſon after I went from thence to Abyſſinia. I had already heard once from him, and now a ſecond time. He informed me my countrymen had been in the greateſt pain for me; that ſeveral reports had been current, both at Jidda and Mocha, of my having been aſſaſſinated; ſometimes it was ſaid by the Naybe of Maſuah; ſometimes that it had happened at Gondar; by others at Sennaar, in my return home. Captain Price wrote me in this laſt letter, that, thinking I muſt be diſtreſſed for want of money, he had left orders with Ibrahim Seraff, the Engliſh broker at Jidda, to advance me 1000 crowns, deſiring my draft to be ſent to Ibrahim, directed to him or his brother at Bombay, and to make it payable to a gentleman of that name who lived in Smithfield. I cannot omit mentioning theſe inſtances of the philanthropy and generoſity of Mr Price, to whom I bore no relation, and who was but a common acquaintance, whom I had acquired among my countrymen during my ſtay at Jidda. The only title I had to this conſideration was, that he thought I was probably in diſtreſs, and that as it was in his power alone to relieve me, this in itſelf, to a noble mind, conſtituted a ſufficient obligation. I do not believe Captain Price was able to read a word of Latin, ſo that ſentiment in Terence, "Homo ſum, nihil humani mihi alie-"num eſſe puto," was as much an original in Mr Price's breaſt as if it had never before been uttered.

I told Metical Aga's ſervant the bad news I had got from Sennaar, and he agreed perfectly with the contents, adding, that the journey was not practicable; he declared they were ſo inhuman and ſo barbarous a race, that he would not attempt the journey, Mahometan as he was, for half the Indies. I begged him to ſay no more on that head, but to procure from his maſter, Metical Aga at Mecca, a letter to any man of conſequence he knew at Sennaar.

My reſolution being therefore taken, and leave obtained, this will be now the place to reſume the account of my finances. I have already gone ſo far as to mention three hundred pounds which I had occaſionally borrowed from a Greek whoſe name was Petros. This man was originally a native of the iſland of Rhodes, which he muſt have left early, for he was not at this time much paſt thirty; he had been by trade a ſhoemaker. For what reaſon he left his own country I know not, but he was of a very pleaſing figure and addreſs, though very timid. Joas and the Iteghé very much diſtinguiſhed him, and the king had made him Azeleffa el Camiſha, which anſwers preciſely to groom of the ſtole, or firſt lord of the bed-chamber in England. Being pliant, civil, and artful, and always well-dreſſed, he had gained the good graces of the whole court; he was alſo rich, as the king was generous, and his perquiſites not inconſiderable.

After the campaign of Mariam Barea, when the dwarf was ſhot who was ſtanding before Ras Michael, and the palace ſet on fire in the fray which followed, the crown, which was under Petros's charge, was melted; the gold, indeed, that it conſiſted of, was afterwards found, but there was ſaid to have been on the top of it a pearl, or jewel, of immenſe price and ſize, larger than a pigeon's egg; and this, whatever it was, had diſappeared, being in all probability conſumed by the fire.

Ras Michael, on the contrary, believed that it had been taken out by Petros with a view to ſell it, and for this reaſon he had conſtantly refuſed him liberty to leave Abyſſinia, and had kept him always in fear that ſome day or other he would ſtrip him of all that he had ſaved. While Michael was beſieging the mountain Haramat, Petros beſeeched me to take L. 300 of him, and give him my firſt, ſecond, and third bill of exchange upon Meſſrs Julian and Roſa, my correſpondents at Cairo, payable a month after ſight, to the Maronite Biſhop of Mount Sinai, after which he ſet out for his own country, *in formâ pauperis*, and thereby eſcaped the rapacity of both Ras Michael and the Naybe of Maſuah. As for the bill, it came duly to hand, and was paid to the biſhop, who would very fain have received for each of the duplicates, and was near being baſtinado'd for inſiſting upon this before the Bey at Cairo.

A Bill drawn from Gondar is a very great curioſity when arrived in London; it ſhould be now upon the file in the ſhop of my very worthy and honourable friends the Meſſrs Drummond and Company at Charing-Croſs. It was the only piece of writing of any kind which found its way to its intended deſtination, though many had been written by me on different occaſions which preſented for Arabia; ſo that I will recommend to all travellers, for the future, to tack bills of exchange to their letters of greateſt conſequence, as a ſure method of preventing their miſcarriage.

I had made a ſhew, and with ſome degree of oſtentation, of ſending my gold chain to Cairo by the hands of Metical Aga's ſervant, declaring always that it was the only piece of Abyſſinian gold I ſhould carry out of the country, which I was to leave, both in fact and appearance, a *pauper*. Mules are the only beaſts for carriage commonly uſed in Abyſſinia, though bulls and cows, of a particular kind, are bought for the purpoſe by carriers, merchants, and ſuch like, in that country, eſpecially near the mines or quarries of ſalt; they are very ſlow, however, and capable of no great burden, though very eaſily maintained. I had abundance of mules of my own for carrying my inſtruments and baggage, and the king and Iteghé furniſhed me with others for my own riding. I had, beſides, two favourite horſes, which I intended to attempt to carry home, fooliſhly enough; for though I thought in my own mind that I was ſufficiently informed of, and prepared for all ſorts of hardſhips, I had not foreſeen the hundredth part of the difficulties and dangers that were then awaiting me.

On the 6th of Auguſt meſſengers came from Faſil, and the day after from Powuſſen, Begemder, Gojam, Damot, and Maitſha, which provinces, by their deputies, deſired that Guſho might be ſet at liberty. This the king agreed to, but upon condition that the Ras ſhould inſtantly pay him 1000 ounces of gold, and 500 muſquets, which, on the other ſide, was as poſitively refuſed. Upon this Guſho was put into cloſe confinement, and heavier irons than before: and, what was the moſt unjuſt, his two ſons, who had left their own country to aſſiſt their father in diſtreſs, were confined in chains with him. All theſe violent meaſures were attributed to Ayabdar, Billetana Gueta Tecla, Guebra Maſcal, and Baſha Hezekias, officers connected with Ras Michael, whom the king had permitted to return from Tigrè, and very much confided in their councils.

On the other hand, Adera Tacca Georgis, (the king's Fit-Auraris) and Guebra Welleta Yaſous, principal people in Maitſha, and whom Faſil had put about the king, deſired leave to retire to their own country, from which it is probable they will never again return to Gondar, unleſs as enemies.

Although the king ſtill obſtinately inſiſted that the Ras ſhould pay him his thouſand ounces of gold, and five hundred muſquets, as a price for his being ſet at liberty, this was refuſed by Guſho, in terms that ſhewed he was not now, as formerly, afraid of the king's power. On the other hand, the king proclaimed Keſla Yaſous governor of the province of Tigré, with the ſame extent of command as Ras Michael had enjoyed it; and he was already there, and had taken upon him the government of that province. At the ſame time the king ſuperſeded Guſho, and deprived him of his province of Amhara, which was given to his nephew Ayto Adigo, ſon of Palambaras Durrie, a man of very great intereſt and property in the province; after which he immediately left Gondar, and took his way thro' Begemder; but at the very entrance into Amhara, he was defeated by a ſon of Guſho who was expecting him; his troops were diſperſed, and his brother, Ayto Adereſſon, (the man who loſt Guſho's horſe at the battle of Tedda) wounded and taken priſoner.

There remained no longer any doubt that, as ſoon as the rains were over, the former ſcenes of bloodſhed and confuſion were to be acted over again; for, by appointing Keſla Yaſous to the government of Tigrè, and Ayto Adigo to that of Amhara, and the peaceable paſſage given to this young nobleman through Begemder, in order to ſupplant his uncle Guſho, by the great confidence ſhewn by the king in the old officers and relations of Ras Michael, now at Gondar, and the diſmiſſion of Faſil's friends, (Adera Tacca Georgis and Confu Adam) the moſt ample confeſſion poſſible was made, that the king had again thrown himſelf into the arms of the province of Tigré and Begemder united, to which Amhara was to be added, by keeping Guſho priſoner, till ſuch time as his nephew Adigo could gain entire poſſeſſion.

To counterpoiſe this, a meſſenger arrived from Faſil, demanding privately of the king, that Guſho ſhould be ſet at liberty, and return to his province of Amhara; that Lika Netcho, one of the murderers of Joas, (who had been ſpared, as being married to a relation of the king) ſhould be immediately put to death, and that all the officers belonging to Ras Michael, then at court, ſhould be baniſhed for ever to Tigré, their native country. The king returned a poſitive refuſal, not qualified in any ſhape whatever.

A disagreement now happened, which, more than all the reſt, was intereſting, and diſturbed me in particular. Poſitive information was brought to the Iteghè, and, I believe, very authentic, that the king, weary of the many councils held at Koſcam by the ſervants and deputies of the ſeveral parties, in the queen's preſence, (to which he was not called) had determined to give up the palace of Koſcam, in which it was thought there were great riches, to be plundered by his ſoldiers. As the death of the queen by her confinement in ſome diſtant deſert and unwholeſome convent, muſt have probably been the conſequence of ſucceſs on one part, ſo an immediate revolution, and the death of the king, was certainly to follow the miſcarriage on the other, that is, ſhould he be defeated in, or after making the attempt.

Troops, headed by Engedan, Ayto Confu, and by Mammo, and all the Iteghé's relations, now crowded into Koſcam, into which great plenty of proviſions was alſo carried. The wall was high and ſtrong, the gates lately put into good repair, the tower, or caſtle, within in perfect good order; the Iteghé had not ſurrendered her fire-arms, and all the inhabitants around, eſpecially the poorer ſort, were firmly attached to her, as in times of diſtreſs and famine her charity afforded them a conſtant refuge.

Since the Iteghé had returned, I always lived at Koſcam by her own deſire, as her health was very precarious ſince her reſidence in Gojam. This ſuited my intention of withdrawing privately, and therefore, not to multiply the number of leave-takings, I had ſeen Guſho but once, and that for a moment, and Ayabdar not at all, ſo that my whole attendance was now between the king and queen. The king had denied publicly his intention of plundering Koſcam, but in a manner not at all ſatisfactory to the Iteghé; I ventured therefore to mention it to him one day when he was alone, on which he ſaid, "I would not do it for your ſake, Yagoube, were there no other reaſon; but my mother (meaning the Iteghé) is ill-adviſed, and worſe informed."

On the 13th of October, Powuſſen, with a very conſiderable army, and without any previous intimation, arrived at Koſcam, his head-quarters all the laſt campaign. He continued there till the 22d of the ſame month, and then decamped, paſſing by Gondar, without entering it; he came to Ras Guſho's houſe, under the hill of Koſcam, where he had ſeveral interviews with the king and Iteghé, to what purport was never known; but it probably was to endeavour ſome reconcilement between the king and queen, and this was effected a few days afterwards (at leaſt in appearance) by Ayabdar, and ſome of the great men at Gondar, after which Powuſſen returned to Begemder. For my part, I neither deſired nor obtained an interview; I ſaw that the ſtorm was ready to break, and I was taking the moſt ſpeedy and effectual way to be out of the ſphere of its action.

On the 12th of November, all Gondar was ſtruck with a panic at the news brought in by the peaſants from the country, flying for refuge to the capital, deſtitute of every thing, and thankful only they had eſcaped with life. Faſil had marched with a conſiderable army from Ibaba, and advanced to Dingleber in peace, when he left the main body, under the conduct of Welleta Yaſous, and all his baggage, conſidering that place as the limits of his government. He marched from this, without taking for himſelf two changes of raiment, at the head of 700 horſe, the moſt wild and deſperate banditti that ever were introduced into any unfortunate country. With theſe he burnt every village and every church between Dingleber and Sar-Ohha, murdered every male, without diſtinction of prieſt or layman; killed every woman paſt the age of child-bearing, and gave the others as ſlaves to the wild Pagan Galla whom he had with him. In ſhort, he juſt indulged that body of men in the ſame enormities that they themſelves exerciſe in the inroads they make into countries unhappy enough to be

their

their neighbours in time of war. The whole country of Degwaſſa, the diſtrict which Aclog commanded, was totally deſtroyed; men, women, and children, were entirely extirpated, without diſtinction of age or ſex; the houſes all razed to the ground, and the country about it left as deſolate as after the deluge. The villages belonging to the king were as ſeverely treated; an univerſal cry was heard from every part, but no one dared to ſuggeſt any means of help; parties were ſo entirely mixed and confounded, that no one could ſafely enter into any confidence with his neighbour; but the common people, who had little to loſe, began again to cry out for the return and government of Ras Michael.

Fasil, having given the king this ſample of what he was capable of doing, halted at Sar-Ohha, and from thence ſent a peremptory demand that Guſho ſhould be at liberty. His meſſenger was a crooked, diminutive dwarf, called Dohho, of whom I have already ſpoken. It was a very bad ſign of a treaty when ſuch a one was the manager. He upbraided the king in terms ſcarcely decent, with the protection, life, and kingdom the Ras Faſil had given him, when the contrary was abſolutely in his power. He aſked the king if he knew who had protected him the night of the retreat from the hill of Serbraxos? and told him, in plain terms, that, being entirely void of the noble principles of gratitude himſelf, he had forced him, Faſil, to be wanting to the next great virtue, that of hoſpitality, in ſuffering a man of Guſho's quality to be made priſoner after arriving within the limits of his government. He concluded, by telling the king plainly, that, unleſs he reſtored Guſho to his liberty and government, without condition, he would, in three days, make Gondar, the metropolis, as deſert and deſtitute of inhabitants as he had left the paltry diſtrict of Degwaſſa.

The king received all this with great compoſure, for he had as much fortitude, and as little fear as ever fell to the ſhare of any man; his misfortune, however, was, that he had no reſources in which he could truſt; and the Tigré officers about him, more imprudent, and fully as fearleſs as he, gave him the ſame advices they would have done had he been at the head of the army. Ras Michael was moreover gone, and Kefla Yaſous was at a diſtance; theſe two were the men for planning and contriving buſineſs, and who ſaved others the trouble of thinking. The reſt, ſuch as Billetana Gueta Tecla, Guebra Maſcal, and Baſha Hezekias, were only fit to be truſted with execution, and to proceed according to the letter of the orders they might receive, and the conſequences of which they could not, nor did they wiſh to underſtand. By being uſed, however, to conſtant ſucceſs in executing plans maturely digeſted by wiſer heads, they had acquired a degree of preſumption which made them very dangerous counſellors to a young king, in the preſent caſe, where nothing but the greateſt prudence, aſſiſted by the manifeſt interpoſition of the hand of Heaven, (many examples of which he had already proved) could ſave him from perdition.

I was not preſent at the audience, being at Koſcam, but his ſecretary, to whom I am indebted for every thing that paſſed in private, in this hiſtory, and which otherwiſe was beyond the reach of my knowledge, aſſured me the king anſwered theſe threatenings without any change of countenance or language, and in very few words: "Tell Kaſmati Faſil from me, that what I am obliged to do by the rules of juſtice, is not to be meaſured either by his inclination or power to do wrong. Men have crucified their Saviour; and many kings in this country (better men than I am) have been, in various manners, ſlain by their deluded ſubjects. The race of Solomon, however, God has preſerved till this day on the throne, where I am now ſitting, while nothing but the memory of thoſe who oppreſſed them remains loaded with the curſes of mankind. I am king of this country, and have often been acknowledged as ſuch by Kaſmati Faſil. I will not give up Guſho, but at my own time, if ever; nor can he inſiſt upon it, conſiſtently with the duty of a ſubject to his ſovereign." Noble words theſe, had he been at the head of an army to enforce them.

This meſſage was quickly conveyed to Faſil, who was advanced to Azazo, where it met him, and he continued his march without halting till he came to Abba Samuel, about two miles from Gondar. It was on the 13th of November that his army made a ſhew of encamping at Abba Samuel, for there was not above ſix tents pitched, and next day, the 14th, by eight in the morning, a drum and trumpet, guarded by about a hundred horſe, came immediately under the town to the banks of the river Kahha, where the trumpet having ſounded three times, and the kettle-drum beat as often, it was proclaimed, That all manner of perſons, of what degree ſoever, whether ſervants of the palace, or others, ſhould inſtantly leave Gondar as they regarded their lives; and if any ſtaid after this warning, their blood ſhould be upon their own head. The whole town, therefore, in an inſtant was deſerted, and very few, even of his own ſervants, remained with the king. I had already once partaken of a ſimilar ſcene, and found it of the moſt diſagreeable kind; Providence ſpared me, however, this repetition of it, as I was at Koſcam, and determined to be retired there ſo perfectly, that I did not ſtir out of my apartment till night, when the gates were locked, and the guards placed.

On the 15th, the king releaſed Ras Guſho from his confinement, who immediately went to the camp to Faſil; and next day, at night, he returned, and had an audience at the palace with the king, and again retired to ſleep at Abba Samuel. On the 17th, a little before noon, Faſil, came to the palace for an audience, but firſt took poſſeſſion of every avenue leading to it; a ſtrong guard was alſo placed in the antichamber, and the charge of the door of the king's preſence-chamber was taken from the king's ordinary black ſervants, and given to Confu Adam, who mounted guard there with about twenty wild Galla. What further paſſed I did not ſtrictly inquire, being exceedingly diſtreſſed, by the bad proſpect that preſented itſelf, and firmly reſolved to take no further part. In general, however, I underſtood, that all was humiliation; and Faſil having announced to the king that he had given his daughter to Guſho in marriage, to him the king gave Gojam, and reſtored the province of Amhara. Aclog was condemned to find ſecurity for 1200 ounces of gold, which was ſaid to be the ſum Guſho had with him when taken.

The king was to reſtore to the Iteghé the whole of her villages that ſhe had ever enjoyed, from the time of Bacuffa, her huſband, to that preſent moment. To Faſil, were given Damot, Maitſha, and Agow, and to Confu Adam, Ibaba Azage, ge; and, for the greater ſolemnity, the king and Faſil took a formal oath, to ratify all theſe articles, and to remain in friendſhip for ever. After which, the Abuna, in pontificals, being called to be preſent, pronounced a formal curſe and ſentence of excommunication, upon whichever of the parties ſhould firſt break the vow they had taken.

No word was mentioned of Tigrè, or Keſla Yaſous, or of Powuſſen, nor the ſmalleſt notice taken of Ras Ayabdar, who remained in his houſe and office, as if he had not exiſted. It appeared to me the party was again made by one half of the kingdom againſt the other; Keſla Yaſous and Powuſſen againſt Faſil and Guſho; as for Ayabdar and Ayto Tesfos of Samen, theſe were left, contemptuouſly *in medio*, to take any ſide they pleaſed, which, indeed, was of no conſequence. After this interview, Faſil never again entered the king's houſe, though he went often to Koſcam; but I neither ſaw him nor ſought to ſee him, nor did he ever inquire after me, as far as I could learn.

On the 19th of November Faſil ſent orders to the palace, that four bodies of the king's houſehold-troops, Gimja Bet, Werk Sacala, Ambaſelé, and Edjow, ſhould immediately join him, which they did, to the number of 1200 men, all armed. Theſe he carried, with Guſho his ſon-in-law, in triumph to Damot, nor was this the only inſtance Faſil gave of the great regard he had to his late oaths, and to the ſacred character of the perſon that adminiſtered them; for the morning he marched off, a party of the Galla, meeting the Abuna, and a numerous retinue mounted on mules, going to the king's houſe, obliged them all to diſmount at once, without diſtinction, taking their mules with them to the camp, from whence they never returned, and leaving the Abuna on foot, to find his way back to his houſe, at Kedus Raphael, from the top of which, as from a caſtle, he wiſely poured out his excommunications, againſt an army, compoſed entirely of Pagans, without one Chriſtian among them.

It is here a proper period to finiſh the hiſtory of Abyſſinia, as I was no further preſent at, or informed of the public tranſactions which followed. My whole attention was now taken up in preparations for my return through the kingdom of Sennaar and the deſert. Neither ſhall I take up the reader's time with a long narrative of leave-taking, or what paſſed between me and thoſe illuſtrious perſonages with whom I had lived ſo long in the moſt perfect and cordial friendſhip. Men of little, and envious minds, would perhaps think I was compoſing a panegyric upon myſelf, from which, therefore, I moſt willingly refrain. But the ſeveral marks of goodneſs, friendſhip, and eſteem, which I received at parting, are confined within my own breaſt, where they never ſhall be effaced, but continue to furniſh me with the moſt agreeable reflections, ſince they were the fruit alone of perſonal merit, and of honeſt, ſteady, and upright behaviour. All who had attempted the ſame journey hitherto, had met with diſappointment, diſgrace, or death; for my part, although I underwent every ſort of toil, danger, and all manner of hardſhip, yet theſe were not confined to myſelf. I ſuffered always honourably, and in common with the reſt of the ſtate; and when ſun-ſhiny days happened, (for ſun-ſhiny days there were, and very brilliant ones too) of theſe I was permitted freely to partake; and the moſt diſtinguiſhed characters, both at court and in the army, were always ready to contribute as far as poſſible, to promote what they thought or ſaw was the object of my purſuits or entertainment.

I SHALL only here mention what paſſed at the laſt interview I had with the Iteghé, two days before my departure. Tenſa Chriſtos, who was one of the chief prieſts of Gondar, was a native of Gojam, and conſequently of the low church, or a follower of Abba Euſtathius, in other words, as great an enemy as poſſible to the Catholic, or as they will call it, *the religion of the Franks.* He was, however, reputed a perſon of great probity and ſanctity of manners, and had been on all occaſions rather civil and friendly to me when we met, though evidently not deſirous of any intimate connections or friendſhip; and as I, on my part, expected little advantage from connecting myſelf with a man of his principles, I very willingly kept at all poſſible diſtance; that I might run no riſk of diſobliging him was my only aim.

THIS prieſt came often to the Iteghé's and Ayto Aylo's, with both of whom he was much in favour, and here I now happened to meet him, when I was taking my leave in the evening. I beg of you, ſays he, Yagoube, as a favour, to tell me, now you are immediately going away from this country, and you can anſwer me without fear, Are you really a Frank, or are you not? Sir, ſaid I, I do not know what you mean by fear; I ſhould as little decline anſwering you any queſtion you have to aſk had I ten years to ſtay, as now I am to quit this country to-morrow: I came recommended, and was well received by the king and Ras Michael: I neither taught nor preached; no man ever heard me ſay a word about my particular mode of worſhip; and as often as my duty has called me, I have never failed to attend divine ſervice as it is eſtabliſhed in this country. What is the ground of fear that I ſhould have, while under the king's protection, and when I conform in every ſhape to the laws, religion, and cuſtoms of Abyſſinia? True, ſays Tenſa Chriſtos, I do not ſay you ſhould be alarmed; whatever your faith is I would defend you myſelf; the Iteghé knows I always ſpoke well of you, but will you gratify an old man's curioſity, in telling me whether or not you really are a Frank, Catholic, or Jeſuit?

I HAVE too great a regard, replied I, to requeſt of a man, ſo truly good and virtuous as you, not to have anſwered you the queſtion at whatever time you could have aſked me; and I do now declare to you, by the word of a Chriſtian, that my countrymen and I are more diſtant in matters of religion, from theſe you call Catholics, Jeſuits, or Franks, than you and your Abyſſinians are; and that a prieſt of my religion, preaching in any country ſubject to thoſe Franks, would as certainly be brought to the gallows as if he had committed murder, and juſt as ſpeedily as you would ſtone a Catholic prieſt preaching here in the midſt of Gondar. They do preciſely by us as you do by them, ſo they have no reaſon to complain. And, ſays he, don't you do the ſame to them? No, replied I; every man in our country is allowed to ſerve God in his own way; and as long as their teachers confine themſelves to what the ſacred books have told them, they can teach no ill, and therefore deſerve no puniſhment. No religion, indeed, teaches a man evil, but, when forgetting this, they preach againſt government, curſe the king, abſolve his ſubjects from allegiance, or incite them to rebellion, as being lawful, the ſword of the civil power cuts them off, without any blame falling upon their religion, becauſe theſe things were done in contradiction to what their prieſts, from the ſcripture, ſhould have taught them were truly the tenets of that very religion.

The Iteghé now interpoſed: What do you think, Tenſa Chriſtos, if Yagoube is not a prieſt, ſhould he not be one? Madam, ſays he, I have one queſtion more to inquire of him, and that ſhall be all, nor would I aſk it if he was not going away to-morrow. It is an unfair one, then ſaid I, but out with it; I cannot ſuffer in the opinion of good men, by anſwering directly a queſtion which you put to me out of curioſity. It ſeems then, ſays he, you are not a frank, but you think your own religion a better one than theirs; you are not of our religion, however, for you ſay we are nearer the Catholics than you; now what objection have you to our religion, and what is your opinion of it?

As far as I am informed, ſaid I, I think well of it; it is the ancient Greek church, under St Athanaſius, ſucceſſor to St Mark, in the chair of Alexandria. This being the caſe, you cannot have a better, as you have the religion neareſt to that of the apoſtles, and, as I have before ſaid, no religion teaches a man evil, much leſs can your religion give you ſuch inſtruction, if you have not corrupted it; and if you have, it is no longer the religion of St Athanaſius, or the Apoſtles, therefore liable to error. And now, Tenſa Chriſtos, let me aſk you two queſtions; you are in no fear of anſwering, neither are you in danger, though not about to leave the country, Does your religion permit you to marry one ſiſter, to divorce her, and marry the other, and then, keeping the aunt, to marry the niece likewiſe? Does St Athanaſius teach you to marry one, two, or three wives, and divorce them as often as you pleaſe; to marry others, and then go back to the former again? No, replied he. Then as you do this daily, anſwered I, you certainly are not living in this one inſtance according to the religion of St Athanaſius. Now I aſk you, If any prieſt, truly a Chriſtian, from our parts, (not a Frank, but agreeing in every thing elſe with you), was to preach againſt this, and ſome ſuch like practices, frequently uſed in Abyſſinia, could this prieſt live amongſt you, or how would you treat him? Stone him to death, ſays Ayto Aylo, who was ſitting by; ſtone him to death like a frank, or a Jeſuit; he ſhould not live a week. Yagoube is hard upon me, continued Tenſa Chriſtos, turning to the Iteghé, but I am ſorry to ſay with truth, I fear they never would abandon the fleſh-pots of Egypt, their ancient inheritance; for the teaching of any prieſt, however perfect his religion might be, or pure his life, or however corrupt their manners. Then Tenſa Chriſtos, ſaid I, do not be over ſure but that ſhedding the blood of thoſe Franks as you call them, may be criminal in the ſight of God. As their religion has ſo far ſerved them, as to prevent the practice of ſome horrid crimes, that are common here, yours hath not yet had that effect upon you; if you do not want precept, perhaps you may want example, theſe Franks are very capable of ſhewing you this laſt, and your own religion inſtructs you to imitate them.

All this time there was not the ſmalleſt noiſe in the room, in which above a hundred people were preſent; but, as I wiſhed this converſation to go no further, and was

afraid

afraid of ſome queſtion about the Virgin Mary, I got up, and, paſſing to the other ſide of the room, I ſtood by Tenſa Chriſtos, ſaying to him, And now, holy father, I have one, laſt favour, to aſk you, which is your forgiveneſs, if I have at any time offended you; your bleſſing, now that I am immediately to depart, if I have not; and your prayers while on my long and dangerous journey, through countries of Infidels and Pagans.

A HUM of applauſe ſounded all throughout the room. The Iteghé ſaid ſomething, but what, I did not hear. Tenſa Chriſtos was ſurpriſed apparently at my humility, which he had not expected, and cried out, with tears in his eyes, Is it poſſible, Yagoube, that you believe my prayers can do you any good? I ſhould not be a Chriſtian, as I profeſs to be, Father, replied I, if I had any doubt of the effect of good men's prayers. So ſaying, I ſtooped to kiſs his hand, when he laid a ſmall iron croſs upon my head, and, to my great ſurpriſe, inſtead of a benediction, repeated the Lord's prayer. I was afraid he would have kept me ſtooping till he ſhould add the ten commandments likewiſe, when he concluded, "Gzier y' Baracuc," May God bleſs you. After which, I made my obeiſance to the Iteghé, and immediately withdrew, it not being the cuſtom, at public audience, to ſalute any one in the preſence of the ſovereign.

TWENTY greaſy monks, however, had placed themſelves in my way as I went out, that they might have the credit of giving me the bleſſing likewiſe after Tenſa Chriſtos. As I had very little faith in the prayers of theſe drones, ſo I had ſome reluctance to kiſs their greaſy hands and ſleeves; however, in running this diſagreeable gauntlet, I gave them my bleſſing in Engliſh,—Lord ſend you all a halter, as he did to Abba Salama, (meaning the Acab Saat.) But they, thinking I was recommending them to the patriarch Abba Salama, pronounced at random, with great ſeeming devotion, their Amen,—So be it.

TRAVELS

TRAVELS

TO DISCOVER

THE SOURCE OF THE NILE.

BOOK VIII.

THE AUTHOR RETURNS BY SENNAAR THROUGH NUBIA AND THE GREAT DESERT—ARRIVES AT ALEXANDRIA, AND AFTER AT MARSEILLES.

CHAP. I.

Journey from Gondar to Tcherkin.

THE palace of Koſcam is ſituated upon the ſouth ſide of Debra Tzai; the name ſignifies the Mountain of the Sun. The palace conſiſts of a ſquare tower of three ſtoreys, with a flat parapet roof, or terrace, and battlements about it. The court of guard, or head-quarters of the garriſon of Koſcam, is kept here; immediately below this is the principal gate or entrance towards Gondar. It is ſurrounded ed by a high outer-wall, which may have above an Engliſh mile of circumference. This outer precinct is all occupied by ſoldiers, labourers, and out-door ſervants; within this is another large court incloſed by walls likewiſe, in this the apartments are but of one ſtorey, appropriated to the principal officers, prieſts, and ſervants. In this alſo is the church, built by the preſent Iteghè herſelf, and reckoned the richeſt in Abyſſinia. They have large croſſes of gold for their proceſſions, and kettle-drums of ſilver. The altar is all covered with gold plates, all the gift of their magnificent patroneſs. The prieſts, too, were all rich, till Ras Michael ſeized, and applied part of their revenue to his own uſe, and that of the ſtate, and thereby reduced them to a condition much more agreeable to the vows of poverty, which from pride they had made, than was their former one.

The third, or inner court, is reſerved for the queen's own apartments, and ſuch of the noble women as are her attendants, are unmarried, and make up her court. Behind the palace, higher up the hill, are houſes of people of quality, chiefly her own relations. Above theſe the mountain riſes very regularly, in form of a cone, covered with herbage to the very top; on the eaſt ſide is the road from Walkayt; on the weſt from Kuara, and Ras el Feel; that is all the low country, or north of Abyſſinia, bordering upon the Shangalla, through which lies the road to Sennaar.

It was the 26th of December 1771, at one o'clock in the afternoon, that I left Gondar. I had purpoſed to ſet out early in the morning, but was detained by the importunity of my friends. The king had delayed my ſetting out, by ſeveral orders ſent me in the evening each day; and I plainly ſaw there was ſome meaning in this, and that he was wiſhing to throw difficulties in the way, till ſome accident, or ſudden emergency (never wanting in that country) ſhould make it abſolutely impoſſible for me to leave Abyſſinia. When therefore the laſt meſſage came to Koſcam on the 27th, at night, I returned my reſpectful duty to his majeſty, put him in mind of his promiſe, and, ſomewhat peeviſhly I believe, intreated him to leave me to my fortune; that my ſervants were already gone, and I was reſolved to ſet out next morning.

In the morning early, I was ſurpriſed at the arrival of a young nobleman, lately made one of his bed-chamber, with fifty light horſe. As I was ſatisfied that leaving Abyſſinia, without parade, as privately as poſſible, was the only way to paſs through Sennaar, and had therefore inſiſted upon none of my friends accompanying me, I begged to decline this eſcort; aſſigning for my reaſon, that, as the country between this and Ras el Feel belonged firſt to the Iteghé, and then to Ayto Confu, none of the inhabitants could poſſibly injure me in paſſing. It took a long time to ſettle this, and it was now, as I have ſaid, one o'clock before we ſet out by the weſt ſide of Debra Tzai, having the mountain on our right hand. From the top of that aſcent, we ſaw the plain and flat country below, black, and, in its appearance, one thick wood, which ſome authors have called lately, the Shumeta *, or Nubian foreſt. But of the meaning of Shumeta I profeſs myſelf entirely ignorant; no

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* See a chart of the Arabian Gulf publiſhed at London in 1781 by L. S. Dela Rochette.

ſuch word occurring, as far as I know, in any language ſpoken in theſe countries.

All the diſaſters which I had been threatened with in the courſe of that journey, which I had thus begun, now preſented themſelves to my mind, and made, for a moment, a ſtrong impreſſion upon my ſpirits. But it was too late to draw back, the dye was caſt, for life or for death; home was before me, however diſtant; and if, through the protection of Providence, I ſhould be fortunate enough to arrive there, I promiſed myſelf both eaſe and the applauſe of my country, and of all unprejudiced men of ſenſe and learning in Europe, for having, by my own private efforts alone, compleated a diſcovery, which had, from early ages, defied the addreſs, induſtry, and courage of all the world.

Having, by theſe reflections, rather hardened, than comforted my heart, I now advanced down the ſteep ſide of the mountain, our courſe nearly N. N. W. through very ſtrong and rugged ground, torn up by the torrents that fall on every ſide from above. This is called the Deſcent of Moura; and though both we and our beaſts were in great health and ſpirits, we could not, with our utmoſt endeavours, advance much more than one mile an hour. Two Greeks, one of whom only was my ſervant; and a third, nearly blind, flying from poverty and want; an old janiſſary, who had come to Abyſſinia with the Abuna, and a Copht who left us at Sennaar; theſe, and ſome common men who took charge of the beaſts, and were to go no further than Tcherkin, were my only companions in this long and weary journey.

At a quarter paſt four we came to the river Toom Aredo, which ariſing in the country of the Kemmont, (a people inhabiting the high grounds above to the S. W.) falls into the river Mahaanah. The Kemmont were a ſect once the ſame as the Falaſha, but were baptized in the reign of Facilidas, and, ever ſince, have continued ſeparate from their ancient brethren. No great pains ſeem to have been taken with them ſince their admiſſion to Chriſtianity, for they retain moſt of their ancient cuſtoms. They eat the meat of cattle killed by Chriſtians, but not of thoſe that are ſlaughtered, either by Mahometans or Falaſha. They hold, as a doctrine, that, being once baptized, and having once communicated, no ſort of prayer, nor other attention to divine worſhip, is further neceſſary. They waſh themſelves from head to foot after coming from the market, or any public place, where they may have touched any one of a ſect different from their own, eſteeming all ſuch unclean. They abſtain from all ſorts of work on Saturday, keeping cloſe at home; but they grind corn, and do many other ſuch like works, upon Sunday.

Their women pierce their ears, and apply weights to make them hang down, and to enlarge the holes, into which they put ear-rings almoſt as big as ſhackles, in the ſame manner as do the Bedowis in Syria and Paleſtine. Their language is the ſame as that of the Falaſha, with ſome ſmall difference of idiom. They have great abhorrence to fiſh, which they not only refrain from eating, but cannot bear the ſight of; and the reaſon they give for this is, that Jonah the prophet (from whom they boaſt they are deſcended) was ſwallowed by a whale, or ſome other ſuch great fiſh. They are hewers of wood, and carriers of water, to Gondar, and are held in great deteſtation by the Abyſſinians.

WE croſſed the river to the miſerable village of Door-Macary, which is on the eaſt ſide of it; and there we took up our quarters, after a ſhort but very fatiguing, day's journey. The people ſhewed great ſigns of uneaſineſs upon our firſt appearance, and much reluctance to admit us under their roofs; and diſcovering that we were not any of thoſe that had the honour of being deſcended from the prophet Jonah, they hid all their pots and drinking-veſſels, leſt they ſhould be prophaned by our uſing them. From Door-Macary we diſcovered a high mountainous ridge, with a very rugged top, ſtretching from North to South, and towering up in the middle of the foreſt, about five miles diſtance; it is called Badjena.

ON the 28th, a little after mid-day, we paſſed Toom Aredo; and went, firſt Eaſt, then turned North, into the great road. We ſoon after paſſed a number of villages; thoſe on the high mountain Badjena on the Eaſt, and thoſe belonging to the church of Koſcam on the Weſt. Continuing ſtill North, inclining very little to the Weſt, we came to a ſteep and rugged deſcent, at the foot of which runs the Mogetch, in a courſe ſtraight North; this deſcent is called the *And*. At a quarter paſt two we paſſed the Mogetch, our direction N. W. It is here a large, ſwift running ſtream, perfectly clear, and we halted ſome time to refreſh ourſelves upon its banks; remembering how very different it was from what we had once left it, diſcoloured with blood, and choked ed up with dead bodies, after the defeat of the king's wing at the battle of Serbraxos.

At half paſt three we reſumed our journey. A ſharp and pyramidal mountain ſtands alone in the middle of the plain, preſenting its high ſharp top through the trees, and making here a very pictureſque and uncommon appearance; it is called Gutch, and ſeemed to be diſtant from us about ſix miles due North. A few minutes after this we paſſed a ſmall ſtream called Agam-Ohha, or the Brook of Jeſſamine; from a beautiful ſpecies of that ſhrub, very frequent here, and on the ſides of the ſmall ſtreams in the province of Siré.

A few minutes paſt four we entered a thick wood, winding round a hill, in a ſouth-eaſt direction, to get into the plain below, where we were ſurrounded by a great multitude of men, armed with lances, ſhields, ſlings, and large clubs or ſticks, who rained a ſhower of ſtones towards us, as I may ſay; for they were at ſuch a diſtance, that all of them fell greatly ſhort of us. Whether this was owing to fear, or not, we did not know; but ſuppoſing that it was, we thought it our intereſt to keep it up as much as poſſible. I therefore ordered two ſhots to be fired over their heads; not with any intention to hurt them, but to let them hear, by the balls whiſtling among the leaves of the trees, that our guns carried farther than any of their ſlings; and that, diſtant as they then were, they were not in ſafety, if we had a diſpoſition to do them harm. They ſeemed to underſtand our meaning, by gliding through among the buſhes, and appearing at the top of a hill farther off, where they continued hooping and crying, and making divers ſigns, which we could not, neither did we endeavour to underſtand. Another ſhot, aimed at the trees above them, ſhewed they were ſtill within our reach, upon which they diſperſed, or ſat down among the buſhes, for we ſaw them no more, till pitching our tent upon the plain below two of their villages; it ſeemed they were uneaſy, for they had diſpatched a man naked, and without arms, who, ſtanding upon the rock, cried out in the language of Tigré, that he wanted to come to us. This I abſolutely refuſed, that he might not ſee the ſmallneſs of our number, crying out to him to get farther off, or we would inſtantly ſhoot him. There was no occaſion to repeat the admonition. From the rock where he ſtood, he ſlid down like an eel, and appeared again at a conſiderable diſtance, ſtill making a ſign of wanting to ſpeak with us.

While reſting on the banks of the river Mogetch, we had been overtaken by two men, and two women, who were driving two loaded aſſes, and were going to Tcherkin; they had deſired leave to keep company with us, for fear of danger on the road. I had two Abyſſinian ſervants, but they were not yet come up, attending one of the baggage mules that was lame, as they ſaid; but I believe, rather buſied with ſome engagements of their own in the villages. We were obliged then to have recourſe to one of theſe ſtranger women, who underſtood the language of Tigrè, and undertook readily to carry our meſſage to the ſtranger, who was ſtill very buſy making ſigns from behind a tree, without coming one ſtep nearer.

My meſſage to them was, that if they ſhewed the ſmalleſt appearance of further inſolence, either by approaching the tent, or ſlinging ſtones that night, the next morning, when the horſe I expected were come up, I would burn their town, and put every man of them to the ſword. A very ſubmiſſive anſwer was ſent back, with a heap of lies in excuſe of what they called their miſtake. My two ſervants coming ſoon after, both of whom, hereafter, were to be in the ſervice of Ayto Confu, went boldly one to each village, to bring two goats, ſome jars of bouza, and to prepare fifty loaves of bread for next morning. The goats were diſpatched inſtantly, ſo was the bouza; but when the morning came, the people had all fled from their houſes, without preparing any bread. Theſe villages were called Gimbaar. They were three in number; each ſituated upon the top of a pointed hill, in a direction from eaſt to weſt, and made a very beautiful appearance from the plain below. They belonged to my great enemies, Guebra Mehedin, and Confu, late ſons of Baſha Euſebius.

On the other hand, as my ſervants told me that a meſſenger of the king had paſſed that morning without taking any notice of us, I began to ſuſpect that it was ſome ſtratagem of his to frighten me from purſuing my journey; which, after the letters I had received from Sennaar, and which he himſelf had heard read, he never thought I would have undertaken. This I ſtill believe might be the caſe; for theſe peaſants did not ſhew any forwardneſs to do us harm; however, it turned out as unfortunately for them, as if they really purſued us for vengeance.

As ſoon as we found the villages deſerted, and that there were no hopes of a ſupply of bread, we ſtruck our tent, and proceeded on our journey; the pointed mountain Gutch bore north from our tent, at the diſtance of about two miles.

On the 29th, at ten in the forenoon, we left the inhoſpitable villages of Gimbaar, not without entertaining ſome apprehenſions of meeting the inhabitants again in the courſe of the day. But though we took every precaution againſt being ſurpriſed, that prudence could dictate, our fears of the encounter did not riſe to any great height. I got, indeed, on horſeback, leaving my mule; and, putting on my coat of mail, leaving the fire-arms under the command of Hagi Iſmael, the old Turk, I rode always about a quarter of a mile before the baggage, that they might not come ſuddenly upon us, as they had done the night before.

In a few minutes we paſſed three ſmall clear ſtreams in a very fertile country; the ſoil was a black loomy earth; the graſs already parched, or rather entirely burnt up by the ſun. Though this country is finely watered, and muſt be very fertile, yet it is thinly inhabited, and, as we were informed, very unwholeſome. At three quarters paſt ten we came to the river Mahaanah, which ſwallows up theſe three brooks, its courſe nearly N. W. it was (even at this dry ſeaſon of the year) a conſiderable ſtream.

Here we reſted half an hour, and then purſued our journey ſtraight north. We paſſed a large and deep valley called Werk Meidan, or the country of gold, though there is no gold in it. It is full of wood and buſhes. We had left it ſix miles, at leaſt, on our left hand, and the baggage near half a mile behind, when I met two men very decently dreſſed; one mounted on a mule, the other on foot; both of them armed with lances and ſhields, and both ſeemed ſurpriſed to ſee a man on horſeback alone completely armed. The rider paſſed by at a very quick pace, apparently not deſirous of any intercourſe with me. The man on foot at paſſing ſaluted me with a *Salam Alicum*; by which I knew him to be a Mahometan, and we were about to enter into converſation, when his neighbour called to him, with ſeeming impatience. He immediately left me, ſaying only theſe ſhort ſentences, "He there before is a Chriſtian, and a liar; don't be afraid, Ayto Confu will be at Tcherkin as ſoon as you."

Upon this we parted, I paſſed on ſomething more than a mile further, and at ten minutes after twelve ſtopped for the baggage. The Mahaanah is here about a quarter of a mile to the N. E. and the ſharp-pointed mountain of Gutch S. E. and by eaſt, diſtance about three miles. It was ſome time before our baggage came up, when our companions who eſcorted it exhibited ſome ſmall marks of confuſion.

The Turk was bluſtering violently in Turkiſh, and ſetting all at defiance, wiſhing to be attacked by a hundred that minute; the others ſeemed to be much more moderate, and not to agree with Hagi Iſmael, either in time or in number, but were very willing to be exempted from attacks altogether. I aſked them what was the occaſion of all this warlike diſcourſe from Iſmael, who ſcarcely ſpoke Arabic ſo as to be underſtood? I could learn nothing but threats againſt the Chriſtians. At laſt, the ſervants told me,

that

that the Abyſſinians who paſſed had informed them, that, at a certain paſs, called Dav-Dohha, which we ſhould arrive at next day, above a thouſand men, Chriſtians, Pagans, and Mahometans, all armed, were waiting for us, reſolved to cut us to pieces rather than let us paſs: that the Shangalla were expected to burn Tcherkin, and Ayto Confu's houſe; and that his Billetana Gueta, Ammonios, had come with a multitude of mules to carry away all that was valuable in it. He added, moreover, that Abba Gimbaro, chief of Sancaho, was ſent for by Ayto Confu, and entruſted with the defence of Tcherkin Amba, the hill upon which Ayto Confu's houſe is ſituated. He then called the Mahometan who ſpoke to me, to witneſs the truth of all this, which he did with repeated oaths; and concluded, that nothing remained for us but to return to Gondar. They all, in anxious expectation, awaited my reſolution. One of the ſervants ſaid, that, by going out of the way about half a day, we could avoid the paſs of Dav-Dohha altogether. I told them, this was neither a time nor place for deliberation; that we ſhould make the beſt of our way to Waalia, where we were to ſleep that night; as that was a town where there was a market, and people came from every part, we ſhould there hear news, after which I promiſed to tell them my opinion. We accordingly ſet out for Waalia, and at half paſt four in the afternoon encamped in the market-place.

WAALIA is a collection of villages, each placed upon the top of a hill, and incloſing, as in a circle, an extenſive flat piece of ground about three miles over, on which a very well-frequented market is kept. The name is given it from a ſpecies of ſmall pigeons*, with yellow breaſts and variegated backs,

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[*] See the article Waalia in the Appendix.

backs, the fatteſt and beſt of all the pigeon kind. Waalia lies due N. W. from Gondar.

Having finiſhed our dinner, or rather ſupper, about ſeven, for we made but one meal a-day, after taking care of our beaſts, we entered into conſultation what was next to be done. I told them, the firſt ſtep we were to take was to ſend and call the Shum of one of the villages, and after him another, and if, knowing me to be the king's ſtranger, ſeeing the ſmallneſs of our number, and being informed that we were going to Tcherkin, to the houſe of Ayto Confu, their maſter, they did not tell us there were dangers on the road, we might be ſure the intelligence we had received was void of foundation. "Sir, ſays one of the ſtrangers that drove the aſſes, it is a lie. No man but Ayto Confu, not even Ayto Confu himſelf, could raiſe 500 men in this country; no not even 300, Pagans, Mahometans, and Chriſtians altogether. Where is he to get his Pagans? unleſs he means his own Chriſtian ſort, who, indeed, are more Pagans than any thing elſe, and capable of every miſchief; but there is not a Mahometan on this road that does not know who you are, and that you was Yaſine's maſter, and gave him Ras el Feel. Stay here but a few days till I ſend to Ras el Feel, and to Tcherkin, and if you do not take the houſes and wives, and all that theſe five hundred men have in the world from them, with the help you may find at Waalia, ſpit upon me for a liar, or my name is not Abdullah." "Abdullah, ſaid I, you are a ſenſible fellow, though I did not know you was ſo well acquainted with me, nor do I wiſh that you ſpeak of me in that manner publickly. But what convinces me of the truth of what you ſay is, that the man on foot had no more time but to ſay to me, in Arabic, while paſſing, that his companion on the mule was a liar, and that I ſhould not be afraid, for there was no danger on the road, and that Ayto Confu would be at Tcherkin as ſoon as I; from which, and his ſaying juſt the contrary to you, I do believe the whole is a ſtratagem of the king.

All agreed in this. Hagi Iſmael mentioned it as a proof of the worthleſſneſs of Chriſtians, that even their kings were as great liars as common men; and we had ſcarcely done with this conſultation, and diſpelled our fears, when word was brought to the tent, that the chiefs of two of the principal villages were at the door, deſiring to be admitted, and had with them ſeveral ſervants loaded with proviſions. They were immediately introduced, and they preſented us with two goats, ſeveral jars of bouza, and a quantity of bread, which I divided among my retinue, now become half Chriſtians and half Mahometans, neither of whom ate meat killed by the other.

After the firſt civilities were over, I aſked the governor of Waalia all the queſtions that were needful about the ſtate of the roads and the country, and whether the Shangalla ever made an attempt upon Tcherkin? They ſaid, All was peace; that the people came and went to the market without being interrupted. They laughed at the queſtion about the Shangalla. Ayto Confu, they ſaid, ſometimes went down and deſtroyed many of that people, and brought others away as ſlaves; but the Shangalla were not men to attack a place where there was a number of horſe, nor to climb mountains to deſtroy houſes well ſtored with fire-arms. Have you, ſaid I, ſeen nobody paſs by from Ayto Confu lately? About four or five days ago, anſwered he, a ſervant was here, with orders to have victuals ready for you; who alſo told us, that he would come himſelf in three or four days after. I heard alſo, that his ſervant Ammonios had gone round Nara to take poſſeſſion of ſome villages the king had given Ozoro Eſther, and that he had with him a number of horſe and foot, and ſeveral Ozoros, going to Tcherkin, but they had gone the upper road, conſequently had not come this way. Is there no danger, ſaid I, in paſſing *Dav-Dohha?* Why, at Dav-Dohha, ſaid he, there is danger, it is a bad place, nobody paſſes it on horſeback; but I ſee your horſes are ſhod with iron, which none in this country are; however, to avoid all danger, you had better lead your horſes and mules, and walk on foot, it is not far.

I could not help burſting out into a fit of laughter at the fancied danger that attended us at Dav-Dohha; and, as I ſaw this diſconcerted our informant, and that he thought he had ſaid ſomething wrong, I told him briefly what had paſſed at meeting with the two men upon the road. He laughed very heartily at this in his turn. "That man did not ſtop here, ſays he, and who he is I know not; but whoever he is, he is a liar, and a beaſt of the field. All the people of Dav-Dohha are our relations, and Ayto Confu's ſervants; if there had been any body to attack you, there would have been found here people to defend you. What ſignifies his ordering us to furniſh you with victuals, if he was to ſuffer your throats to be cut before you came to eat them? I will anſwer for you between this and Tcherkin; after that, all is wilderneſs, and no man knows if he is to meet friend or foe."

I told him then what had happened to us at Gimbaar, at which he ſeemed exceedingly ſurpriſed. "Theſe villages, ſays he, do not belong to Ayto Confu, but to his couſins, the ſons of Baſha Euſebius. They indeed died in rebellion, but our maſter has taken poſſeſſion of them for the family, leſt the king ſhould give them away to a ſtranger. Some bad news muſt have arrived from Gondar; at any rate, if you are afraid, I will accompany you to-morrow paſt Dav-Dohha. We thanked him for the kind offer, but excuſed ourſelves from accepting it, as we fully relied upon his intelligence; and having made him ſome trifling preſents, about the value of what he brought, though in his eyes much more conſiderable, we took our leave, mutually ſatisfied with each other. From this I no longer doubted that the whole was a project of the king to terrify me, and make me return. What ſtruck me, as moſt improbable of all, was the ſtory of that lying wretch who ſaid that Ayto Confu had ſent a number of mules to carry away his furniture, and truſted the defence of his place to Abba Gimbaro, chief of the Baaſa. For, firſt, I knew well it did not need many mules to carry away the furniture which Ayto Confu left at Tcherkin in time of war, and when he was not there; next, had he known that any perſon whatever, Shangalla or Chriſtians, had intended to attack Tcherkin, he was not a man to fight by proxy or lieutenants; he would have been himſelf preſent to meet them, as to a feaſt, though he had been carried thither in a ſick-bed.

On the 30th, at half paſt ſix in the morning we ſet out from Waalia; and, though we were perfectly cured of our apprehenſions, the company all joined in deſiring me to go along with them, and not before them. They *wiſely* added, that, in a country like that, where there was no fear of God, I could not know what it might be in the power of the devil to do. I therefore hung my arms upon my horſe, and, taking a gun in my hand, wandered among the trees by the road-ſide, in purſuit of the doves or pigeons. In a few hours I had ſhot ſeveral ſcores of them, eſpecially on the banks of the Mai Lumi, or the River of Lemons. We came to it in about an hour from Waalia, and coaſted it for ſome minutes, as it ran north-eaſt parallel to our courſe.

A PRODIGIOUS quantity of fruit loaded the branches of theſe trees even likely to break them; and theſe were in all ſtages of ripeneſs. Multitudes of bloſſoms covered the oppoſite part of the tree, and ſent forth the moſt delicious odour poſſible. We provided ourſelves amply with this fruit. The natives make no uſe of it, but we found it a great refreſhment to us, both mixed with our water, and as ſauce to our meat, of which we had now no great variety ſince our onions had failed us, and a ſupply of them was no longer to be procured.

AT fourteen minutes paſt ſeven, continuing north-weſt, we croſſed the river Mai Lumi, which here runs weſt; and, continuing ſtill north-weſt, at eight o'clock we came to the mouth of the formidable paſs, Dav-Dohha, which we entered with good countenance enough, having firſt reſted five minutes to put ourſelves in order, and we found our appetites failing us through exceſſive heat. The paſs of Dav-Dohha is a very narrow defile, full of ſtrata of rocks, like ſteps of ſtairs, but ſo high, that, without leaping, or being pulled up, no horſe or mule can aſcend. Moreover, the deſcent, though ſhort, is very ſteep, and almoſt choked up by huge ſtones, which the torrents, after waſhing the earth from about them, had rolled down from the mountain above. Both ſides of the defile are covered thick with wood and buſhes, eſpecially that deteſtable thorn the kantuffa, ſo juſtly reprobated in Abyſſinia.

Having extricated ourſelves ſucceſsfully from this paſs, our ſpirits were ſo elated, that we began to think our journey now at an end, not reflecting how many paſſes, full of real danger, were ſtill before us. At three quarters paſt eight we came to Werkleva, a village of Mahometans. Above this, too, is Armatchiko, a famous hermitage, and around it huts inhabited by a number of monks. Theſe, and their brethren of Magwena, are capital performers in all diſorders of the ſtate; all prophets and diviners, keeping up the ſpirit of riot, anarchy, and tumult, by their fanatical inventions and pretended viſions.

Having reſted a few minutes at Tabaret Wunze, a wretched village, compoſed of miſerable huts, on the banks of a ſmall brook, at a quarter after two we paſſed the Coy, a large river, which falls into the Mahaanah. From Mai Lumi to this place the country was but indifferent in appearance; the ſoil, indeed, exceedingly good, but a wildneſs and look of deſolation covered the whole of it. The graſs was growing high, the country extenſive, and almoſt without habitation, whilſt the few huts that were to be ſeen ſeemed more than ordinarily miſerable, and were hid in receſſes, or in the edge of valleys overgrown with wood. The inhabitants ſeemed to have come there by ſtealth, with a deſire to live concealed and unknown.

On the 31ſt of December we left our ſtation at the head of a difficult paſs called Coy Gulgulet, or the Deſcent of Coy, at the foot of which runs the river Coy, one of the largeſt we had yet ſeen, but I did not diſcern any fiſh in it. Here we reſted a little to refreſh ourſelves and our beaſts, after the fatigues we had met with in deſcending through this paſs.

At half after eight we came to the banks of the Germa, which winds along the valley, and falls into the Angrab. After having continued ſome time by the ſide of the Germa, and croſſed it going N. W. we, at ten, paſſed the ſmall river Idola; and half an hour after came to Deber, a houſe of Ayto Confu, on the top of a mountain, by the ſide of a ſmall river of that name. The country here is partly in wood, and partly in plantations of dora. It is very well watered, and ſeems to produce abundant crops; but it is not beautiful; the ſoil is red earth, and the bottoms of all the rivers ſoft and earthy, the water heavy, and generally ill-taſted, even in the large rivers, ſuch as the Coy and the Germa. I imagine there is ſome mineral in the red earth, with a proportion of which the water is impregnated.

At Deber, I obſerved the following bearings from the mountains; Ras el Feel was weſt, Tcherkin N. N. W. Debra Haria, north. We found nobody at Deber that could give us the leaſt account of Ayto Confu. We left it, therefore, on the morning of the 1ſt of January 1772. At half paſt ten o'clock we paſſed a ſmall village called Dembic, and about mid-day came to the large river Tchema, which falls into the larger river Dwang, below, to the weſtward. About an hour after, we came to the Mogetch, a river not ſo large as as the Tchema, but which, like it, joins the Dwang. Here we have a view of the ſteep mountain Magwena, where there is a monaſtery of that name, poſſeſſed by a multitude of lazy, profligate, ignorant monks. Magwena, excepting one mountain, is a bare, even ridge of rocks, which ſeemingly bear nothing, but are black, as if calcined by the ſun. In the rainy ſeaſon it is ſaid every ſpecies of verdure is here in the greateſt luxuriancy; all the plantations of corn about Deber are much infeſted with a ſmall, beautiful, green monkey, with a long tail, called Tota.

Between three and four in the afternoon we encamped at Eggir Dembic; and in the evening we paſſed along the ſide of a ſmall river running weſt, which falls into the Mogetch.

I took advantage of the pleaſanteſt and lateſt hour for ſhooting the waalia, or the yellow-breaſted pigeon, as alſo Guinea-fowls, which are here in great abundance among the corn; in plumage nothing different from ours, and very excellent meat. The ſun was juſt ſetting, and I was returning to my tent, not from wearineſs or ſatiety of ſport, but from my attendant being incapable of carrying the load of game I had already killed, when I was met by a man with whom I was perfectly acquainted, and who by his addreſs likewiſe ſeemed no ſtranger to me. I immediately recollected him to be a ſervant of Ozoro Eſther, but this he denied, and ſaid he was a ſervant of Ayto Confu; however, as Confu lived in the ſame houſe with his mother at Koſcam, the miſtake ſeemed not to be of any moment. He ſaid he came to meet Ayto Confu, who was expected at Tcherkin that night, and was ſent to ſearch for us, as we ſeemed to have tarried on the road. He had brought two mules, in caſe any of ours had been tired, and propoſed that the next morning I ſhould ſet out with him alone for Tcherkin, where I ſhould find Ayto Confu, and my baggage ſhould follow me. I told him that it was my fixed reſolution, made at the beginning of my journey, and which I ſhould adhere to till the end, never to ſeparate myſelf on the road from my ſervants and company, who were ſtrangers, and without any other protection than that of being with me.

THE man continued to preſs me all that evening very much, ſo that we were greatly ſurpriſed at what he could mean, and I ſtill more and more reſolved not to gratify him. Often I thought he wanted to communicate ſomething to me, but he refrained, and I continued obſtinate; and the rather ſo, as there was no certainty that Ayto Confu was yet arrived. I aſked him, if Billetana Gueta Ammonios was not at Tcherkin? He anſwered, without the ſmalleſt alteration in his countenance, that he was not. No people on earth diſſemble like the Abyſſinians; this talent is born with them, and they improve it by continual practice. As we had therefore previouſly reſolved, we paſſed the evening at Eggir Dembic, and the ſervant, finding he could not prevail, left our tent, and we all went to bed. He did not ſeem angry, but at going out of the tent, ſaid, as half to himſelf, "I cannot blame you; in ſuch a journey nothing is like firmneſs."

ON the 2d of January, in the morning, by ſeven o'clock, having dreſſed my hair, and perfumed it according to the cuſtom of the country, and put on clean clothes, with no other arms but my knife, and a pair of piſtols at my girdle,

I came

I came out of the tent to mount my mule for Tcherkin. I now ſaw Confu's ſervant, whoſe name was Welleta Yaſous, pulling the Guinea-fowls and pigeons out of the pannier, where my ſervants had put them, and ſcattering them upon the ground, and he was ſaying to thoſe who interrupted him, "Throw away this carrion; you ſhall have a better breakfaſt and dinner, too, to-day;" and turning to me more than ordinarily pleaſed at ſeeing me dreſſed, and that I continued to uſe the Abyſſinian habit, he jumped upon his mule, and appeared in great ſpirits, and we all ſet out at a briſker pace than uſual, by the aſſiſtance of the two freſh mules.

We paſſed through the midſt of ſeveral ſmall villages. At half an hour paſt eight we came to the mountain of Tcherkin, which we rounded on the weſt, and then on the north, keeping the mountain always on our right. At twenty minutes paſt ten I pitched my tent in the market-place at Tcherkin, which ſeemed a beautiful lawn laid out for pleaſure, ſhaded with fine old trees, of an enormous height and ſize, and watered by a ſmall but very limpid brook, running over beds of pebbles as white as ſnow.

CHAP. II.

Reception at Tcherkin by Ozoro Eſther, &c.—Hunting of the Elephant Rhinoceros, and Buffalo.

THE impatient Welleta Yaſous would only give me time to ſee my quadrant and other inſtruments ſafely ſtowed, but hurried me through a very narrow and crooked path up the ſide of the mountain, at every turn of which was placed a great rock or ſtone, the ſtation for muſquets to enfilade the different ſtages of the road below, where it was ſtrait for any diſtance. We at laſt reached the outer court, where we found the chamberlain Ammonios, whom Welleta Yaſous had ſpoken of as being ſtill at Gondar; but this did not ſurpriſe me, as he told me at the tent that Ayto Confu was arrived. I ſaw here a great many of my old acquaintance whom I had known at Ozoro Eſther's houſe at

Gondar, and who all welcomed me with the greateſt demonſtrations of joy, as if I had come from a long journey.

I WAS then taken to an inner apartment, where, to my great ſurpriſe, inſtead of Ayto Confu, I ſaw his mother, Ozoro Eſther, ſitting on a couch, and at her feet the ſecretary's daughter, the beautiful Tecla Mariam; and, ſoon after, the ſecretary himſelf, and ſeveral others belonging to the court. After having made a profound obeiſance, " Ozoro Eſther, ſaid I, I cannot ſpeak for ſurpriſe. What is the meaning of your having left Gondar to come into this wilderneſs? As for Tecla Mariam, I am not ſurpriſed at ſeeing her; I know ſhe at any time would rather die than leave you; but that you have both come hither without Ayto Confu, and in ſo ſhort a time, is what I cannot comprehend."—" There is nothing ſo ſtrange in this, replied Ozoro Eſther; the troops of Begemder have taken away my huſband, Ras Michael, God knows where; and, therefore, being now a ſingle woman, I am reſolved to go to Jeruſalem to pray for my huſband, and to die there, and be buried in the Holy Sepulchre. You would not ſtay with us, ſo we are going with you. Is there any thing ſurpriſing in all this?"

" BUT tell me truly, ſays Tecla Mariam, you that know every thing, while peeping and poring through theſe long glaſſes, did not you learn by the ſtars that we were to meet you here?"---" Madam, anſwered I, if there was one ſtar in the firmament that had announced to me ſuch agreeable news, I ſhould have relapſed into the old idolatry of this country, and worſhipped that ſtar for the reſt of my life." Breakfaſt now came in; the converſation took a very lively turn, and from the ſecretary I learned that the matter ſtood thus: The king, reſtoring the villages to the Iteghé, according to the ſtipulation of his laſt treaty with Powuſſen, thought that he might ſo far infringe upon it, from gratitude to Ras Michael, as to give part of the number to Ozoro Eſther, the Iteghé's daughter; and Ayto Confu, going to Tcherkin to hunt, he took his mother along with him to put her in poſſeſſion; for the Iteghé's people were not lambs, nor did they pay much regard to the orders of the king, nor to that of the Iteghé their miſtreſs, at all times, farther than ſuited their own convenience.

We now wanted only the preſence of Ayto Confu to make our happineſs complete; he came about four, and with him Ayto Engedan, and a great company. There was nothing but rejoicing on all ſides. Seven ladies, relations and companions of Ozoro Eſther, came with Ayto Confu; and I confeſs this to have been one of the happieſt moments of my life. I quite forgot the diſaſtrous journey I had before me, and all the dangers that awaited me. I began even to regret being ſo far in my way to leave Abyſſinia for ever. We learned from Ayto Confu, that it had been reported at Gondar that we had been murdered by the peaſants of Gimbaar, but the contrary was ſoon known. However, Engedan and he had ſet the leſſer village on fire in their paſſage, and laid a contribution of eleven ounces of gold upon the two larger.

Ayto Confu's houſe at Tcherkin is built on the edge of a precipice which takes its name from the mountain Amba Tcherkin. It is built all with cane very artificially, the outer wall being compoſed of faſcines of canes, ſo neatly joined together as not to be penetrated by rain or wind.

The entry is from the ſouth ſide of it, very crooked and difficult, half way up the rock. On the eaſt, is a very plentiful ſpring, which furniſhes the houſe with excellent water. Yet, after all, this houſe, though inacceſſible, is not defenſible, and affords very little ſafety to its maſter; for the Shangalla, with flax, or any thing combuſtible, tied to the point of their arrows, would eaſily ſet it on fire if they once approached it; and the Abyſſinians with guns could as eaſily deſtroy it, as, on ſuch occaſions, they wrap their balls in cotton wads. The inſide of the ſtate-rooms were hung with long ſtripes of carpeting, and the floors covered with the ſame.

THERE is great plenty of game of every ſort about Tcherkin; elephants, rhinoceroſes, and a great number of buffaloes, which differ nothing in form from the buffaloes of Europe or of Egypt, but very much in temper and diſpoſition. They are fierce, raſh, and fearleſs of danger; and, contrary to the practice of any other creature not carnivorous, they attack the traveller and the hunter equally, and it requires addreſs to eſcape from them. They ſeem to be, of all others, the creature the moſt given to eaſe and indulgence. They lie under the moſt ſhady trees, near large pools of water, of which they make conſtant uſe, and ſleep ſoundly all the day long. The fleſh of the female is very good when fat, but that of the male, hard, lean, and diſagreeable. Their horns are uſed in various manners by the turners, in which craft the Abyſſinians are very expert. In the woods there are many civet cats, but they know not the uſe of them, nor how to extract the civet. The Mahometans only are poſſeſſed of this art.

Though we were all happy to our wiſh in this enchanted mountain, the active ſpirit of Ayto Confu could not reſt; he was come to hunt the elephant, and hunt him he would. All thoſe that underſtood any thing of this exerciſe had aſſembled from a great diſtance to meet Ayto Confu at Tcherkin. He and Engedan, from the moment they arrived, had been overlooking, from the precipice, their ſervants training and managing their horſes in the market-place below. Great bunches of the fineſt canes had been brought from Kuara for javelins; and the whole houſe was employed in fitting heads to them in the moſt advantageous manner. For my part, tho' I ſhould have been very well contented to have remained where I was, yet the preparations for ſport of ſo noble a kind rouſed my ſpirits, and made me deſirous to join in it. On the other hand, the ladies all declared, that they thought, by leaving them, we were devoting them to death or ſlavery, as they did not doubt, if the Shangalla miſſed us, they would come forward to the mountain and ſlay them all. But a ſufficient garriſon was left under Azage Kyrillos, and Billetana Gueta Ammonios; and we were well aſſured that the Shangalla, being informed we were out, and armed, and knowing our numbers, would take care to keep cloſe in their thickets far out of our way.

On the 6th, an hour before day, after a hearty breakfaſt, we mounted on horſeback, to the number of about thirty belonging to Ayto Confu. But there was another body, both of horſe and foot, which made hunting the elephant their particular buſineſs. Theſe men dwell conſtantly in the woods, and know very little the uſe of bread, living entirely upon the fleſh of the beaſts they kill, chiefly that of the elephant or rhinoceros. They are exceedingly thin, light, and agile, both on horſeback and foot; are very ſwarthy, though few of them black; none of them woolly-headed, and all of them have European features. They are called Agageer, a name of their profeſſion, not of their nation, which comes from the word Agar, and ſignifies to hough or ham-ſtring with a ſharp weapon. More properly it means, indeed, the cutting the tendon of the heel, and is a characteriſtic of the manner in which they kill the elephant, which is ſhortly as follows:—Two men, abſolutely naked, without any rag or covering at all about them, get on horſeback; this precaution is from fear of being laid hold of by the trees or buſhes, in making their eſcape from a very watchful enemy. One of theſe riders ſits upon the back of the horſe, ſometimes with a ſaddle, and ſometimes without one, with only a ſwitch or ſhort ſtick in one hand, carefully managing the bridle with the other; behind him ſits his campanion, who has no other arms but a broad-ſword, ſuch as is uſed by the Sclavonians, and which is brought from Trieſte. His left hand is employed graſping the ſword by the handle, and about fourteen inches of the blade is covered with whip-cord. This part he takes in his right hand, without any danger of being hurt by it; and, though the edges of the lower part of the ſword are as ſharp as a razor, he carries it without a ſcabbard.

As ſoon as the elephant is found feeding, the horſeman rides before him as near his face as poſſible; or, if he flies, croſſes him in all directions, crying out, "I am ſuch a man and ſuch a man; this is my horſe, that has ſuch a name; I killed your father in ſuch a place, and your grandfather in ſuch another place, and I am now come to kill you; you are but an aſs in compariſon of them."

This nonſenſe he verily believes the elephant underſtands, who, chafed and angry at hearing the noiſe immediately before him, ſeeks to ſeize him with his trunk or proboſcis, and, intent upon this, follows the horſe everywhere, turning and turning round with him, neglectful of making his eſcape by running ſtraight forward, in which conſiſts his only ſafety. After having made him turn once or twice in purſuit of the horſe, the horſeman rides cloſe up along-ſide of him, and drops his companion juſt behind on the off ſide; and while he engages the elephant's attention upon the horſe, the footman behind gives him a drawn ſtroke juſt above the heel, or what in man is called the tendon of Achilles. This is the critical moment; the horſeman immediately wheels round, and takes his companion up behind him, and rides off full ſpeed after the reſt of the herd, if they have ſtarted more than one; and ſometimes an expert Agageer will kill three out of one herd. If the ſword is good, and the man not afraid, the tendon is commonly entirely ſeparated; and if it is not cut through, it is generally ſo far divided, that the animal, with the ſtreſs he puts upon it, breaks the remaining part aſunder. In either caſe, he remains incapable of advancing a ſtep, till the horſeman returning, or his companions coming up, pierce him through with javelins and lances; he then falls to the ground, and expires with the loſs of blood.

The Agageer neareſt me preſently lamed his elephant, and left him ſtanding. Ayto Engedan, Ayto Confu, Guebra Mariam, and ſeveral others, fixed their ſpears in the other, before the Agageer had cut his tendons. My Agageer, however, having wounded the firſt elephant, failed in the purſuit of the ſecond, and, being cloſe upon him at entering

ing the wood, he received a violent blow from a branch of a tree which the elephant had bent by his weight, and, after paſſing, allowed it to replace itſelf, when it knocked down both the riders, and very much hurt the horſe. This, indeed, is the great danger in elephant-hunting; for ſome of the trees, that are dry and ſhort, break, by the violent preſſure of ſo immenſe a body moving ſo rapidly, and fall upon the purſuers, or acroſs the roads. But the greateſt number of theſe trees, being of a ſucculent quality, they bend without breaking, and return quickly to their former poſition, when they ſtrike both horſe and man ſo violently, that they often beat them to pieces, and ſcatter them upon the plain. Dextrous, too, as the riders are, the elephant ſometimes reaches them with his trunk, with which he daſhes the horſe againſt the ground, and then ſets his feet upon him, till he tears him limb from limb with his proboſcis; a great many hunters die this way. Beſides this, the ſoil, at this time of the year, is ſplit into deep chaſms, or cavities, by the heat of the ſun, ſo that nothing can be more dangerous than the riding.

The elephant once ſlain, they cut the whole fleſh off his bones into thongs, like the reins of a bridle, and hang theſe, like feſtoons, upon the branches of trees, till they become perfectly dry, without ſalt, and they then lay them by for their proviſion in the ſeaſon of the rains.

I need ſay nothing of the figure of the elephant, his form is known, and anecdotes of his life and character are to be found everywhere. But his deſcription, at length, is given, with his uſual accuracy and elegance, by that great maſter of natural hiſtory the Count de Buffon, my moſt venerable, learned, and amiable friend, the Pliny of Europe, and the true portrait of what a man of learning and faſhion ſhould be.

I SHALL only take upon me to reſolve a difficulty which he ſeems to have had,—for what uſe the teeth of the elephant, and the horns of the rhinoceros, were intended. He, with reaſon, explodes the vulgar prejudice, that theſe arms were given them by Nature to fight with each other. He aſks very properly, What can be the ground of that animoſity? neither of them are carnivorous; they do not couple together, therefore are not rivals in love; and, as for food, the vaſt foreſts they inhabit furniſh them with an abundant and everlaſting ſtore.

BUT neither the elephant nor rhinoceros eat graſs. The ſheep, goats, horſes, cattle, and all the beaſts of the country, live upon branches of trees. There are, in every part of theſe immenſe foreſts, trees of a ſoft, ſucculent ſubſtance, full of pith. Theſe are the principal food of the elephant and rhinoceros. They firſt eat the tops of theſe leaves and branches; they then, with their horns or teeth, begin as near to the root as they can, and rip, or cut the more woody part, or trunks of theſe, up to where they were eaten before, till they fall in ſo many pliable pieces of the ſize of laths. After this, they take all theſe in their monſtrous mouths, and twiſt them round as we could do the leaves of a lettuce. The veſtiges of this proceſs, in its different ſtages, we ſaw every day throughout the foreſt; and the horns of the rhinoceros, and teeth of the elephant, are often found broken, when their gluttony leads them to attempt too large or firm a tree.

There now remained but two elephants of thoſe that had been diſcovered, which were a ſhe one with a calf. The Agageer would willingly have let theſe alone, as the teeth of the female are very ſmall, and the young one is of no ſort of value, even for food, its fleſh ſhrinking much upon drying. But the hunters would not be limited in their ſport. The people having obſerved the place of her retreat, thither we eagerly followed. She was very ſoon found, and as ſoon lamed by the Agageers; but when they came to wound her with the darts, as every one did in their turn, to our very great ſurpriſe, the young one, which had been ſuffered to eſcape unheeded and unpurſued, came out from the thicket apparently in great anger, running upon the horſes and men with all the violence it was maſter of. I was amazed; and as much as ever I was, upon ſuch an occaſion, afflicted, at ſeeing the great affection of the little animal defending its wounded mother, heedleſs of its own life or ſafety. I therefore cried to them, for God's ſake to ſpare the mother, tho' it was then too late; and the calf had made ſeveral rude attacks upon me, which I avoided without difficulty; but I am happy, to this day, in the reflection that I did not ſtrike it. At laſt, making one of its attacks upon Ayto Engedan, it hurt him a little on the leg; upon which he thruſt it through with his lance, as others did after, and it then fell dead before its wounded mother, whom it had ſo affectionately defended. It was about the ſize of an aſs, but round, big-bellied, and heavily made; and was ſo furious, and unruly, that it would eaſily have broken the leg either of man or horſe, could it have overtaken them, and joſtled againſt them properly.

Here is an example of a beaſt (a young one too) poſſeſſing abſtracted ſentiments to a very high degree. By its flight on the firſt appearance of the hunters, it is plain it apprehended danger to itſelf, it alſo reflected upon that of its mother, which was the cauſe of its return to her aſſiſtance. This affection or duty, or let us call it any thing we pleaſe, except inſtinct, was ſtronger than the fear of danger; and it muſt have conquered that fear by reflection before it returned, when it reſolved to make its beſt and laſt efforts, for it never attempted to fly afterwards. I freely forgive that part of my readers, who know me and themſelves ſo little, as to think I believe it worth my while to play the mountebank, for the great honour of diverting them; an honour far from being of the firſt rate in my eſteem. If they ſhould ſhew, in this place, a degree of doubt, that, for once, I am making uſe of the privilege of travellers, and dealing a little in the marvellous, it would be much more to the credit of their diſcernment, than their prodigious ſcruples about the reality or poſſibility of eating raw fleſh; a thing that has been recorded by the united teſtimony of all that ever viſited Abyſſinia for theſe two hundred years, has nothing unreaſonable in itſelf, though contrary to our practice in other caſes; and can only be called in queſtion now, through weakneſs, ignorance, or an intemperate deſire to find fault, by thoſe that believed that a man could get into a quart bottle.

What I relate of the young elephant contains difficulties of another kind; though I am very well perſuaded ſome will ſwallow it eaſily, who cannot digeſt the raw fleſh. In both inſtances I adhere ſtrictly to the truth; and I beg leave to aſſure thoſe ſcrupulous readers, that if they knew their author, they would think that his having invented a lie, ſolely for the pleaſure of diverting them, was much more improbable than either of the two foregoing facts. He places his merit in having accompliſhed theſe travels in general, not in being preſent at any one incident during the courſe of them; the believing of which can reflect no particular honour upon himſelf, nor the diſbelieving it any ſort of diſgrace in the minds of liberal and unprejudiced men. It is for theſe only he would wiſh to write, and theſe are the only perſons who can profit from his narrative.

The Agageers having procured as much meat as would maintain them a long time, could not be perſuaded to continue the hunting any longer. Part of them remained with the ſhe-elephant, which ſeemed to be the fatteſt; tho' the one they killed firſt was by much the moſt valuable, on account of its long teeth. It was ſtill alive, nor did it ſeem an eaſy operation to kill it, without the aſſiſtance of our Agageers, even though it was totally helpleſs, except with its trunk.

We ſought about for the buffaloes and rhinoceroſes; but though there was plenty of both in the neighbourhood, we could not find them; our noiſe and ſhooting in the morning having probably ſcared them away. One rhinoceros only was ſeen by a ſervant. We returned in the evening to a great fire, and lay all night under the ſhade of trees. Here we ſaw them ſeparate the great teeth of the elephant from the head, by roaſting the jaw-bones on the fire, till the lower, thin, and hollow part of the teeth were nearly conſumed; and then they come out eaſily, the thin part being of no value.

The next morning we were on horſeback by the dawn of day in ſearch of the rhinoceros, many of which we had heard make a very deep groan and cry as the morning approached; ſeveral of the Agageers then joined us, and after we had ſearched about an hour in the very thickeſt part of the wood, one of them ruſhed out with great violence, croſſing the plain towards a wood of canes that was about two miles diſtance. But though he ran, or rather trotted, with ſurpriſing ſpeed, conſidering his bulk, he was, in a very little time, transfixed with thirty or forty javelins; which ſo confounded him, that he left his purpoſe of going to the wood, and ran into a deep hole, ditch, or ravine, a *cul de ſac*, without outlet, breaking above a dozen of the javelins as he entered. Here we thought he was caught as in a trap, for he had ſcarce room to turn; when a ſervant, who had a gun, ſtanding directly over him, fired at his head, and the animal fell immediately, to all appearance dead. All thoſe on foot now jumped in with their knives to cut him up, and they had ſcarce begun, when the animal recovered ſo far as to riſe upon his knees; happy then was the man that eſcaped firſt; and had not one of the Agageers, who was himſelf engaged in the ravine, cut the ſinew of the hind-leg as he was retreating, there would have been a very ſorrowful account of the foot-hunters that day.

After having diſpatched him, I was curious to ſee what wound the ſhot had given, which had operated ſo violently upon ſo huge an animal; and I doubted not it was in the brain. But it had ſtruck him nowhere but upon the point of the foremoſt horn, of which it had carried off above an inch; and this occaſioned a concuſſion that had ſtunned him for a minute, till the bleeding had recovered him. I preſerved the horn from curioſity, and have it now by me*. I ſaw evidently the ball had touched no other part of the beaſt.

While we were buſy with the rhinoceros, Ammonios joined us. A meſſage from the king had carried away Azage Kyrillos the ſecretary. Two other meſſengers had arrived from the queen, one to Ayto Confu, and another to Ozoro Eſther; and it was Ozoro Eſther's commands to her ſon, to leave the hunting and return. There was no remedy but to obey; Ammonios, however, wanted to have his part of the hunting; and the country people told us, that multitudes of buffaloes were to be found a little to the weſtward, where there were large trees and ſtanding pools of water. We agreed then to hunt homeward, without being over-ſolicitous about returning early.

We had not gone far before a wild boar aroſe between me and Ayto Engedan, which I immediately killed with my javelin. Before he, on his horſe, came up to it, another of its companions ſhared the ſame fate about a quarter of an hour after. This was the ſport I had been many years uſed to in Barbary, and was infinitely more dextrous at it than any of the preſent company; this put me more upon a par with my companions, who had not failed to laugh at me, upon my horſe's refuſal to carry me near either to the elephant or rhinoceros. Nobody would touch the carcaſe of the boar after it was dead, being an animal which is conſidered as unclean.

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* See the article Rhinoceros in the Appendix.

Ammonios was a man of approved courage and conduct, and had been in all the wars of Ras Michael, and was placed about Ayto Confu, to lead the troops, curb the preſumption, and check the impetuoſity of that youthful warrior. He was tall, and aukwardly made; ſlow in ſpeech and motion, ſo much as even to excite ridicule; about ſixty years of age, and more corpulent than the Abyſſinians generally are; in a word, as pedantic and grave in his manner as it is poſſible to expreſs. He ſpent his whole leiſure time in reading the ſcripture, nor did he willingly diſcourſe of any thing elſe. He had been bred a foot-ſoldier; and, though he rode as well as many of the Abyſſinians, yet, having long ſtirrup-leathers, with iron rings at the end of them, into which he put his naked toe only, inſtead of ſtirrups, he had no ſtrength or agility on horſeback, nor was his bridle ſuch as could command his horſe to ſtop, or wind and turn ſharply among trees, though he might make a tolerable figure on a plain.

A Boar, rouſed on our right, had wounded a horſe and a footman of Ayto Confu, and then eſcaped. Two buffaloes were found by thoſe on the right, one of which wounded a horſe likewiſe. Ayto Confu, Engedan, Guebra Mariam, and myſelf, killed the other with equal ſhare of merit, without being in any ſort of danger. All this was in little more than an hour, when our ſport ſeemed to be at the beſt; our horſes were conſiderably blown, not tired, and, though we were beating homewards, ſtill we were looking very keenly for more game. Ammonios was on the left among the buſhes, and ſome large, beautiful, tall ſpreading-trees, cloſe on the banks of the river Bedowi, which ſtands there in pools. Whether the buffalo found Ammonios, or Ammonios the buffalo, is what we could never get him to explain to us; but he had wounded the beaſt ſlightly in the buttock, which, in return, had gored his horſe, and thrown both him and it to the ground. Luckily, however, his cloak had fallen off, which the buffalo tore in pieces, and employed himſelf for a minute with that and with the horſe, but then left them, and followed the man as ſoon as he ſaw him riſe and run. Ammonios got behind one large tree, and from that to another ſtill larger. The buffalo turned very aukwardly, but kept cloſe in purſuit; and there was no doubt he would have worn our friend out, who was not uſed to ſuch quick motion. Ayto Engedan, who was near him, and might have aſſiſted him, was laughing, ready to die at the droll figure a man of Ammonios's grave carriage made, running and ſkipping about naked, with a ſwiftneſs he had never practiſed all his life before; and Engedan continued calling to Confu to partake of the diverſion.

The moment I heard his repeated cries, I galloped out of the buſhes to the place where he was, and could not help laughing at the ridiculous figure of our friend, very attentive to the beaſt's motions, which ſeemed to dodge with great addreſs, and keep to his adverſary with the utmoſt obſtinacy. As ſoon as Engedan ſaw me, he cried, "Yagoube! for the love of Chriſt! for the love of the bleſſed Virgin! don't interfere till Confu comes up." Confu immediately arrived, and laughed more than Engedan, but did not of fer to interfere; on the contrary, he clapped his hands, and cried, "Well done, Ammonios," ſwearing he never ſaw ſo equal a match in his life. The unfortunate Ammonios had been driven from tree to tree, till he had got behind one within a few yards of the water; but the bruſhwood upon the banks, and his attention to the buffalo, hindered him from ſeeing how far it was below him. Nothing could be more ridiculous than to ſee him holding the tree with both his hands, peeping firſt one way, and then another, to ſee by which the beaſt would turn. And well he might be on his guard; for the animal was abſolutely mad, toſſing up the ground with his feet both before and behind. "Sir, ſaid I, to Ayto Confu, this will be but an ugly joke to-night, if we bring home that man's corpſe, killed in the very midſt of us, while we were looking on." Saying this, I parted at a canter behind the trees, crying to Ammonios to throw himſelf into the water, when I ſhould ſtrike the beaſt; and ſeeing the buffalo's head turned from me, at full ſpeed I ran the ſpear into the lower part of his belly, through his whole inteſtines, till it came out above a foot on the other ſide, and there I left it, with a view to hinder the buffalo from turning. It was a ſpear which, though ſmall in the head, had a ſtrong, tough, ſeaſoned ſhaft, which did not break by ſtriking it againſt the trees and buſhes, and it pained and impeded the animal's motions, till Ammonios quitting the tree, daſhed through the buſhes with ſome difficulty, and threw himſelf into the river. But here a danger occurred that I had not foreſeen. The pool was very deep, and Ammonios could not ſwim; ſo that though he eſcaped from the buffalo, he would infallibly have been drowned, had he not caught hold of ſome ſtrong roots of a tree, ſhooting out of the bank; and there he lay in perfect ſafety from the enemy, till our ſervants went round, and brought him out of the pool on the further ſide.

In the mean time, the buffalo, mortally wounded, ſeeing his enemy had eſcaped, kept his eyes intent upon us, who were about forty yards from him, walking backwards towards us, with intent to turn ſuddenly upon the neareſt horſe; when Ayto Confu ordered two men with guns to ſhoot him through the head, and he inſtantly fell. The two we firſt killed were females; this laſt was a bull, and one of the largeſt, confeſſedly, that had ever been ſeen. Though not fat, I gueſs he weighed nearer fifty than forty ſtone. His horns from the root, following the line of their curve, were about fifty-two inches, and nearly nine where thickeſt in the circumference. They were flat, not round. Ayto Confu ordered the head to be cut off, and cleared of its fleſh, ſo that the horns and ſkeleton of the head only remained; this he hung up in his great hall among the proboſces of elephants, and horns of rhinoceroſes, with this inſcription in his own language, "*Yagoube the Kipt killed this upon the Bedowi.*"

We were now within ſight of home, to which we went ſtraight without further hunting. Neither the ridicule nor the condolence of the young men could force one word from Ammonios; only when I aſked him whether or not he was hurt, he anſwered from the ſcripture, "He that loveth danger, ſhall periſh in it." But at night Ozoro Eſther, either really or feignedly, expreſſing herſelf as diſpleaſed with her ſon Ayto Confu, Ammonios, who loved the young man ſincerely, could not bear to be the occaſion of this; ſo that all reſolved itſelf into mirth and joke. What added to the merriment was, that the meſſengers from the Iteghè brought a large increaſe to our ſtock of brandy; but brought alſo poſitive orders, both from her and the king, to Ozoro Eſther, to determine me, by all poſſible means, to return to Gondar, or elſe to repair thither inſtantly herſelf.

The evening of the day whereon we ſet out to hunt, ſome men arrived from Ras el Feel, ſent by Yaſine, with camels for our baggage, nothing but mules being uſed at Tcherkin. They brought word, that the Shangalla were down near the Tacazzé, ſo that now was the time to paſs without fear; that Abd el Jeleel, the former Shum of Ras el Feel, Yaſine's mortal enemy, had been ſeen lurking in the country near Sancaho; but as he had only four men, and was himſelf a known coward, it was not probable he would attempt any thing againſt us, though it would be always better that we kept on our guard.

Tcherkin has a market on Saturdays, in which raw cotton, cattle, honey, and coarſe cotton cloths are ſold. The Shangalla formerly moleſted Tcherkin greatly, but for thirty years paſt they had done little damage. The ſmall-pox raged ſo violently for a number of years among them, that it has greatly diminiſhed their numbers, and conſequently their power of troubling their neighbours. At Tcherkin we ſaw a prodigious quantity of black ſcorpions, of a very ſmall kind, ſeldom in the houſes, but chiefly hid under ſtones; ſeveral of our people were ſtung by them, but no other miſchief followed, but a ſmall ſwelling, and a complaint of cold in the part, which went away in a few hours.

From the deſcent of Moura, after leaving Debra Tzai, and Koſcam, all was thick woods till we arrived at Tcherkin; the roads very rugged and broken, but the weather was exceedingly pleaſant; for though the thermometer was ſometimes at 115°, it was always cool in the ſhade; and by the ſide of every river there was a freſh gentle breeze from N. E. eſpecially at mid-day. The mornings were always calm, or with little wind at N. E. It regularly changed about nine to N. W. and then fell calm. About four in the afternoon it generally was at weſt or near it; but two currents were conſtantly diſtinguiſhed at night; the lower N. E. veering eaſterly towards morning; while the white ſmall clouds very thin and high, coming very rapidly from the S. W. ſhewed the direction and ſtrength of the higher current. The mornings and nights were cloudy from the the firſt of January, but the days perfectly ſerene.

On Wedneſday the eighth of January, having rectified my quadrant with great attention, I found the latitude of Tcherkin, by a meridian altitude of the ſun, to be 13° 7′ 30″ N.; and taking a mean between that and the meridian altitude of eleven different ſtars, the following night, I found the true latitude of Tcherkin Amba to be 13° 7′ 35″ north. But though from that time I was ready to depart, I could not poſſibly get diſengaged from my friends, but by a compoſition, which was, that I ſhould ſtay till the 15th, the day before Ozoro Eſther and her company were to ſet out on their return to Gondar; and that they, on their part, ſhould ſuffer me to depart on that day, without further perſwaſion, or throwing any obſtacle whatever in my way. The king had recommended to them this ſort of agreement, if I was obſtinate, and this being ſettled, we abandoned ourſelves to mirth and feſtivity.

CHAP.

CHAP. III.

From Tcherkin to Hor-Cacamoot, in Ras el Feel—Account of it—Tranſactions there.

ON the 15th of January, at a quarter paſt eight in the morning, we left Tcherkin, and entered immediately into thick woods; but proceeded very ſlowly, the road being bad and unknown, if it could be called a road, and our camels overloaded. About an hour afterwards we paſſed a ſmall village of elephant hunters on our right, and our courſe was ſtraight north, through dark thick woods, overgrown with long graſs, till at half an hour paſt ten we came to another ſmall village cloſe on our right. We then turned N. W. and continued in that direction, paſſing ſeveral villages, all of elephant hunters, and moſtly Mahometans. At three quarters after twelve we came to a ſmall river which runs W. N. W. and falls into the Germa; here we reſted. At ten minutes paſt one we ſet out again, thro' the thickeſt and moſt impenetrable woods I ever ſaw; and at half paſt four we encamped about two miles weſt of Amba Daid, a ſmall village of elephant hunters, often deſtroyed by the Shangalla, but now lately rebuilt, and ſtrengthened by Agageers and their families under protection of Ayto Confu. We went not to the village, for the ſake of a ſmall brook which we had found here, running north, and falling into the Angrab.

On the 16th, at half after ſeven in the morning we reſumed our journey, going weſtward; about an hour and a half afterwards we arrived at the Germa, a large river which runs N. N. W. and falls into the Angrab; and a quarter after nine we paſſed the Germa, and going N. W. through the very thickeſt woods, came to Dabdo, a hill almoſt deſerted, its inhabitants having been ſo frequently deſtroyed by the Pagan Shangalla.

At twenty minutes paſt ten, ſtill going through the thickeſt woods, and ground all opened by the heat of the ſun, we found, in a graſſy marſh, a pretty abundant ſpring of foul water. This is the reſort of the hunters of the elephant, as alſo of their rivals and enemies the Shangalla; and here much human blood has been ſhed by people whoſe occupation and intention, when they went from home, were that of ſlaying the wild beaſts only. The Baaſa or Dobena Shangalla, poſſeſs the country which lies about four days journey N. E. from this.

At a quarter paſt eleven we came to the river Terkwa; which, after running N. W. falls into the Angrab; it then ſtood in large deep pools; the banks were covered with tall green graſs; the taſte of the water foul, and earthy. At twelve we paſſed the river Terkwa; and going north, about an hour after we came to the Dongola, running eaſt and weſt; and an hour after that to Jibbel Myrat river, which, running eaſt and weſt, was once the boundary between Sennaar and Abyſſinia. Hiſtory does not tell us when theſe boundaries were altered, or upon what occaſion. It was probably upon the firſt invaſion that new ones were ſettled. It ſhould ſeem that the Abyſſinians had then the better of Nubia; for a large acceſſion of territory was ceded by the latter to the former. A few minutes after we came to the river Woodo, larger than the laſt. It has a rocky bottom, and is full of ſmall fiſh of a browniſh and ſilver colour. Where we croſſed, it runs from weſt to eaſt, and falls into the Angrab. There we paſſed the night, not without alarms, as freſh foot-ſteps in the ſand were very plainly diſcovered, which, by the length of the foot, and the largeneſs of the heels, our people pronounced were ſurely Shangalla; but nothing diſaſtrous appeared all night.

On the 17th, before ſeven in the morning we were again upon our journey, our direction N. and N. W. winding to due Weſt. Andoval mountain ſtood W. N. W. diſtant from us four miles. At forty minutes paſt eight, going due weſt, Andoval mountain lay to the north of us; and Awaſſa mountains to the ſouth. This is a ridge which, coming from the north, ſtretches ſouth to Dabda, and Abra Amba. Andoval mountain is a ſmall pointed peek, which conſtitutes the north end of them. We halted here a few minutes, and reſumed our route to the weſtward, and N. W. till we came to Sancaho, at half an hour paſt one, and there we reſted.

SANCAHO is an old frontier territory of Abyſſinia. The town may conſiſt of about 300 huts or houſes, neatly built of canes, and curiouſly thatched with leaves of the ſame. It riſes in the midſt of a plain, and reſembles in ſhape Tcherkin Amba, though much larger; a conſiderable diſtrict all around belongs to it, of wilds and woods, if ſuch as theſe, abandoned entirely to wild beaſts, can be ſaid to belong to any man. The eaſt end ſlopes with rather a ſteep deſcent into the plain; and through that is a narrow winding road, ſeemingly the work of art, being obſtructed at turns by huge ſtones, and at different ſtages, for the purpoſe of defence by guns or arrows; all the other ſides of the rock are perpendicular precipices. The inhabitants of the town are Baaſa, a race of Shangalla, converted to the Mahometan religion; it is an abſolute government, has a nagareet or kettle-drum for proclamations, yet is underſtood to be inferior to Ras el Feel, and dependent on it; and always ſubject to that nobleman, who is Kaſmati of Ras el Feel, ſuch as Ayto Confu then was, after he had reſumed his government at my departure, though during my ſtay in Abyſſinia it had devolved upon me by his ſurrendering it.

GIMBARO, the Erbab or chief of Sancaho, was the talleſt and ſtouteſt man of his nation; about ſix feet ſix inches high, and ſtrongly made in proportion; hunted always on foot; and was ſaid, among his people, to have ſingly killed elephants with one blow of his ſpear. The features of his face might well be called hideous; he paid his part of the revenue in buffaloes hides, of which the beſt ſhields were made; and with elephants teeth, and rhinoceros's horns, uſed for the handles of the crooked knives, which the Abyſſinians carry at their girdles. All the inhabitants of Sancaho are hunters of elephants. It is their principal food. Erbab Gimbaro came with Yaſine, and brought more than a hundred of the Shangalla to the king's army at Serbraxos, where the Moors alledged he did not any way diſtinguiſh himſelf. I had, however, taken conſiderable notice of him; and at his earneſt deſire carried him into the tent, and ſhewed him the king.

We encamped at the bottom of the hill on the ſouth-weſt ſide of the town, on the banks of the river, which riſes in the mountains ſix miles off to the ſouth, and encompaſſes the half of the hill where Sancaho ſtands; after which it turns northward, but was now moſtly dry. While we were pitching our tent, I ſent one of Yaſine's men to order Gimbaro to ſend us the uſual quantity of proviſion for ourſelves and camels, and told him alſo, that my camels were few in number, and weak; deſiring he would ſend two, or one at leaſt, which ſhould be ſtated in his deftar, or account of rent, for that year. I was aſtoniſhed to ſee Yaſine's men return, bringing with them only a woolly-headed black, the Erbab's ſon, as it ſeemed, who, with great freedom and pertneſs, and in very good Amharic, ſaid, "My father ſalutes you; if ye eat what he eats, ye ſhall be very welcome." I aſked him, What that was?—He ſaid, "Elephant killed yeſterday; and as for camels ye demand, he tells you he has none; elephants are his camels, and rhinoceroſes are his mules."

Ayto Confu's ſervants, who heard this meſſage delivered, and who were as deſirous of getting over this journey to Ras el Feel as I was, adviſed me to go with him up the hill to the town, and expoſtulate with the Erbab, who, he ſaid, would be aſhamed to refuſe. Accordingly, I armed myſelf with a pair of piſtols at my girdle, with a fuſil and bayonet in my hand; and took with me two ſervants with their piſtols alſo, each carrying a large ſhip-blunderbuſs. We mounted the hill with great difficulty, being ſeveral times obliged to pull up one another by the hands, and entered into a large room about fifty feet long. It was all hung round with elephants heads and trunks, with ſkeletons of the heads of ſome rhinoceroſes, and of monſtrous hippopotami, as alſo ſeveral heads of the giraffa. Some large lion ſkins were thrown on ſeveral parts of the room, like carpets; and Gimbaro ſtood upright at one end of it, naked, only a ſmall cloth about his middle; the largeſt man I ever remembered to have ſeen, perfectly black, flat-noſed, thick-lipped, and woolly-headed; and ſeemed to be a perfect picture of thoſe Cannibal giants which we read of as inhabiting enchanted caſtles in fairy tales.

He did not ſeem to take notice at my firſt entering the room, nor till I was very near him. He then came aukwardly forward, bowing, endeavouring to kiſs my hand, which I withdrew from him, and ſaid in a firm voice, "I apprehend, Sir, you do not know me." He bowed and ſaid he did, but did not conceive, at the time, it was me that encamped at the brook. "You did know, Sir, when you ſent your ſon with Yaſine's ſervant, and you know that you are conſiderably in my debt. Beſides, if you had any gratitude, you would remember the arrears I remitted you, and the preſents

ſents I made you when at Serbraxos, even though you miſbehaved there. Your meſſage to me while below at the river was the language of a rebel. Are you willing to be declared in rebellion?" He ſaid, "By no means; he had always been a faithful ſervant to Ayto Confu, Ras Michael, and the king, and had come to Serbraxos upon receiving the firſt order, and would obey whatever I ſhould command." "Then pay me the meery you owe me, and begin firſt by bringing two camels." "He ſaid, he never refuſed the camels, and the meſſage he ſent was but in ſport." "And was it ſport too, Sir, ſaid I, when you ſaid you would ſend me the fleſh of elephants to eat? Did you ever know a Chriſtian eat any ſort of fleſh that a Mahometan killed?" He anſwered, No; and begging my pardon, promiſed he would ſend me bread and honey, and the camels ſhould be ready in the morning." They muſt be ready to-night, ſaid I, and before night too; for I am to diſpatch a ſervant this evening to Ayto Confu to complain of your behaviour, as I do not know what you may meditate againſt us in our way to Ras el Feel." He begged now, in the moſt earneſt manner, I would not complain; and ſaid, he would have all his ſpies out to the eaſtward, that not a Shangalla ſhould paſs to moleſt us, without our being informed of them. Some of his principal people now interfering, I conſented to forget and forgive what had paſſed. We then ate bread, and drank beer, to ſhow the reconciliation was ſincere, and ſo the affair ended.

About ſix in the evening came two ſtrong camels, and about thirty loaves of bread made of Dora; two large wheat loaves for me, as alſo a jar of wild honey, of excellent flavour, and with theſe a preſent to Ayto Confu's ſervant.

On the 18th, about ſix in the morning, Erbab Gimbaro, coming down to our tent, brought thirty loaves of Dora as before, and four of wheat, for the journey; and we had already enough of honey, upon which we breakfaſted with the Erbab, who, to confirm the friendſhip, took two or three glaſſes of ſtrong ſpirits, which put him into excellent humour. His ſon, too, that he might atone for his laſt night's miſbehaviour, brought a better camel than any we had ſeen, and exchanged it for one of thoſe that came yeſterday in the evening. I, on the other hand, gave him a cotton cloth, and ſome trifles, which made him perfectly happy; and we parted in the moſt cordial friendſhip poſſible, after having made a promiſe that, at my return, I ſhould ſtay a week at Sancaho to hunt the elephant and rhinoceros.

Before leaving Sancaho, I had an opportunity of verifying a fact hitherto doubtful in natural hiſtory. Mr Haſſelquiſt, the Swediſh traveller, when at Cairo, ſaw the ſkins of two giraffos ſtuffed, which came from Sennaar. He gives as minute a deſcription as poſſible he could from ſeeing the ſkins only; but ſays nothing about the horns, becauſe I ſuppoſe he did not ſee them; on which account the doubt remained undecided, whether the giraffo's horns were ſolid as the deer's, and caſt every year; or whether they were hollow, attached to a core, or bone, like thoſe of ſheep, and conſequently permanent. The Count de Buffon conjectures them to be of this laſt kind, and ſo I found them. They are twiſted in all reſpects like the horns of an antelope.

At ten minutes paſt eight we ſet out from Sancaho; but my people took it into their heads, that, notwithſtanding the fair behaviour of Erbab Gimbaro, he intended to lay ſome

ambuſh

ambuſh to cut us off, and rob us on the way. For my part, I was very well ſatisfied of the contrary; but this did not hinder them from forſaking the accuſtomed road, and getting among a thick wood of canes; we were obliged to cut our way out of them when our direction was weſt, or to the ſouthward of weſt. They were alſo afraid of Abd el Jileel.

At ten minutes paſt eleven we croſſed the Bedowi, which we had paſſed twice before; at half paſt eleven we croſſed it again, travelling ſouthward; and a quarter after twelve we were ſo entangled with woods, and ſo fatigued with cutting the way for our camels, that we thought we ſhould get no further. We had, however, continued till three quarters paſt one in a direction ſouth-eaſt, at which time we were not above five miles from Sancaho; and, at half paſt two, had turned ſouth-weſt on the banks of the large river Tokoor-Ohha, which ſignifies the Black River. It comes from the mountains of Awaſſa on the ſouth-eaſt, and, after winding conſiderably, it falls into the Guangue, about eight miles from Guanjook.

Tokoor-Ohha is a river famous for the number of buffaloes that are upon its banks, which are covered with large beautiful ſhady-trees, all of a hard red wood, called Dengui Sibber, or Breaker of Stones. They had neither fruit nor flower on them at this time, by which we might judge to what tribe they belong; but they are not ebony, which in this country is known by the name of Zopé.

On the 19th, at three quarters paſt ſix we left our ſtation on Tokoor river, which we croſſed about a quarter of an hour after, our direction being nearly S. W. The territory here is called Gilmaber, from Gilma, a ſmall village a mile and a half diſtant to the ſouthward. Gilmaber is about a mile and a half long, full of tall canes. From the time we left Tokoor river, we had been followed by a lion, or rather preceded by one, for it was generally a ſmall gunſhot before us; and wherever it came to a bare ſpot, it would ſit down and grumble as if it meant to diſpute the way with us. Our beaſts trembled, and were all covered with ſweat, and could ſcarcely be kept on the road. As there ſeemed to be but one remedy for this difficulty, I took a long Turkiſh rifled gun, and crawling under a bank as near as poſſible, ſhot it in the body, ſo that it fell from the bank on the road before us, quite dead, and even without muſcular motion. It proved to be a large lioneſs. All the people in this country eat the fleſh of lions; as I have ſeen ſome tribes* in Barbary do likewiſe. We left the lioneſs to the inhabitants of the neighbouring village, ſkin and all; for we were ſo tired with this day's journey, that we could not be at the pains of ſkinning her.

A FEW minutes after this we paſſed the river Gilma, twice, which runs to the northward. At half paſt nine we joined Dabda road, and a few minutes after croſſed the Quartucca, a ſmall river running north.

THE country here becomes more open, for the thick woods have ſmall plains between them. In the entrance of a wood we found a man that had been murdered, and that very lately, as the wild beaſts had not yet begun to

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[*] Welled Sidi Boogannim at Hydra. See Shaw's Travels.

to touch the body; he had been ham-ſtrung, and his throat cut, a performance probably of the neighbouring Shangalla. At fifty minutes paſt ten, our route being weſt, we paſſed under a hill a quarter of a mile on our right, upon which is a village called Salamgué. At a quarter paſt eleven we croſſed the ſmall river of Kantis; and a quarter of an hour afterwards we aſcended a hill upon which ſtands a village of that name, inhabited by Mahometan Shangalla of the tribe of Baaſa.

On the 20th we proceeded but a mile and a half; our beaſts and ourſelves being equally fatigued, and our cloaths torn all to rags. Guanjook is a very delightful ſpot by the river ſide; ſmall woods of very high trees interſperſed with very beautiful lawns; ſeveral fields alſo cultivated with cotton; variety of game (eſpecially Guinea fowls, in great abundance) and, upon every tree, perroquets, of all the different kinds and colours, compoſe the beauties of Guanjook. I ſaw no parrots, and ſuppoſe there were none; but on firing a gun, the firſt probably ever heard in thoſe woods, there was ſuch a ſcreaming of other birds on all ſides, ſome flying to the place whence the noiſe came, and ſome flying from it, that it was impoſſible to hear diſtinctly any other ſound. It was at this place that I ſhot that curious bird called the Erkoom * in Amhara; the Abba Gumba, in Tigré; and here at Guanjook, *Teir el Naciba*, or the Bird of Deſtiny.

On the 22d, at three quarters paſt ſix we left Guanjook, and a few minutes after paſſed a ſmall river called Gumbacca,

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* See the article Erkoom in the Appendix.

bacca, and afterwards the river Tokoor. At half an hour paſt eight we reſted there, and three hours after came to the Guangue. The Guangue is the largeſt river we had ſeen in Abyſſinia except the Nile and Taccazé. It riſes near Tchelga, or between Tchelga and Nara. It joins the Tacazzè in the Barabra, in the kingdom of Sennaar. The two rivers when joined are called the Atbara, which gives its name to the province. It abounds with hippopotami, and crocodiles, chiefly the former, which however we thought were moſtly ſmaller than thoſe of the Nile.

At a quarter after one we came to Mariam-Ohha, and at half paſt three arrived at Hor-Cacamoot. Hor in that country ſignifies the dry deep bed of a torrent, which has ceaſed to run; and Cacamoot, the ſhade of death; ſo that Yaſine's village, where we now took up our quarters, is called the Valley of the Shadow of Death: A bad omen for weak and wandering travellers as we were, ſurrounded by a multitude of dangers, and ſo far from home, that there ſeemed to be but one that could bring us thither. We truſted in Him, and He did deliver us.

Hor-Cacamoot is ſituated in a plain in the midſt of a wood, ſo much only of which has been cleared away as to make room for the miſerable huts of which it conſiſts, and for the ſmall ſpots of ground on which they ſow maſhilla, or maize, to furniſh them with bread. Their other food conſiſts entirely of the fleſh of the elephant and rhinoceros, and chiefly of the former; for the trouble of hunting the elephant is not greater than chaſing the rhinoceros, and the difference of gain is much ſuperior. The elephant has a greater quantity of better fleſh, while his large teeth are very valuable, and afford a ready price everywhere. The inhabitants being little acquainted with the uſe of fire-arms, the ſmaller game, of the deer kind, are not much moleſted, unleſs by the wild Shangalla, who make uſe of bows and arrows, ſo that theſe animals are increaſed beyond imagination.

Ras el Feel conſiſted once of thirty-nine villages. All the Arabs of Atbara reſorted to them with butter, honey, horſes, gold, and many other commodities; and the Shekh of Atbara, living upon the frontier of Sennaar, entertained a conſtant good correſpondence with the Shekh of Ras el Feel, to whom he ſent yearly a Dongola horſe, two razors, and two dogs. The Shekh of Ras el Feel, in return, gave him a mule and a female ſlave; and the effect of this intercourſe was to keep all the intermediate Arabs in their duty.

Since the expedition of Yaſous II. againſt Sennaar, no peace has ever ſubſiſted between the two ſtates; on the contrary, all the Arabs that aſſiſted the king, and were defeated with him, pay tribute no longer to Sennaar, but live on the frontiers of Abyſſinia, and are protected there. The two chiefs of Atbara, and Ras el Feel, underſtand one another perfectly, and give the Arabs no trouble; and, if they pay their rent to either, it is divided between both. It was through the means of theſe Arabs the king of Abyſſinia's army was furniſhed, as we have ſeen, with heavy horſes; and it was in conſequence of my depending on this friendſhip with the Shekh of Teawa, that I attempted going thro' that province to Sennaar.

Sometime before I left Gondar I had been threatened with an attack of the dyſentery. At my arrival at Hor-Cacamoot it grew worſe, and had many unpromiſing ſymptoms, when I was cured by the advice and application of a common Shangalla, by means of a ſhrub called Wooginoos*, growing very common in thoſe parts, the manner of uſing which he taught me.

The country, from Tcherkin to Ras el Feel, or Hor-Cacamoot, is all a black earth, called Mazaga, which ſome authors have taken for the name of the province. However, the word Mazaga, in the language of the country, ſignifies fat, looſe, black earth, or mold, ſuch as all that ſtripe of land from 13° to 16° of latitude is compoſed of, at leaſt till you reach to the deſerts of Atbara, where the rains end. Ras el Feel is, I ſuppoſe, one of the hotteſt countries in the known world. On the 1ſt day of March, at three o'clock in the afternoon, Fahrenheit's thermometer, in the ſhade, was 114°, which was at 61° at ſun-riſe, and 82° at ſun-ſet. And yet this exceſſive heat did not make a proportional impreſſion upon our feelings. The evenings, on the contrary, rather ſeemed cold, and we could hunt at mid-day. And this I conſtantly obſerved in this ſultry country, that, what was hot by the glaſs, never appeared to carry with it any thing proportionate in our ſenſations.

Ras el Feel formerly paid 400 ounces of gold, which is 4000 crowns; Sancaho paid 100. But trade having decreaſed, ſince the expedition of Yaſous II. to Sennaar, without the king's demand being leſſened, many people have left it, and are gone to Tcherkin.

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* See the article Wooginoos in the Appendix.

I have ſeveral times, in the courſe of this work, taken notice of a black nation called Shangalla, who ſurround all the N. N. W. and N. E. of Abyſſinia, by a belt ſcarcely ſixty miles broad. This is called by the Abyſſinians, Kolla, or the Hot Country, which is likewiſe one of their names for hell. Two gaps, or ſpaces, made for the ſake of commerce, in this belt, the one at Tchelga, the other at Ras el Feel, have been ſettled and poſſeſſed by ſtrangers, to keep theſe Shangalla in awe; and here the cuſtom-houſes were placed, for the mutual intereſt of both kingdoms, before all intercourſe was interrupted by the impolitic expedition of Yaſous againſt Sennaar. Ras el Feel divides this nation of woolly-headed blacks into two, the one weſt below Kuara, and bordering on Fazuclo (part of the kingdom of Sennaar) as alſo on the country of Agows. Theſe are the Shangalla that traffic in gold, which they find in the earth, where torrents have fallen from the mountains; for there is no ſuch thing as mines in any part of their country nor any way of collecting gold but this; nor is there any gold found in Abyſſinia, however confidently this has been advanced; neither is there gold brought into that kingdom from any other quarter but this which we are now ſpeaking of; notwithſtanding all the miſrepreſentations of the miſſionaries to make the attempts to ſubdue this kingdom appear more lucrative and leſs ridiculous to European princes. The other nation, on the frontiers of Kuara, has Ras el Feel on the eaſt, about three days journey from the Cacamoot. The natives are called Ganjar; a very numerous and formidable nation of hunters, conſiſting of ſeveral thouſand horſe. The origin of theſe is ſaid to have been, that when the Funge (or black nation now occupying Sennaar) diſpoſſeſſed the Arabs from that part of the country, the black-ſlaves that were in ſervice among theſe Arabs, all fled and took poſſeſſion of the diſtricts they now hold; where they have greatly increaſed in numbers, and continue independent to this day. They are the natural enemies of Ras el Feel, and much blood has been ſhed between them, from making inroads one upon the other, murdering the men and carrying their women into ſlavery. Yaſine, however, had become too ſtrong for them, by the aſſiſtance of Ayto Confu, and they had offered to aſſiſt the king at the campaign of Serbraxos. But they were found not fit to be truſted, ſo were ſent away, under pretence that they ſhould attack Coque Abou Barea governor of Kuara for the rebels, and hinder him from coming to their aſſiſtance; and even this they did not do.

The title of their chief is Sheba, which ſignifies the Old Man. His reſidence is called Caſhumo, by his own people; and Dendy Kolla, by the Abyſſinians of Kuara. Yaſine, however, was now at peace with them, without which our journey would ſcarce have been poſſible. Sheba ſent his ſon to ſee me at Ras el Feel; we thought, at that time, he came as a ſpy. However, when we departed I gave him a ſmall preſent; and we ſwore mutual friendſhip, that he was to be ready always to fight againſt my enemies, and that we were to act kindly by each other, though we were to meet, horſe to horſe, alone in the deſert.

Yasine had done every thing, on his part, to ſecure me a good reception from Fidele Shekh of Atbara. Every aſſurance poſſible had been given, and I had before travelled ſome thouſand miles upon much ſlighter promiſes, which had, however, been always faithfully kept; ſo that I did not at all ſuſpect that any thing unfair could be intended me at Teawa, where Fidele reſided. But as the loſs of life was the conſequence of being miſtaken, I never did omit any means to double my ſecurity.

Mahomet Gibberti, as we have before obſerved, had already carried a letter of mine from Gondar to his maſter Metical Aga, Selictar to the Sherriffe of Mecca in Arabia, requeſting that he would write to ſome man of conſideration in Sennaar, and, taking it for granted that I was then arrived at Teawa, deſire that a ſervant of the king might be ſent to give me ſafe conduct from that frontier to the capital. Yaſine had written to the ſame effect, directly to Sennaar, and ſent a ſervant of his, who, for ſecurity ſake, had nothing but the letter and an old ragged cloth about his waiſt; and he had long ago arrived at Sennaar, the before-named place of his deſtination.

Among the tribes of Arabs that were protected by Yaſine, and furniſhed with paſture, water, and a market for their cattle, and milk and butter, at Ras el Feel, were the Daveina, by much the moſt powerful of all the Arabs in Atbara; but they ventured no further ſouthward than Beyla, for fear of the troops of Sennaar.

The Shekh of Beyla was a man of very great character for courage and probity. His name was Mahomet; and I had often correſponded with him upon the ſubject of horſes for the king while I was at Gondar. He was greatly tormented with the ſtone, and by means of Yaſine I had ſeveral times ſent him ſoap-pills, and lime, with directions how to make lime-water. I therefore ſent a ſervant of mine with a letter to the Shekh of Beyla, mentioning my intention of coming to Sennaar by the way of Teawa and Beyla, and deſiring him to forward my ſervant to Sennaar, to Hagi Belal my correſpondent there, and, at the ſame time, write to ſome other friend of his own, to ſee that the king's ſervant ſhould be diſpatched to Teawa without delay. This ſervant, with the letters, I committed to the care of the Shekh of the Daveina, who promiſed that he would himſelf ſee him ſafe into Beyla; and, by a particular Providence, all theſe letters and meſſengers arrived ſafe, without miſcarriage of one, at the places of their deſtination, though we were long kept in ſuſpence before they took effect.

I WAS now about to quit Ras el Feel for ever, in a firm perſwaſion that I had done every thing man could do to inſure a ſafe journey and good reception at Sennaar, till one day I received a viſit from Mahomet Shekh of Nile; which does not mean Shekh of the river, but of a tribe of that name, which is but a diviſion of the Daveina. To this Shekh I had ſhewn a particular attention in ſeveral trips he had made to Gondar, in conſequence of which he was very grateful and anxious for my ſafety. He told me, that he ſaw I was ſetting out perfectly content with the meaſures I had taken for my ſafety at Sennaar, and he owned that they were the beſt that human prudence could ſuggeſt; "but, ſays he, in my opinion, you have not yet been cautious enough about Teawa. I know Fidele well, and I apprehend your danger is there, and not at Sennaar." He then drew a moſt unfavourable picture of that Shekh, whom he affirmed to have been a murderer and a thief all his days, and the ſon of a father no better than himſelf; that he was of no religion, neither Mahometan, Chriſtian, nor Pagan, but abſolutely without fear of God; he ſaid, however, he believed him to be a great coward; and therefore the whole of my ſafety reduced itſelf to this, Was he really afraid of Yaſine, or not? If he was, that became the beſt handle we could lay hold on; but if, on the contrary, he was not afraid of Yaſine, or was perſuaded, as he very well might be by wicked people about him, that, when once I was out of the country, Yaſine took no further charge of me, he doubted very much I ſhould never paſs Teawa, or, at leaſt, without ſuffering ſome heavy affront or ill-uſage, the extent of which it was impoſſible to determine.

These ſenſible ſuggeſtions made a very ſtrong impreſſion on Yaſine and me; Yaſine's firſt poſition was, that Fidele was certainly afraid to diſoblige him; but, allowing the poſſibility he was not, he owned he had not ſubſtituted any ſecond meaſure to which I could truſt. We all regretted that our friends the Daveina had been ſuffered to depart without taking me with them by Sim-Sim and Beyla; but it was now too late, as the Daveina had for ſome days arrived at the ſtation the neareſt Beyla and the fartheſt from us. It was then agreed, that Nile ſhould ſend a relation of his, who was married to one of the tribes of Jehaina Arabs, encamped upon Jibbel Iſriff near to Teawa, with whom Fidele was at that time making peace, leſt they ſhould burn the crop about the town. This man was not to enter the town of Teawa with me, but was to come there the next day, as if from his friends at Jibbel Iſriff; and, if I then informed him there was danger, ſhould return to the Jehaina, mount a hajan or dromedary, and give Yaſine information with all poſſible ſpeed. All this being now ſettled, I prepared for my journey, having firſt, by many obſervations by night and day, fixed the latitude of Hor-Cacamoot to be 13° 1′ 33″ north.

CHAP. IV.

From Hor-Cacamoot to Teawa, Capital of Atbara.

IT was on the 17th of March that we ſet out from Hor-Cacamoot on our journey to Teawa, capital of the province of Atbara. Our courſe was N. N. W. through thick bruſhwood, with a few high trees; our companions being eleven naked men, with aſſes loaden with ſalt. We had ſeveral interruptions on the road. At three in the afternoon we encamped at Falaty, the eaſt village of Ras el Feel, a little to the northward. A ſmall mountain, immediately north from this village, the one end of which is thought to reſemble the head of an elephant, gives the name to the village and the province*. This mountain ſtretches in a direction nearly north and ſouth, as do the villages, and the ſmall river when it has water, but it was now apparently dry. However, by digging pretty deep in the ſand, the water filtering through the ſides of the holes filled in a certain time with a putrid, ill-taſted, unwholeſome beverage, which is all this miſerable village has for its uſe. The people look ſickly and ill-coloured. Falaty is three miles and a half diſtant from Hor-Cacamoot, its name interpreted is Poverty.

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* Ras el Feel ſignifies the head of an elephant.

On the 18th, at half after ſix in the morning we continued our journey through thick, and almoſt impenetrable woods full of thorns; and in two hours we came to the bed of a torrent, though in appearance dry, upon digging with our hands in the looſe ſand, we found great plenty of freſh water exceedingly well taſted, being ſheltered by projecting rocks from the action of the ſun. This is called Surf el Shekh. Here we filled our girbas, for there is very little good water to be found between this and Teawa.

A girba is an ox's ſkin ſquared, and the edges ſewed together very artificially by a double ſeam, which does not let out water, much reſembling that upon the beſt Engliſh cricket-balls. An opening is left in the top of the girba, in the ſame manner as the bung-hole of a caſk. Around this the ſkin is gathered to the ſize of a large handful, which, when the girba is full of water, is tied round with whipcord. Theſe girbas generally contain about ſixty gallons each, and two of them are the load of a camel. They are then all beſmeared on the outſide with greaſe, as well to hinder the water from oozing through, as to prevent its being evaporated by the action of the ſun upon the girba, which in fact happened to us twice, ſo as to put us in imminent danger of periſhing with thirſt.

Yasine had provided a camel and two girbas, as well as every other proviſion neceſſary for us, till we ſhould arrive at Teawa. Surf el Shekh is the boundary of Ras el Feel. Here I took an affectionate leave of my friend Yaſine, who, with all his attendants, ſhewed, at parting, that love and attachment they had conſtantly preſerved to me ſince our firſt acquaintance.

Soliman, my old and faithful ſervant, who had carried my firſt letter to Sennaar, though provided for in the king's ſervice, inſiſted upon attending me to Sennaar, and dying with me if it ſhould be my fate; or elſe gaining the reward which had been promiſed him, if he brought back the good news of my ſafe arrival and good reception there. At parting, I gave the faithful Yaſine one of my horſes and my coat of mail, that is my ordinary one; for the one that was given me by Ozoro Eſther had belonged to king Yaſous, and as it would have been an affront to have beſtowed it on a common man like Yaſine, who, beſides, was a Mahometan, ſo I gave it (with Ozoro Eſther's conſent) to Ayto Engedan, king Yaſous's grandſon. Before parting, Yaſine, like an old traveller, called the whole company together, and obliged them to repeat the Fedtah, the Prayer of Peace.

At half paſt ſeven in the evening we came to Engaldi, a large baſon or cavity, ſeveral hundred yards in length, and about thirty feet deep, made for the reception of water by the Arabs, who encamp by its ſide after the rains. The water was almoſt exhauſted, and what remained had an intolerable ſtench. However, flocks of Guinea fowls, partridges, and every ſort of bird, had crowded thither to drink, from the ſcarcity of water elſewhere. I, believe, I may certainly ſay, the number amounted to many thouſands. My Arabs loaded themſelves in a very little while, killing them with ſticks and ſtones; but they were perfectly uſeleſs, being reduced to ſkeletons by hunger and thirſt. For this reaſon, as well as that I might not alarm any ſtrolling banditti within hearing, I did not ſuffer a ſhot to be fired at them.

At eight we came to Eradeeba, where is neither village nor water, but only a reſting-place about half a mile ſquare, which has been cleared from wood, that travellers, who paſs to and from Atbara, might have a ſecure ſpot whence they could ſee around them, and guard themſelves from being attacked unawares by the banditti ſometimes reſorting to thoſe deſerts.

At a quarter paſt eleven we arrived at Quaicha, a bed of a torrent where there was now no water; but the wood ſeemed growing ſtill thicker, and to be full of wild beaſts, eſpecially lions and hyænas. Theſe do not fly from man, as thoſe did that we had hitherto ſeen, but came boldly up, eſpecially the hyæna, with a reſolution to attack us. Upon our firſt lighting a fire they left us for a time; but towards morning they came in greater numbers, than before; a lion carried away one of our aſſes from among the other beaſts of burden, and a hyæna attacked one of the men, tore his cloth from his middle, and wounded him in his back. As we now expected to be inſtantly devoured, the preſent fear overcame the reſolutions we had made, not to uſe our fire arms,

unleſs

unleſs in the utmoſt neceſſity. I fired two guns, and ordered my ſervants to fire two large ſhip-blunderbuſſes, which preſently freed us from our troubleſome gueſts. Two hyænas were killed, and a large lion being mortally wounded was diſpatched by our men in the morning. They came no more near us; but we heard numbers of them howling at a diſtance till day-light, either from hunger or the ſmarts of the wounds they had received, perhaps from both; for each ſhip-blunderbuſs had fifty ſmall bullets, and the wood towards which they were directed, at the diſtance of about twenty yards, ſeemed to be crowded with theſe animals. The reaſon why the hyæna is more fierce here than in any part of Barbary, will be given in the natural hiſtory of that wild beaſt in the Appendix.

Though this, our firſt day's journey from Falaty and Ras el Feel, to Quaicha, was of eleven hours, the diſtance we had gone in that time was not more than ten miles; for our beaſts were exceedingly loaded, ſo that it was with the utmoſt difficulty that either we or they could force ourſelves through thoſe thick woods, which ſcarcely admitted the rays of the ſun. From this ſtation, however, we were entertained with a moſt magnificent ſight. The mountains at a diſtance towards the banks of the Tacazzé, all Debra Haria, and the mountains towards Kuara, were in a violent bright flame of fire.

The Arabs feed all their flocks upon the branches of trees; no beaſt in this country eats graſs. When therefore the water is dried up, and they can no longer ſtay, they ſet fire to the woods, and to the dry graſs below it. The flame runs under the trees, ſcorches the leaves and new wood, without conſuming the body of the tree. After the tropical rains begin, the vegetation immediately returns; the ſprings increaſe, the rivers run, and the pools are filled with water. All ſorts of verdure being now in the greateſt luxuriancy, the Arabs reviſit their former ſtations. This conflagration is performed at two ſeaſons; the firſt, by the Shangalla and hunters on the ſouthern parts of this woody country, begins in the month of October, on the return of the ſun, the circumſtances of which I have already mentioned; the latter, which happens in March, and laſts all April, beſides providing future ſuſtenance for their flocks, is likewiſe intended to prevent, at leaſt to diminiſh, the ravages of the fly; a plague of the moſt extraordinary kind, already deſcribed.

We left Quaicha a little before four in the morning of the 19th of March, and at half an hour paſt five we came to Jibbel Achmar, a ſmall mountain, or rather mount; for it is of a very regular form, and not above 300 feet high, but covered with green graſs to the top. What has given it the name of Jibbel Achmar, or the Red Mountain, I know not. All the country is of red earth about it; but as it hath much graſs, it ſhould be called* the Green Mountain, in the middle of the red country; though there is nothing more vague or undetermined than the language of the Arabs, when they ſpeak of colours. This hill, ſurrounded with impenetrable woods, is in the beginning of autumn the rendezvous of the Arabs Daveina, when there is water; at which time the rhinoceros and many ſorts of beaſts, crowd hither; tho' few elephants, but they are thoſe of the largeſt kind, moſtly males; ſo that the Arabs make this a favourite ſtation, after the graſs is burnt, eſpecially the young part of them, who are hunters.

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* Jibbel Achdar.

We reached Imſerrha at half paſt eleven, the water being about half a mile diſtant to the S. W. The wells are ſituated upon a ſmall ridge that runs nearly eaſt and weſt. At one extremity of this is a ſmall-pointed mountain, upon which was formerly a village belonging to the Arabs, called Jehaina, now totally deſtroyed by the hunting parties of the Daveina, the great tyrants of this country, who, together with the ſcarcity of water, are the principal cauſes that this whole territory is deſolate. For though the ſoil is ſandy and improper for agriculture, yet it is thickly overgrown with trees; and were the places where water is found ſufficiently ſtocked with inhabitants, great numbers of cattle might be paſtured here, every ſpecies of which live upon the leaves and the young branches of trees, even on ſpots where graſs is abundant.

On the 20th, at ſix o'clock in the morning we ſet out from Imſerrha, and in two hours arrived at Raſhid, where we were ſurpriſed to ſee the branches of the ſhrubs and buſhes all covered with a ſhell of that ſpecies of univalve called Turbines, white and red; ſome of them from three to four inches long, and not to be diſtinguiſhed by the niceſt eye from thoſe ſea-ſhells, of the ſame ſpecies, which are brought in great quantities from the Weſt India iſlands, eſpecially St Domingo.

How theſe came firſt in a ſandy deſert ſo far from the ſea is a diſquiſition I ſhall not now enter into. There are of this fiſh great numbers in the Red Sea, and in the Indian Ocean; how they came upon the buſhes, or at the roots of them, appears more the buſineſs of the preſent narrative. To confine myſelf to the matter of fact, I ſhall only ſay, that throughout this deſert are many ſprings of ſalt-water; great part of the deſert is foſſile ſalt, which, buried in ſome places at different depths according to the degree of inclination of all minerals to the horizon, does at times in theſe fountains appear very near the ſurface. Here I ſuppoſe the ſeed is laid, and, by the addition of the rain-water that falls upon the ſalt during the tropical rains, the quantity of ſalt-water is much increaſed, and theſe fiſhes ſpread themſelves over the plain as in a temporary ocean. The rains decreaſe, and the ſun returns; thoſe that are near ſprings retire to them, and provide for the propagation of future years. Thoſe that have wandered too far off in the plains retire to the buſhes as the only ſhelter from the ſun. The intenſe heat at length deprives them of that ſhade, and they periſh with the leaves to which they crept for ſhelter, and this is the reaſon that we ſaw ſuch a quantity of ſhells under the buſhes; that we found them otherwiſe alive in the very heart of the ſprings, we ſhall further circumſtantiate in our Appendix, when we ſpeak of muſſels ſo found in our hiſtory of the formation of pearls.

Rashid was once full of villages, all of which are now ruined by the Arabs Daveina. There are ſeven or eight wells of good water here, and the place itſelf is beautiful beyond deſcription. It is a fairy land, in the middle of an inhoſpitable, uninhabited deſert; full of large wide ſpreading trees, loaded with flowers and fruit, and crowded with an immenſe number of the deer kind. Among theſe, we ſaw a large one, like the antelope, his buttocks (a conſiderable way up his back) being covered with white, which terminated upon his thigh in a black line, drawn from the haunch down very nigh to the joint of his hind leg. Theſe we had never ſeen before. They are called Ariel in Arabia, go in large flocks, are exceedingly ſwift; though, from the neceſſity of coming to water, and its only being found in particular places, they were an eaſy victim to thoſe that watched for them at night.

Sim Sim is a copious ſpring, which ſupplies a large baſon the Arabs have dug for it near thirty feet deep. It lies weſt of Raſhid, or a little to the ſouthward of weſt. It is in a ſandy deſert, in the direct way to Beyla and Sennaar, and here the Daveina kept their flocks, equally ſecure from the fly and the troops of Sennaar, the two great enemies they have to fear; and being in the neighbourhood of Ras el Feel, they keep a large market there, ſupplying that country amply with proviſions of all kinds, and getting from it, in return, what they have not in their own diſtrict.

We were juſt two hours in coming to Raſhid, for we were flying for our lives; the *Simoom*, or hot-wind, having ſtruck us not long after we had ſet out from Imſerrha, and our little company, all but myſelf, fell mortally ſick with the quantity of poiſonous vapour that they had imbibed. I apprehend, from Raſhid to Imſerrha it is about five miles; and though it is one of the moſt dangerous halting-places between Ras el Feel and Sennaar, yet we were ſo enervated, our ſtomachs ſo weak, and our head-achs ſo violent, that we could not pitch our tent, but each wrapping himſelf in his cloak, reſigned himſelf immediately to ſleep, under the cool ſhade of the large trees, invited by the pleaſant breeze from the north, which ſeemed to be merely local, confined to this ſmall grove, created probably by the vicinity of the water, and the agitation we had occaſioned in it.

In this helpleſs ſtate to which we were reduced, I alone continued not weakened by the ſimoom, nor overcome by ſleep. A Ganjar Arab, who drove an aſs laden with ſalt, took this opportunity of ſtealing one of the mules, together with a lance and ſhield belonging to one of my ſervants. The country was ſo woody, and he had ſo much advantage of us in point of time, and we were in ſo weak and diſcouraged a ſtate, that it was thought in vain to purſue him one ſtep. So he got off with his booty, unleſs he was intercepted by ſome of thoſe wild beaſts, which he would find everywhere in his way, whether he returned to Ras el Feel, or the frontiers of Kuara, his own country.

Having refreſhed ourſelves with a little ſleep, the next thing was to fill our girbas, or ſkins, with water. But before we attempted this, I thought to try an experiment of mixing about twenty drops of ſpirit of nitre in a horn of water about the ſize of an ordinary tumbler. This I found greatly refreſhed me, though my headach ſtill continued. It had a much better effect upon my ſervants, to whom I gave it; for they all ſeemed immediately recovered, and their ſpirits much more ſo, from the reflection that they had with them a remedy they could truſt to, if they ſhould again be ſo unfortunate as to meet this poiſonous wind or vapour.

On the 21ſt, we ſet out from Raſhid at two o'clock in the morning, and at a little paſt eight arrived at Imhanzara, having gone moſtly N. W. to north and by weſt. This, too, is a ſtation of the Arabs Daveina; and there had been here large pools of water, the cavities, apparently dug by the hands of men, were from twenty to thirty feet deep, and not leſs than ſixty yards long. The water was juſt then drying up; and ſtood only about half a foot in depth, in the bottom of one of the pools. The borders of the baſons were thick ſet with acacia and jujeb-trees; but the fruit of the latter was drying upon the ſtones, and had fallen ſhrivelled in great quantities upon the ground. We gathered about a couple of pecks, which was a very great refreſhment to us. The fruit, though retaining a very ſharp acid taſte, is mixed with a ſweetneſs not unlike the tamarind; and which it communicated to water, upon a handful of the dry fruit being ſteeped therein for half an hour. The ordinary jujeb in Barbary is oblong like an olive; this is perfectly round like the cherry, but ſomething ſmaller. The tree is thorny, and differs in nothing from the other, but only in the ſhape of the fruit. When dried, it is of a golden colour; and is here called Nabca, being the principal ſuſtenance of the Arabs, till theſe pools are dry, when they are obliged to ſeek other food, and other water, at ſome more diſtant ſtation.

This day, being the fifth of our journey, we had gone about five hours very diligently, though, conſidering the weak ſtate we were in, I do not think we advanced more than ſeven or eight miles; and it was to me very viſible, that all the animals, mules, camels, and horſes, were affected as much as we were by the ſimoom. They drank repeatedly, and for a conſiderable length of time, but they ſeemed to go juſt ſo much the worſe for it.

Upon approaching the pool, that had water in it, though yet at ſome diſtance from it, my ſervants ſent me word to come up ſpeedily, and bring fire-arms with me. A lion had killed one of the deer, called Ariel, and had ate a part of it, but had retired upon the noiſe we had made in alighting. In place of him, five or ſix hyænas had ſeized the carcaſe, and ſeveral others were at the inſtant arriving to join them, and partake of the prey the lion had abandoned. I haſtened upon the ſummons, carrying with me a muſket and bayonet, and a ſhip blunderbuſs, with about forty ſmall bullets in it. I crept through the buſhes, and under banks as near to them as poſſible, for fear of being ſeen; but the precaution ſeemed entirely ſuperfluous; for though they obſerved me approaching, they did not ſeem diſpoſed to leave their prey, but in their turn looked at me, raiſing the briſtles upon their back, ſhaking themſelves as a dog does when he comes out of water, and giving a ſhort but terrible grunt. After which they fell to their prey again, as if they meant to diſpatch their deer firſt, and then come and ſettle their affairs with me. I now began to repent having ventured alone ſo near; but knowing, with the ſhort weapon I had, the execution depended a good deal upon the diſtance, I ſtill crept a little nearer, till I got as favourable a poſition as I could wiſh behind the root of a large tree that had fallen into the lake. Having ſet my muſket at my hand, near and ready, I levelled my blunderbuſs at the middle of the group, which were feeding voraciouſly like as many ſwine, with a conſiderable noiſe, and a civil war with each other. Two of them fell dead upon the ſpot; two more died about twenty yards diſtance; but all the reſt that could eſcape fled without looking back, or ſhewing any kind of reſentment: I then took my muſquet in my hand, and ſtood, prepared with my bayonet, behind the tree, but fired no more, not knowing what their humour or diſpoſition might be as to a return upon acceſſion of new companions.

About twenty ſmall foxes, and a flock of ſeveral hundred Guinea-fowls, now came up from the inſide of the pool. The fowls lighted immediately, and ran back again to the water. The foxes retired quickly into the woods. Whether they had aſſembled with a view of getting a ſhare of the deer, an animal of this kind being generally attendant upon the lion, or whether, as is moſt likely, they were ſeeking the Guinea-fowls, I do not know. I ſuſpect it was the latter, by their number; for never more than one at a time is remarked to accompany the lion.

We obſerved a variety of traps and cages, ſome of them very ingenious, which the Daveina, or other Arabs, had ſet to catch theſe birds, ſeveral of which we found dead in theſe ſnares, and ſome of them had not yet been touched by beaſts; and as there was but a ſmall diſtance between the traps and the water's edge, which could only be anſwerable to a few days evaporation, we with great reaſon inferred, that the Daveina, or ſome other Arabs, had been there a very ſhort time before. We found in the mud of the pool large green ſhell-ſnails, with the animals alive in them; ſome of them weighed very near a pound, in nothing, but ſize and thickneſs of the ſhell, different from common garden-ſnails.

Not a little alarmed at this diſcovery that the Arabs were near us, we left Imhanzara at four o'clock in the evening of the 21ſt, our journey moſtly N. W.; at eight we loſt our way, and were obliged to halt in a wood. Here we were terrified to find, that the water in our girbas was entirely gone; whether by evaporation of the hot wind, or otherwiſe, I know not; but the ſkin had the appearance of water in it, till its lightneſs in unloading diſcovered the contrary. Though all the people were ſick, the terror of being without water gave us ſomething like alacrity, and deſire to puſh on. We ſet out at eleven, but ſtill wandered in the wood till three o'clock in the morning of the 22d, when we were obliged again to alight. I really then began to think we were loſt. I ordered the girbas to be examined: a large one which we had filled at Raſhid was entirely empty; and that one which we had partly filled at Imhanzara on account of the badneſs of the water, had not much more in it than what kept liquid the mud which had been taken up with it. This, however, (bad as it was) was greedily guzzled up in a moment. The people who conducted the aſſes, ſeeing that we had ſkins to contain plenty of water for us, had omitted to fill the ſmall goat-ſkin which each of them carried. A general murmur of fear and diſcontent prevailed through our whole company; for we could have no gueſs at the nearneſs or ſituation of the next well, as we had loſt our road; and ſome of the caravan even pretended that we had paſſed it. But though we had travelled thirteen hours, I cannot compute the diſtance to have been above fourteen miles.

This day, being the ſixth from Ras el Feel, at half after five in the morning, we ſet off in great deſpondency;

and, upon the firſt dawn of day, I ſet our route by the compaſs, and found it north and by eaſt, or more eaſterly. This did not ſeem the probable road to Sennaar, after having gone ſo conſiderably to the north-weſt. But, before I could make much reflection upon the obſervation, one of the caravan declared he knew the road, and that we had gone very little out of it, and were now proceeding ſtraight to the well. Accordingly, at half paſt nine, we reached it; it is called Imgellalib*. There is great plenty of water, with a leather-bucket, and a ſtraw rope to draw it up, but it is very ill-taſted. However, the fear of dying with thirſt, more than having materially ſuffered from it, made every one preſs to drink; and the effect of this hurry was very ſoon ſeen. Two Abyſſinian Moors, a man and woman, died after drinking; the man inſtantly, and the woman a few minutes after; for my own part, though thirſty, I was ſenſible I could have held out a conſiderable time without danger; and, indeed, I did not drink till I had waſhed my head, face, and neck all over. I then waſhed my mouth and throat, and, having cooled myſelf, and in great meaſure aſſuaged my thirſt, I then drank till I was completely ſatisfied, but only by ſmall draughts. I would have perſuaded all my companions to do the ſame, but I was not heard; and one would have thought, like the camels, they had been drinking once for many days to come. Yet none of them had complained of thirſt till they heard the girbas were empty; and it was not ſixteen hours ſince they had drank at Imhanzara, and but twelve ſince the girbas were found to be dry, when we firſt loſt our way, and ſtopped in the wood.

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* The word ſignifies the Well of Caravans: I ſuppoſe of thoſe which, like ours, bring ſalt into Atbara, for there is no other trade between the two nations.

The extenſive, and very thick foreſt, which had reached without interruption all the way from Tcherkin, ended here at Imgellalib. The country is perfectly flat, and hath very little water. The foreſt, however, though thick, afforded no ſort of ſhade; the hunters, for the ſake of their ſport, and the Arabs, for deſtroying the flies, having ſet fire to all the dry graſs and ſhrubs, which, paſſing with great rapidity, in the direction of the wood from eaſt to weſt, though it had not time enough to deſtroy the trees, did yet wither, and occaſion every leaf that was upon them to fall, unleſs in thoſe ſpaces where villages had been, and where water was. In ſuch ſpots a number of large ſpreading trees remained full of foliage, which, from their great height, and being cleared of underwood, continued in full verdure, loaded with large, projecting, and exuberant branches. But, even here, the pleaſure that their ſhade afforded was very temporary, ſo as to allow us no time for enjoyment. The ſun, ſo near the zenith, changed his azimuth ſo rapidly, that every few minutes I was obliged to change the carpet on which I lay round the trunk of the tree, to which I had fled for ſhelter; and, though I lay down to ſleep, perfectly ſkreened by the trunk, or branches, I was preſently awakened by the violent rays of a ſcorching ſun, the ſhade having paſſed beyond me; and this was particularly incommodious, when the trees, under which we placed ourſelves, were of the thorny kind, very common in thoſe foreſts. The thorns, being all ſcattered round the trunk upon the ground, made either changing-place, or lying, equally uneaſy; ſo that often, however averſe we were to fatigue, with the effects of the ſimoom, we found, that, pitching the head of our tent, and ſometimes the whole of it, was the only poſſible means of ſecuring a permanent protection from the ſun's oppreſſive heat. In all other places, though we had travelled conſtantly in foreſts, we never met with a tree that could ſhade us for a moment, the fire having deprived them of all their leaves.

——————Latè tibi gurgite rupto
Ambitur nigris Meroë fæcunda colonis,
Læta comis hebeni; quæ quamvis arbore multâ
Frondeat, æſtatem nullâ ſibi mitigat umbrâ,
Linea tam rectum mundi ferit illa leonem.

Lucan.

Having refreſhed ourſelves for near two hours by the enjoyment of this water at Imgellalib, and raked a ſufficient quantity of ſand over the dead bodies of our two companions, from piety and decency rather than for uſe, we abandoned them to the hyænas, who had already ſmelled the mortality, and were coming, two and three together, at the diſtance of a long ſhot from the well where we were then drinking. We ſet out at eleven, our road being thro' a very extenſive plain; and, at two in the afternoon, we alighted at another well, called Garigana; the water was bad, and in ſmall quantity. In this plain is ſituated the principal village of Atbara, called Teawa. The thermometer, ſlung under the camel, in the ſhade of the girba of water, had yet, nevertheleſs, varied within theſe three hours from 111° to 119½.

At five o'clock we left Garigana, our journey being ſtill to the eaſtward of north; and, at a quarter paſt ſix in the evening, arrived at the village of that name, whoſe inhabitants had all periſhed with hunger the year before; their wretched bones being all unburied and ſcattered upon the ſurface of the ground where the village formerly ſtood. We encamped among the bones of the dead; no ſpace could be found free from them; and on the 23d, at ſix in the morning, full of horror at this miſerable ſpectacle, we ſet out for Teawa: this was the ſeventh day from Ras el Feel. After an hour's travelling we came to a ſmall river, which ſtill had water ſtanding in ſome conſiderable pools, although its banks were perfectly deſtitute of any kind of ſhade.

At three quarters after ſeven in the evening we arrived at Teawa, the principal village and reſidence of the Shekh of Atbara, between three and four miles from the ruins of Garigana. The whole diſtance, then, from Hor-Cacamoot, may be about ſixty-five miles to Teawa, as near as I then could compute; that is, from Hor-Cacamoot to Raſhid, thirty-two miles, and from Raſhid to Teawa, thirty-three miles; but Raſhid from Hor-Cacamoot bears N. W. and by N. and the latitudes are:—

Teawa,	lat.	14°	2′	4″	N.
Hor-Cacamoot,		13°	1′	33″	
Difference,	lat.	1°	0′	31″	

The difference of longitude is then but five or ſix miles; ſo that Teawa is very little to the weſtward of due north from Hor-Cacamoot, and nearly in the ſame meridian with Ras el Feel, which is four miles weſt of Hor-Cacamoot. From Imhanzara to Teawa, but eſpecially from Imgellalib, we went always to the eaſtward of north. From Teawa we obſerved the following bearings and diſtances:

Beyla, W. S. W. about 28 miles at fartheſt.

Haſib, S. and by W.

Jibbel Imſiddera, S. about 8 miles, where is good water.

Mendera, N. 48 miles; indifferent water from deep wells.

Raſhid, S. nearly 33 miles; plenty of good water all the year.

Jibbel Iſriff, E. N. E. about three miles; water.

Jibbel Atteſh and Habharras, W. and by N. between 50 and 60 miles.

Sennaar, W. and by N. as far as we could gueſs about 70 miles.

Guangue River, from 14 to 16 miles due eaſt.

Derkin, E. N. E. about 27 miles.

At Garigana, ſeveral of our caravan, with their aſſes and loading of ſalt, left us, either afraid of entering Teawa, or becauſe their friends dwelt at Jibbel Iſriff, where the clan of Jehaina were then encamped, being afraid of the Arabs Daveina, who, the preceding year, had deſtroyed all the crops and villages that belonged to them, or rather reaped them for their own advantage. The whole tribe of Jehaina is greatly their inferiors in all reſpects, and as by aſſembling upon Jibbel Iſriff, a low though very rugged ridge of hills, abounding in water, where the pits in which they hide their grain were, and where, too, they had depoſited the principal of their effects, they had given this pledge of mutual aſſiſtance to the inhabitants of Teawa in caſe of an attack from thoſe great deſtroyers the Daveina.

The Daveina being Arabs, who conſtantly live in tents, bear a mortal enmity to all who inhabit villages, and, as occaſion offered, had deſtroyed, ſtarved, and laid waſte the greateſt part of Atbara. They had been outlawed by the government of Sennaar for having joined Yaſous II. upon the expedition againſt that kingdom. They had ever ſince been well-received by the Abyſſinians, lived independent, and in perpetual defiance of the government of Sennaar. They had often threatened Teawa, but had given the Shekh of Beyla an aſſurance of friendſhip ever ſince Yaſine had married a daughter of that Shekh.

The ſtrength of Teawa was about 25 horſe, of which about ten were armed with coats of mail. They had about a dozen of firelocks, very contemptible from the order in which they were kept, and ſtill more ſo from the hands that bore them. The reſt of the inhabitants might amount to twelve hundred men, naked, miſerable, and deſpicable Arabs, like the reſt of thoſe that live in villages, who are much inferior in courage to the Arabs that dwell in tents: weak as its ſtate was, it was the ſeat of government, and as ſuch a certain degree of reverence attended it. Fidele, the Shekh of Atbara, was reputed by his own people a man of courage; this had been doubted at Sennaar. Welled Haſſan, his father, had been employed by Naſſer the ſon, late king of Sennaar, in the murder of his father and ſovereign Baady, which he had perpetrated, as I have already mentioned. Such was the ſtate of Teawa. Its conſequence was only to remain till the Daveina ſhould reſolve to attack it, when its corn-fields being burnt and deſtroyed in a night by a multitude of horſemen, the bones of its inhabitants ſcattered upon the earth, would be all its remains, like thoſe of the miſerable village of Garigana.

I HAVE already obſerved, in the beginning of the journey, that the Shekh of the Arabs Nile, who reſided in Abyſſinia, near Ras el Feel, ſince the expedition of Yaſous, had warned me, at Hor-Cacamoot, to diſtruſt the fair promiſes and friendly profeſſions of Shekh Fidele, and had, indeed, raiſed ſuch doubts in my mind, that, had not the Daveina been parted from Sim Sim, (or the confines of Abyſſinia) though there would have been a riſk, that if, coming with that tribe, I ſhould have been-ill received at Sennaar, I nevertheleſs would have travelled with them, rather than by Teawa; but the Daveina were gone.

THE Shekh of Atbara, having no apparent intereſt to deceive us, had hitherto been a friend as far as words would go, and had promiſed every thing that remained in his power; but, for fear of the worſt, Nile had given us a confidential man, who was related to the Jehaina and to the principal Shekh of that tribe. This man conducted an aſs, loaded with ſalt, among the other Arabs of the caravan, and was to ſet off to Ras el Feel upon the firſt appearance of danger, which he was to learn by coming once in two days, or oftner, either to Teawa, where he was no farther known than as being one of the Jehaina, or to the river, where my Soliman was to meet him at the pools of water; but his ſecret was only known to Soliman, myſelf, and a Greek ſervant, Michael. From leaving Hor-Cacamoot, he had no perſonal interview with me; but the night, when we were like to periſh for thirſt in the wood, he had ſent me, by Soliman, privately, a horn-full of water, which he had in his goat's ſkin, and for which I had rewarded him handſomely in the inſtant, glad of that opportunity of confirming him in his duty.

THIS man we ſet off to Jibbel Iſriff, as a ſtranger, with orders not to come to us till the third day; for we were well-perſuaded, whatever the end was to be, that our firſt reception would be a gracious one. Indeed we were all of us inclined to believe, that our ſuſpicions of Fidele Shekh of Atbara, and of his intentions towards us, were rather the effects of the fear that Shekh Nile had infuſed into us, than any apprehenſion which we could reaſonably form after ſo many promiſes; at the ſame time, it was agreed on all hands, that, life being at ſtake, we could not be too careful in providing means that could, if the worſt happened, at the leaſt diminiſh our riſk.

CHAP. V.

Tranſactions at Teawa—Attempts of the Shekh to detain the Author there—Adminiſter Medicines to him and his Wives—Various Converſations with him, and Inſtances of his Treachery.

AT the paſſage of the ſmall river, about a quarter of a mile from Teawa, we were met by a man on horſeback, cloathed with a large, looſe gown of red camlet, or ſome ſuch ſtuff, with a white muſlin turban upon his head, and about 20 naked, beggarly ſervants on foot, with lances, but no ſhields; two ſmall drums were beating, and a pipe playing before them. He ſtopt upon my coming near them, and affected a delicacy in advancing to ſalute me, he being on horſeback, and I upon a mule, for my horſe was led behind, ſaddled and bridled, with a looſe blue cloth covering him. Soliman, who firſt accoſted him, told him it was the cuſtom of Abyſſinia not to mount horſes but in time of war, upon which he immediately diſmounted, and, upon ſeeing this, I alighted likewiſe. We ſaluted one another very courteouſly. He was a man about ſeventy, with a very long beard, and of a very graceful appearance. It was with the utmoſt difficulty I could prevail upon him to mount his horſe, as he declared his intention was to walk by the ſide of my mule till he entered the town of Teawa. This being over-ruled, by an invincible obſtinacy on my part, he was at laſt conſtrained to mount on horſeback, which he did with an agility only to be expected from a young man of twenty.

Being mounted, he ſhewed us a variety of paces on horſeback. All this, too, was counted a humiliation and politeneſs on his part, as playing tricks, and prancing on horſeback, is never done but by young men before their elders, or by meaner people before their ſuperiors. We paſſed by a very commodious houſe, where he ordered my ſervants to unload my baggage, that being the reſidence aſſigned for me by the Shekh. He and I, with Soliman on foot by the ſide of my mule, croſſed an open ſpace of about five hundred yards, where the market is kept; he proteſted a thouſand times by the way, what a ſhame it was to him to appear on horſeback, when a *great man* like me was riding on a mule.

A little after, having paſſed this ſquare, we came to the Shekh's houſe, or rather a collection of houſes, one ſtorey high, built with canes; near the ſtreet, at entering, there was a large hall of unburnt brick, to which we aſcended by four or five ſteps. The hall was a very decent one, covered with ſtraw-mats; and there was in the middle of it, a chair, a chair*, underſtood to be the place of the grand ſignior. The Shekh himſelf was ſitting on the ground for humility's ſake, reading the Koran, or pretending to read it. At our entry he ſeemed to be ſurpriſed, and made an attempt as if to riſe up, which immediately I prevented him from doing, holding him down by the hand, which I kiſſed.

I SHALL not fatigue the reader with the unintereſting converſation that paſſed at this firſt interview. He affected to admire my ſize and apparent ſtrength, introduced ſome looſe hints about Abyſſinian women; and, in general, pretended to blame me for expoſing myſelf to travel in ſuch a country. In return, I complained of the extreme fatigue of the journey and heat, the beaſts of prey, the thick woods without ſhade, the want of water, and, above all, the poiſonous blaſts of the ſimoom that had almoſt overcome me, the effects of which I was at that inſtant feeling.

HE then blamed himſelf very politely, in a manner natural to the Arabs, for having ſuffered me to come to him before I had repoſed myſelf, which he excuſed by his deſire of ſeeing ſo *great* a man as me. He ſaid alſo, that he would detain me no longer; bid me repoſe a day or two in quiet and in ſafety; and, upon my riſing to go away, he got up likewiſe, and holding me by the hand, ſaid, "The greateſt part of the dangers you have paſſed in the way are, I believe, as yet unknown to you. Your Moor, Yaſine, of Ras el Feel, is a thief worſe than any in Habeſh. Several times you eſcaped very narrowly, by mere chance, from being cut off, eſpecially at Raſhid, by the Arabs Daveina, whom Yaſine had poſted there to murder you. But you have a clean heart, and clean hands. God ſaw their deſigns, and protected you; and, I may ſay alſo, on my own part, I was not wanting."

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* It is the cuſtom, in all places where the governor is inveſted with ſupreme power, to have an arm-chair left empty in the middle of the hall where juſtice is adminiſtered, which repreſents the ſovereign, and to which obeiſance is made.

Being then on my legs for retiring, I returned no anſwer, but the uſual one (Ullah Kerim) *i. e.* God is merciful. Soliman, on the other ſide, echoed, "*Ullah Kerim!*" by which I ſaw he underſtood me. We both went out, and were conducted to the apartment provided by the old man in the red cloak, who met us on our firſt arrival at the river, and who now walked before me till we came to the houſe. It was a very decent one, conſiſting only of one large room, and ſtood cloſe upon the river. This ſituation was choſen with an intention to keep open the correſpondence with the Shekh of Nile's ſervant, whom we had ſent to the Jehaina, and who occaſionally was to meet us there; but Soliman told the old man, it was neceſſary to me, on account of frequent ablutions before prayer, which my religion obliged me to perform. This old man was called Hagi Soliman Kaiya, that is, the Shekh's Lieutenant. He had been at Mecca, and had ſeen Metical Aga, and knew his poſt and conſequence; but he was a murderer and robber like his maſter, a liar and diſſembler beyond all conception.

We had ſcarce taken poſſeſſion of our lodging, or thrown off our clothes to put ourſelves at our eaſe, when ſeveral ſlaves of both ſexes, brought us a quantity of diſhes of meat from the Shekh, with many flattering compliments and good wiſhes. The whole was diſpatched very ſpeedily, and ſome of our poor companions of the caravan, with the ſalt, came and helped us very thankfully, without ceremony, as is the cuſtom of the country. When all was over, I was aſtoniſhed at one young man, who came and put his mouth cloſe to my ear, ſaying theſe few words in Arabic, "Seitan Fidele! el Shekh el Atbara Seitan!" *i. e.* Fidele is a devil! the Shekh of Atbara is the devil himſelf!

All ſtrangers were now diſmiſſed, under pretence of our going immediately to repoſe. We had, indeed, much need of reſt in our preſent ſituation, but ſtill more of council, for which we immediately aſſembled by ourſelves, after having ſhut the door. I aſked Soliman what he thought of the Shekh of Atbara, and his diſcourſe. He anſwered, without heſitation, "He is a traitor, has deceived Yaſine, and means you ill." The word, *great man*, ſo often applied to me—the abuſe beſtowed upon Yaſine, whom in his letters he had called his dear brother—the wondering that I came that way, after, in his letters, and by his ſervants, he had ſo often perſuaded us, while at Ras el Feel, that it was the beſt, nay, the only road poſſible; all this united together, ſeemed to leave us no doubt but that we had fallen into a trap, from which our own activity and reſolutions, under the protection of Providence, could alone releaſe us.

It may be remembered that, ſome time before our ſetting out from Ras el Feel, I had diſpatched a ſervant with the Daveina to Sennaar, whom they were to eſcort as far as Beyla; and they had conſigned him into the hands of Mahomet

met, Shekh of Beyla, who was to forward him to Sennaar; and this he certainly would have done immediately without delay, but for a misfortune that happened, and entirely diſconcerted the plan. The Daveina, on their way to Beyla, had heard that an encampment of Arabs, (who uſually, at this time, occupy the banks of the Nile) had come eaſtward towards Atbara. Whether the Daveina intended to attack theſe Arabs, or were afraid the Arabs intended to fall upon them, I know not; but they returned weſtward to the left, inſtead of coming to Beyla; they ſent my ſervant forward, after ſome loſs of time, and Mahomet, Shekh of Beyla, had forwarded him to Sennaar. Here, too, he was detained by Shekh Adelan, the firſt miniſter, who happened then not to be at Sennaar, but levying taxes upon the Arabs. This we did not know at that time; ſo every moment we expected his arrival. We were diſappointed, likewiſe, in not finding a ſervant of the Shekh of Beyla waiting for us, who was to inform us of the ſituation of the country about Beyla. This we more wondered at, becauſe, being ill of the gravel, he had expreſſed himſelf very anxious, in his letter to Yaſine, to have ſome lime-water, which his ſervant was to get from me at Teawa. We did not then know, as we ſoon afterwards did, that this ſervant had been waiting for us at Teawa, and that Shekh Fidele had informed him that I was no longer coming by Atbara, but that Coque Abou Barea had ſent me, under the care of ſome Ganjar horſe, ſtraight down the Dender from Kuara; ſo that the Shekh of Beyla did not expect to ſee me.

All this being unknown to us, we were in conſtant expectation of ſervants from Sennaar, and the meſſage from the Shekh of Beyla. But, as we all agreed we were in danger, we reſolved, the next day, at meeting Shekh el Nile's ſervant, to diſpatch him to Ras el Feel, requiring Yaſine to ſend ſome perſon, as from the king or Ayto Confu, to aſk the reaſon of our being detained, and to be a witneſs of the Shekh's behaviour and our departure. In the mean time, we determined to make our interviews with him as few as poſſible, till ſome aſſiſtance ſhould arrive. Soliman met the Shekh el Nile's ſervant, and gave him the letter he was to carry to Yaſine, explaining himſelf to the Arab by word of mouth.

On the night of the 24th of March, the day after our arrival, our diſpatch ſet off from Jibbel Iſriff for Ras el Feel; where he arrived ſafely, but found Yaſine was gone to Ayto Confu at Tcherkin, elſe he would certainly have been the firſt to bring us comfort, for he had executed his commiſſion with great fidelity. This day I had ſtaid in the houſe, being ill of the ſimoom; but had ſent to Fidele, to let him know I ſhould wait upon him next day, having as yet given him no preſent, and being deſirous to know what effect that might have.

On the 25th, at four o'clock I waited upon the Shekh accordingly, in his own houſe. Soliman the Moor, Hagi Iſmael the Turk, who, beſides, was a ſherriffe, and my Greek ſervant, were along with me. I gave the Shekh, for a preſent, a large piece of blue Indian cotton cloth, with gold flowers, a ſilk and cotton ſaſh, about two ounces of civet, two pounds of nutmegs, and ten pounds of pepper. He received the preſents very graciouſly to appearance, and laid all the articles down beſide him. I deſired that he would diſpatch me as ſoon as poſſible, and, for that end, be preparing the camels. He anſwered, the camels were fifteen days journey off, in the ſandy deſert, for fear of the flies; but that the want of them ſhould not detain us, if he had leave from Sennaar, for which he was to write that night. He added, that they always were exceedingly tedious at Sennaar, and both the town and road were, at preſent, in a very unſettled ſtate. I told him, I was ſurpriſed at this, as Hagi Belal had written to Yaſine and myſelf alſo, in a letter (then in my cuſtody) that orders were gone both to him and the Shekh of Beyla, to receive me kindly, and forward me ſafely and ſpeedily to Sennaar: that he himſelf had confeſſed this to Yaſine in a letter written to him from Teawa, deſiring that I would come ſpeedily, as he had every thing ready, which letter I myſelf had read. Fidele ſeemed in the utmoſt ſurpriſe at this. He lifted up his hands and eyes, as if I had been telling the greateſt of lies. He ſaid, "he never wrote a letter about me to Yaſine in his life; or, at leaſt, not this year; that it was all a forgery of Yaſine, knowing that I had a quantity of gold with me, to get me out into the deſert, to rob and murder me there; that I might ſee he never could receive ſuch orders, or elſe it would have been as much as his life was worth, not to have prepared to diſpatch me immediately; but ſo far from that, ſays he, ſeek all over the town, and if you find one camel, or any other number, I will make you a preſent of them all, for this is entirely a forgery of Yaſine."

Soliman could bear this no longer. He told Fidele, "That it was he who was a forger and a liar, not Yaſine. Will you perſuade me that I do not know of your letter to Yaſine? Have not your ſervants Ibrahim and Naſſer lived with us at Ras el Feel for weeks together as bearers of theſe letters, which I have ſeen in their hands before reading, and alſo read them afterwards? Was I not ſpeaking to them both this morning about the letters? and are not they juſt now waiting without? If you have a mind to call them in, and queſtion them, do it now before me. What do you think Yaſine will ſay when he hears of the fine character you give him?" "Soliman, replies the Shekh, in a very ſoft tone of voice, I may have forgotten, in the many letters and affairs that paſs through my hands in a day; but Yaſine is my brother, and I will do every thing for him and you that you could wiſh: ſtay only this week, and if my camels do not arrive, I will ſend and take them from the Arabs, wherever they can be found. They are for the king's buſineſs, and not mine." He ſaid this with ſuch an air of candour and ſincerity, that it was impoſſible to doubt him.

On the 26th, I went in the forenoon to ſee the Shekh; I ſat a few minutes with him, then roſe to go away. He then inquired if I had any thing particular to aſk? I anſwered, I had nothing but to pay my compliments to him. He made me a very civil bow, and I took my leave. Next day, the 27th, I ſtaid in the houſe all day, it being the Shekh's feſtival. In the evening, the old man, who was the Kaiya, came to my houſe with compliments from the Shekh. He told me Fidele was often ill with complaints in the ſtomach, and hinted that it was from exceſſive drinking. He wiſhed that I would give him ſome medicine to vomit him, and reſtore his appetite, which he had perfectly loſt. The old man added, that this was the way to make the Shekh do what I wiſhed, ſooner than all the preſents in the world. I told him, that he might aſſure Fidele, that I both could, and would do him that ſervice, and for that purpoſe would wait upon him at 6 o'clock next evening.

On the 28th, in the evening I went to the Shekh's houſe with the medicine, and it anſwered all our expectations. I obſerved, however, when the cup with the ipecacuanha was in his hands, that they trembled; and alſo his under lip. He was apparently at that time under ſome apprehenſion, which his conſcience ſuggeſted, of what it was in my power to do to him. In theſe countries they have an emetic which they take occaſionally, which operates ſo violently, that it often throws them into convulſions. What it may be I know not. Some ſay it is the ſmall ſeed of a flower like the poppy; ſome, the pith of a tree, after it has been dried and rubbed into a fine powder by the hand; whatever it may be, it is ſo ſevere in proportion to the ſtrongeſt doze of ipecacuanha, that the latter ſeemed but like a ſport in compariſon. The eaſe that warm water occaſioned, which he had never experienced before, was ſo unexpected, that he could hardly be ſatisfied with drinking. After this was over, all was thankfulneſs, and promiſes of doing whatever I ſhould deſire of him, provided I would adminiſter two or three dozes more to him, and, if he forwarded me quickly, leave him ſome of the powder, with directions how to take it in my abſence. This I engaged faithfully to do, and we parted apparently the beſt friends in the world.

The 29th, early in the morning, before ſun-riſe, I had a meſſage from him again by the Kaiya, to whom I gave coffee at the door while I was dreſſing. He told me, the Shekh was wonderfully well, and never in ſuch health and ſpirits in his life, but deſired that I would come to him in the evening, for two of his wives were ill of the ſame diſorder that he had. I excuſed myſelf, under pretence that it was

Sunday, my feſtival, and that I never went out upon any buſineſs.

This excuſe paſſed as to the Shekh, but at noon a black common ſlave came down with a meſſage from her miſtreſſes, who thought the anſwer given to the Kaiya was a refuſal. They ſaid, they were ſorry if I had not meat to my liking; that they dreſſed it with their own hands every day in the beſt manner poſſible, but they would alter it in any reſpect I choſe, if I would inſtruct them. I ſoon found how neceſſary it was to content my benefactreſſes. I explained my anſwer to the Shekh about Sunday; but aſſured them, that on Monday evening I ſhould be with them, to vomit them till they were perfectly ſatisfied; in the mean time, I took a ſmall cup, which I filled with civet, and ſent it by the ſlave to her miſtreſſes; giving likewiſe, at the ſame time, two handfuls of pepper for herſelf.

On the 30th, in the evening I went to the Shekh's houſe according to promiſe, and was carried into a large room, where he was ſitting alone, ſmoaking in an alcove; I ſuppoſe meditating future miſchief, for he had no other apparent employment. He was perfectly ſober, however, and ſeemed rather thoughtful; was very civil, and thanked me in an unuſual ſtrain of kindneſs, for the care I had taken of his family. I aſked him if he was recovered? He declared, he had never been ſo well in his life as ſince I had given him the laſt vomit; but that he had received very bad news from Sennaar, that Mahomet Abou Calec (the firſt miniſter) had taken the greateſt part of the horſe and troops, and was gone to Kordofan, a very diſtant province, ſurrounded with deſerts, where he governed independently; and by his manners and diſcourſe ſeemed reſolved to withdraw himſelf from his duty to the king: That Shekh Adelan, his younger brother, with the remaining troops, had left Sennaar, and was encamped at Aira, a few miles from the town, where he too governed deſpotically by his own will; it being the prerogative of the miniſter to have abſolute power as ſoon as he has left the capital, and put himſelf at the head of the army, for levying the tax from the Arabs; but that he had parted with the king on terms very little ſhort of rebellion. He then ſaid, "Since this is the caſe, that Providence has thrown your lot here, that you cannot go forward to Sennaar, nor back to Abyſſinia, if you will reſolve to ſtay with me, and turn Mahometan, which is the only true religion, I will give you my daughter for your wife, and you ſhall be ſecond man in the government of Teawa; and as my intention is to go next year to Mecca, you ſhall then be appointed to the government of Atbara, while I go to Sennaar, and procure an office fitter for an old man."

ALTHOUGH I ſeldom, in my life, was leſs inclined to merriment, I affected to break out into a loud fit of laughter; at which he looked grave, ſeeming to take it ill, and aſking me if I laughed at him? "Exactly ſo, ſaid I, at you; I was laughing to think that a man ſet over a province to govern it, like you, ſhould yet know ſo little of mankind as to imagine one like me capable of turning renegado. You may deny it for ſome purpoſe of your own, but I know you are well informed of the degree of favour and honour in which I was whilſt in Abyſſinia, where I had every thing that I deſired. They were people of my religion, and yet I never could conſent either to ſtay with them or marry among them. What then could be my inducement to marry here, to

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change my religion, and live in a country where there is nothing but poverty, miſery, famine, fear, and dependence?" "Hearken, ſays he, you are a fool; this country is a thouſand times healthier and ſweeter than Abyſſinia; but, ſince you wont take my advice, I ſhall ſay no more; come and ſee my Harem *."—"With all my heart, replied I, as far as that I will go, and ſhall be happy to do both you and your family all the good I can."

THE Shekh went before me, through ſeveral apartments, well proportioned, but very meanly furniſhed, ſlovenly, and in bad order. This was the part of the houſe that belonged to himſelf, and formed one ſide of a ſquare. We croſſed the ſquare to the oppoſite ſide, where there were ſeveral apartments furniſhed in a much better ſtyle. The floors were all covered with Turkey carpets. In an alcove ſat one of his wives upon the ground, with a number of black ſlaves about her. Her face was uncovered; the circle made way for me; ſo that, firſt putting my hand to my lips, I touched the end of her fingers with the end of mine. In the mean time, the Shekh had brought a ſecond wife from another apartment, and ſet her down beſide the firſt. They were both women paſt the middle age, ſeemed to have a great many ſlaves attending them, but never had been handſome. One of them, I learned afterwards, was daughter to the firſt miniſter Shekh Adelan.

I THOUGHT it neceſſary to explain myſelf a little with Fidele. You know, Shekh, ſaid I, it is not always that you and

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* The houſe where they keep their women.

and I agree, and though I have lived many years with people of your religion of all ranks, yet I am far from knowing what are the manners of Atbara; what will offend you or them, or what not; for, as I have no view but your good and theirs, I would not expoſe myſelf to any ill uſage to which a miſtake of your cuſtoms may ſubject me. In ſhort, I muſt aſk theſe ladies a number of queſtions, which, if you chooſe to hear, you may, but no perſon elſe muſt, as is the cuſtom of my country." "What has he to do with us and our phyſician? ſaid the eldeſt of the two; all his buſineſs is to pay you money when you have made us well." "What would become of him, ſays Adelan's daughter, if we were to be ill? he would ſtarve for want of people to make ready his meat."—Aye, and his drink too, ſays the other, which he is fonder of than his meat."—"No, no, ſays Shekh Fidele, in perfect good humour, we know you, Hakim; you are not like us; aſk them all the queſtions you pleaſe, I neither wiſh nor intend to hear them; I hear too much of them every day againſt my will, and only wiſh to God you would cure them or make them dumb altogether, and then they will not teaze me with their illneſs any longer; a ſick woman is plague ſufficient for a devil."—"Then, clear the room, ſaid I, in the firſt place, of all theſe idle women-ſervants; only leave two or three of the ſteadieſt ſlaves to ſerve their miſtreſſes." He did not ſeem at a loſs how to do this, for he took up a ſhort whip, or ſwitch, which lay at hand, and happy were they who got firſt to the door. I ſaw among theſe a genteel female figure, covered from head to foot, whom Fidele pulled in with his hand, after he had puſhed the others out of the door, ſaying, "Come in, Aiſcach;" and immediately after this he went away.

I WAS very ſenſible that I was playing a farce upon which a very great deal depended. Though in theſe countries the daughters of miniſters and great men are given to inferiors, this is only with a view of having them provided for; they are ſpies upon their huſbands, and keep up the conſequence of their birth in their huſband's houſe even after they are married, and this I underſtood was preciſely the caſe with Adelan's daughter. Notwithſtanding the bad character I had of Fidele, I knew he durſt not rob me, without murdering me alſo; and I was ſure he did not dare to do either, if it was once known that I was arrived in the dominions of Sennaar; and this his wife could inform Adelan her father of, whenever ſhe pleaſed. This was then the firſt ſtep towards ſafety.

I SHALL not trouble my reader with a repetition of my medical inquiries, nor the complaints of ladies, which are properly ſecrets with me, though at the diſtance of Atbara. The ipecacuanha operation gave high ſatisfaction. It was now happily terminated; but, whilſt it was adminiſtering, I obſerved the figure, who till then appeared covered, had unveiled her face and head down to her ſhoulders; and ſoon after one of the ſlaves, her attendant, as in play, pulled off the remaining part of the veil that covered her. I was aſtoniſhed at the ſight of ſo much beauty. Her hair, which was not woolly, but long, and in great quantity, was braided and twiſted round like a crown upon the top of her head, ornamented with beads, and the ſmall white Guinea-ſhells, commonly known here by the name of blackamoor's teeth. She had plain rings of gold in her ears, and four rows of gold chain about her neck, to which was hung a number of ſequins pierced;

the reſt of her dreſs was a blue ſhift, which hung looſely about her, and covered her down to her feet, though it was not very rigorouſly nor very cloſely diſpoſed all below her neck. She was the talleſt of the middle ſize, and not yet fifteen years of age; her whole features faultleſs; they might have ſerved alone for the ſtudy of a painter all his life, if he was in ſearch of abſolute beauty. Her mother being an Arab of the tribe of Jehaina, her complexion was a dark brown. Such was the beautiful Aiſcach, daughter of the eldeſt of the ladies that I was then attending.

NEITHER ſickneſs nor medicine could prevent thoſe who were preſent from diſcovering plainly how exceedingly I was diſconcerted. Adelan's daughter ſaid to me, You will think nothing of the women in Atbara, after ſo long a ſtay in Abyſſinia; but the women in Europe, they ſay, are ſo white, that they are the handſomeſt of all. I never was leſs perſuaded of that truth than at preſent, ſaid I; and I ſee perfectly you obſerve it. "Aye, aye, ſays her mother, and ſo we do; if Aiſcach was ill, you would take better care of her than of either of us." "Pardon me, ſaid I, Madam; if the beautiful Aiſcach was ill, I feel I ſhould myſelf be ſo much affected as not to be able to attend her at all."

AISCACH made the moſt gracious inclination with her head, to ſhew ſhe was perfectly ſenſible of the compliment. The women laughed out aloud. "Send for Yaſine and your horſe from Ras el Feel, cries a voice behind me laughing, but ſpeaking perfect good Amharic; take her away, and carry her back with you to Abyſſinia, I'll go with you with all my heart, and ſo will ſhe, I ſwear to you." I turned ed with ſurpriſe to the perſon that ſpoke the language, which I had not heard ſpoken of late. "She is a poor Chriſtian ſlave, ſays the eldeſt of Fidele's wives, taken by the Jehaina when the Mek Baady was defeated in his return to Sennaar; ſhe is a fooliſh, but merry creature, as you ſee." All our diet and regimen being ſettled, I took my leave, and was attended to the door by the Abyſſinian ſlave and Aiſcach, who ſeemed to be very much her friend. When ſhe came to the outer door, ſhe covered herſelf again with her veil, from head to foot, as before, ſaying, in a low voice, Shall we not ſee you to-morrow?

On the 31ſt of March, Fidele again inſiſted upon undergoing another experiment of the ipecacuanha. I waited upon him at the ſame hour as before, curious to know what he would ſay to me about his wives. Upon my inquiring after them, he only anſwered, that they were well; and when coffee was brought, before I went away, told me, that he knew perfectly well, from Ras el Feel, that, when I ſet out from thence, I had diſpoſed, in various boxes and cheſts, (which I pretended were inſtruments) 2000 ounces of gold, beſides variety of cloth of gold, and other valuable things for preſents; and as all this was now in his power, he could not think me mad enough to refuſe him 500 piaſtres, which were only 50 of theſe ounces I carried with me; that, if I gave them to him civilly, he would forward me to Sennaar in two days; if not, I was in his hands, and he could eaſily take the whole by force, and after diſpoſe of me as he pleaſed.

Well done! out with it! ſaid I; this is but what I knew long to be in your heart. But let me ſet you right; I have not three ounces of gold in all my poſſeſſion. It is of no uſe to me in my country; take all my caſes and boxes, and ſearch them; the gold that you find there I freely give you, and without reſerve. As for the cloth of gold, which I have, it is a preſent from the king of Abyſſinia to the king of Sennaar, to be delivered with his letters. I have likewiſe a preſent to Shekh Adelan, with a letter to him; and ſome other trifles for Sennaar, preſents to people in government: look at them; if you think they are too great, apply to your own uſe what part of them you pleaſe, and account with the king and Adelan for what you take from them, with your reaſon for ſo doing. The little money I may want at Sennaar, Hagi Belal, Metical Aga's ſervant from Mecca, will furniſh me with, and, upon my letter, will take payment for the amount from my countrymen on board the Eaſt India ſhips at Jidda. As for force, do not deceive yourſelf; if all thoſe caſes were gold it never would be in your power to open one of them. Do not think that I am a girl or a child; conſider the danger and difficulties I have paſſed, under God's protection only, and by my own force and courage: I am well armed, and have brave men about me, ſo try your force when you pleaſe. I dare ſay you will keep yourſelf out of danger, to give an account of your brave exploit to the king of Sennaar afterwards." I then aroſe, and ſaid, "Good evening." The Shekh called after me to ſtay. I ſaid, "Another time;" and immediately left him.

We had hitherto been ſupplied plentifully with proviſions from the Shekh's houſe once a-day. When I came home at night, I found that after Magrib, which is after ſunſet, a large ſtore had been ſent by the ladies from the Shekh's houſe, as acknowledgements for the attention I had paid them; but no particular meſſage, except than that they had been exceedingly well after their medicines, and hoped I would not abandon them, but ſee them again. A Greek ſervant of mine, who knew perfectly their cuſtoms, had anſwered, that I certainly would wait upon them when the Shekh ſhould deſire me ſo to do.

The weather was extremely hot, and people, avoiding ſunſhine of the day, generally ſat up the whole of the night, enjoying the only hours when it was poſſible to breathe freely. It was about eleven o'clock at night, when the old Kaiya, whom I never ſaw but upon theſe occaſions, came to me for coffee, of which he drank at leaſt twenty diſhes every viſit. He appeared at firſt very moderate, and, as he pretended, a friend. But immediately afterwards, being ſeated, and aſſuming a new kind of air and tone of voice, he reproved me roundly for my behaviour to the Shekh that day. He extolled him highly for his generoſity, courage, and his great intereſt at Sennaar from his father's merits, and from his having married Shekh Adelan's daughter. He ſaid, it was the greateſt preſumption, in a ſet of infidels like us, to behave in the manner we had done to Fidele that day. "Hagi Soliman, anſwered I, you are an old man; if years have not given you wiſdom, your journey to Mecca, and converſation with perſons of all nations there, ſhould at leaſt have taught you an appearance of it, which, at this time, you have not. I am here, immediately under the protection of the ſherriffe of Mecca, the chief of your religion, and Metical Aga his miniſter. I have letters from the king of Abyſſinia to your king of Sennaar, requeſting only, under the faith of nations, to paſs through your country in my way to Cairo, to rejoin Ali Bey, whoſe phyſician I am, and in whoſe hands at leaſt three thouſand ſubjects of Sennaar, and their effects, are at this moment. I ſay to you now, as I did to your maſter in the morning, that he cannot either rob or murder me at Teawa without all your nation being reſponſible for it, wherever they ſhall go. But I am not a ſheep, or a lamb, to be ſpoiled of my goods, or robbed of my life, without defending myſelf to the utmoſt; and I tell you, for your proper inſtruction, that there are probably now at Sennaar, people from the king of Abyſſinia, complaining of my being detained here, and demanding juſtice.

He ſeemed to pay no attention to this threat. He did not think it poſſible that I could have had any communication with Ras el Feel ſince I came to Teawa, but declared, that, as my particular friend, he had calmed the Shekh's wrath, and obliged him to promiſe, that, for 2000 piaſtres, he would diſpatch me in two days to Sennaar. Indeed, Hagi Soliman, ſaid I, I have not 20 piaſtres in the world to give either him or you, nor would I give them if I had them. The Shekh may take all that I have by force, and is welcome to try the experiment. You, as his friend and ſoldier, may command the party, if you pleaſe; but I am reſolved, were he willing, never to leave Teawa till I depart under the conduct of another man than one of your or of Shekh Fidele's chuſing. Upon my ſaying this, he aroſe, ſhook the boſom of his cloak, and ſaid, he was ſorry for it; but he waſhed his hands of all the conſequences.

Immediately after this we ſhut our doors; and our fire-arms being cleaned, loaded, and primed, we reſolved to abide the iſſue of this bad affair in the beſt manner poſſible,

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and live or die together. One thing, however, diverted us: One of the large blunderbuſſes being accidentally laid acroſs the door, this veteran ſoldier ſtarted back at the ſight of it, and, although the muzzle was pointed far from him, would not enter till the piece was removed, and placed at a conſiderable diſtance from him.

As we ſaw things were growing to a criſis, we became every hour more impatient for the arrival of relief, either from Ras el Feel or Sennaar. On the 1ſt of April came a ſervant from the Shekh of Beyla, and delivered a meſſage to Fidele: What it was I know not; but about noon he came to inquire after us, and pay us a viſit.

All this time Fidele had kept our arrival at Teawa a ſecret from the Shekh of Beyla; but the people, who frequented the market of Teawa, having told their governor that they had ſeen ſtrangers there, he all at once ſuſpected the truth, and diſpatched a confidential ſervant to Fidele, under a ſhew of buſineſs, to inquire whether we were thoſe ſtrangers. An explanation immediately followed upon his coming to my houſe, and eſpecially concerning the meſſage the Shekh of Beyla had received from the Shekh of Atbara, that we were gone by Kuara down the Dendar. He ſaid, that his maſter either had ſent, or intended to ſend, advice of this to my ſervant at Sennaar, who, expecting us no longer by Teawa, would neither come himſelf, nor ſeek a king's ſervant to conduct us from hence, but would ſeek meaſures for our ſafety the other way, or wait at Sennaar, expecting our arrival daily; for the way from Kuara was through a number of outlawed, or banditti Arabs, ſo that it was not in the power of the government of Sennaar, if ever ſo well inclined, to conduct us one ſtep in ſafety on that road till we ſhould be within two days journey of Sennaar. The ſervant therefore propoſed, that he ſhould return inſtantly to Beyla, (as he did that night) and that his maſter ſhould ſend a meſſenger on a dromedary expreſs to Sennaar, to inform Hagi Belal of our ſituation, and procure immediate relief. He promiſed further, that his maſter ſhould ſend a Moullah, (or man of extraordinary holineſs and learning) in whoſe preſence Shekh Fidele would not dare to proceed to extremities, as this was a man univerſally eſteemed, and of great weight and reputation at Sennaar, both with Abou Calec and Adelan, as well as throughout Atbara.

I MUST here obviate a very reaſonable objection which may be made by my reader:—“ Why, when you knew your ſafety depended upon the government of Sennaar, when you was arrived at Teawa, did you not take the firſt opportunity of notifying it to Fidele, that you had already ſent to acquaint your correſpondent at Sennaar that you had ſet out for that place?” I anſwer, That to do this had been many times in agitation among us, but was always rejected. It was thought a dangerous meaſure to leave a man like Fidele, the only perſon who had ſeen us, to give us any character and deſcription he pleaſed, who, from the connection and correſpondence he muſt have in that capital, and the confidence neceſſarily placed in him, as governor of a frontier province, might ſo far prejudice the minds of that credulous and brutal people, by miſrepreſenting us, as either to get orders to cut us off upon our journey, or procure us a fate ſimilar to that of M. du Roule, the French envoy, after our arriving in that capital. It was by the goodneſs of Providence alone that we were reſtrained from adopting that meaſure, often conſidered as the moſt adviſeable, but which, we ſince have certainly known, would have ended in our deſtruction.

Nothing material paſſed on the 3d of April, their feſtival day; but on the 4th no meat was ſent us. However, on Sunday the 5th it was brought rather in larger proportion than before, and we ſpent the whole day in conjecturing what was become of our ſervants, and of the Moullah whom the Shekh of Beyla's ſervant had promiſed us. On the 6th the Kaiya came, and, without ceremony, told me that the Shekh had heard I wanted to eſcape to Beyla, in which journey I ſhould certainly periſh, and therefore he had taken my horſe from me, which was in a ſtable at ſome diſtance. From this time we got our victuals very ſparingly. On the 7th he ſent me word, that I ſhould bring him a vomit the day after, which I promiſed to comply with. It was very plainly ſeen Beyla's ſecret was not kept, and to this we attributed the delay of the Moullah; but nothing could comfort us for the want of an anſwer from Ras el Feel.

On the 8th, in the evening, a little before ſix o'clock, when I was making ready to go to the Shekh, a meſſage came, that he was buſy, and could not ſee me; with which, for a time, I was very well pleaſed. About ten, arrived a naked, very ill-looking fellow, more like an executioner than any other ſort of man, with a large broad-ſword in his hand, and ſeemingly very drunk. He ſaid he was one of the Shekhs of Jehaina, and in a little time became extremely inſolent. He firſt demanded coffee, which was given him, then a new coat, then ſome civet, and, laſt of all, drawing his ſword, that we ſhould inſtantly provide him with a new ſcabbard, his own being but a piece of common leather, which he threw with a kind of indignation down upon the floor. Till that time I had been writing theſe very memoirs, at leaſt the journal of the day. I was not any way afraid of one drunkard, but laid down my pen, wondering where this inſolence was to end. Before I had time to ſpeak a word, I heard my old Turk, the ſherriffe, Hagi Iſmael, ſay, "You are of the Jehaina, are you? then I am of the Daveina;" and with that he caught the ſtranger by the throat, taking his ſword from him, which he threw out of the houſe, after caſting the owner violently upon the floor. The fellow crept out upon all-four, and, as ſoon as he had picked up his ſword, attempted again to enter the houſe, which Soliman perceiving, ſnatched his own ſhort, crooked ſword, from a pin where it hung, and ran readily to meet him, and would very ſpeedily have made an end of him, had I not cried out, "For God's ſake, Soliman, don't hurt him; remember where you are." Indeed, there was little reaſon for the caution; for when the Arab obſerved a drawn ſword in the Turk's hand, he preſently ran away towards the town, crying, Ullah! Ullah! Ullah! which was, God! God! God! an exclamation of terror, and we ſaw no more of him; whilſt, inſtead of a new ſcabbard, he left his old one in the houſe. Seeing at once the cowardice and malice of our enemies, we were now apprehenſive of fire, things were come to ſuch an extremity; and as our houſe was compoſed of nothing but dry canes, it ſeemed the only obvious way of deſtroying us.

On the 9th, in the morning I ſent Soliman with the ſcabbard to Fidele, and a grievous complaint againſt the ſuppoſed Shekh of the Jehaina for his inſolence the night before. Shekh Fidele pretended to be utterly ignorant of the whole, made light of what had paſſed, and ſaid the fellow was a fool. But a violent altercation took place between him and my ſervant black Soliman, who then told him all his mind, threatening him with Yaſine's immediate vengeance, and aſſuring him he was, before this, fully informed of his behaviour. They, however, both cooled before parting. Fidele only recommended to Soliman to perſuade me to give him 2000 piaſtres, without which he ſwore I never ſhould go alive out of Atbara. Soliman, on the other hand, declared, that I was a man that ſet no value upon money, and therefore carried it not about with me, otherwiſe I ſhould not refuſe what he deſired, but warned him to think well before he uttered ſuch expreſſions as he now had done.

In the courſe of converſation, as Soliman told me, the Shekh gave him ſeveral hints, that, if he would agree with him, and help to rob and murder me, he ſhould ſhare the booty with him, and it never would be known. But Soliman pretended not to underſtand this, always aſſuring him that I was not the man he took me for; and that, except the king's preſent, all I had was braſs, iron, and glaſs bottles, of no value to any but myſelf, who only knew how to uſe them. They then finiſhed their diſcourſe; and he deſired Soliman to tell me, that he expected me at the uſual hour of 6 o'clock to-morrow evening, which was Friday the 10th.

This ſeemed to me to be an extraordinary appointment, becauſe Friday is their feſtival, when they eat and drink heartily, nor did I ever remember any of them take medicine upon that day. But with Fidele all was feſtival, not even their annual ſolemn faſt of Ramadan did he ever keep, but was univerſally known to be an unbeliever, even in what was called his own religion. I had ſtill this further objection to wait upon him at night, that he had gone ſo far as to ſolicit Soliman to aſſiſt him in murdering me. But I conſidered at laſt, that we could not eſcape from his hands; and that the only way to avoid the danger was to brave it. Providence, indeed, ſeemed all along to have reſerved our deliverance for our own exertions, under its direction, as all the ways we had taken to get relief from others had hitherto, in appearance at leaſt, miſcarried. However, it was reſolved to go armed, for fear of the worſt; but to conceal our weapons, ſo as to give no umbrage. I had a ſmall Breſcian blunderbuſs, about 22 inches in the barrel, which had a joint in the ſtock, ſo that it folded double. It hung by an iron hook to a thin belt under my left arm, cloſe to my ſide, quite unperceived, like a cutlaſs. I likewiſe took a pair of piſtols in my girdle, and my knife as uſual. All theſe were perfectly covered by my burnooſe; ſo that, with a little attention, when I ſat down, it was impoſſible to diſcover my having any weapons about me. Hagi Iſmael the Turk, Soliman my ſervant, and two other Mooriſh ſervants, took alſo their fire arms, ſmall and great, and ſwords, along with them. We all went to the houſe of the Shekh a little before ſeven o'clock in the evening. I entered the back door into the ſquare where the women's houſe was; but declined going ſo far as their apartment without leave, turning to the left hand into the ſide of the ſquare where he uſually ſtaid. I was ſurpriſed to meet but one ſervant, a black boy, in the whole houſe, and he carried me to the Shekh, my ſervants remaining at the outer-door.

Fidele was ſitting in a ſpacious room, in an alcove, on a large broad ſofa like a bed, with India curtains gathered on each ſide into feſtoons. Upon ſeeing the boy, in a very ſurly tone he called for a pipe; and, in much the ſame voice, ſaid to me, "What! alone?" I ſaid, "Yes, what were his commands with me?" I ſaw he either was, or affected to be, drunk, and which ever was the caſe, I knew it would lead to miſchief; I therefore repented heartily of having come into the houſe alone.

After he had taken two whiffs of his pipe, and the ſlave had left the room, "Are you prepared? ſays he; have you brought the *needful* along with you?" I wiſhed to have occaſion to join Soliman, and anſwered, "My ſervants are at the outer door, and have the vomit you wanted." "D—n you and the vomit too, ſays he with great paſſion, I want money, and not poiſon. Where are your piaſtres?" "I am a bad perſon, ſaid I, Fidele, to furniſh you with either. I have neither money nor poiſon; but I adviſe you to drink a little warm water to clear your ſtomach, cool your head, and then lie down and compoſe yourſelf, I will ſee you to-morrow morning." I was going out. "Hakim, ſays he, infidel, or devil, or whatever is your name, hearken to what I ſay. Conſider where you are; this is the room where Mek Baady, a king, was ſlain by the hand of my father: look at his blood, where it has ſtained the floor, which never could be waſhed out. I am informed you have 20,000 piaſters in gold with you; either give me 2000 before you go out of this chamber, or you ſhall die; I will put you to death with my own hand." Upon this he took up his ſword, that was lying at the head of his ſofa, and, drawing it with a bravado, threw the ſcabbard into the middle of the room; and, tucking the ſleeve of his ſhirt above his elbow like a butcher, ſaid, "I wait your anſwer."

I now ſtept one pace backwards, and dropt the burnooſe behind me, holding the little blunderbuſs in my hand, without taking it off the belt. I ſaid, in a firm tone of voice, "This is my anſwer: I am not a man, as I have told you before, to die like a beaſt by the hand of a drunkard; on your life, I charge you, ſtir not from your ſofa." I had no need to give this injunction; he heard the noiſe which the cloſing the joint in the ſtock of the blunderbuſs made, and thought I had cocked it, and was inſtantly to fire. He let his ſword drop, and threw himſelf on his back on the ſofa, crying, "For God's ſake, Hakim, I was but jeſting." At the ſame time, with all his might, he cried, "Brahim! Mahomet! El coom! El coom*!"—"If one of your ſervants approach me, ſaid I, that inſtant I blow you to pieces; not one of them ſhall enter this room till they bring in my ſervants with them; I have a number of them armed at your gate, who will break in the inſtant they hear me fire.

The women had come to the door. My ſervants were admitted, each having a blunderbuſs in his hand and piſtols at his girdle. We were now greatly an overmatch for the Shekh, who ſat far back on the ſofa, and pretended that all he had done was in joke, in which his ſervants joined, and a very confuſed, deſultory diſcourſe followed, till the Turk, ſherriffe Iſmael, happened to obſerve the Shekh's ſcabbard of his ſword thrown upon the floor, on which he fell into a violent fit of laughter. He ſpoke very bad Arabic, mixed with Turkiſh, as I have often obſerved. He endeavoured to make the Shekh underſtand, that drunkards and cowards had more need of the ſcabbard than the ſword; that he, Fidele, and the other drunkard that came to our houſe two or three nights before, who ſaid he was Shekh of the Jehaina, were juſt poſſeſſed of the ſame portion of courage and inſolence.

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* El coom, that is, all his ſervants.

As no good could be expected from this expoſtulation, I ſtopt it, and took my leave, deſiring the Shekh to go to bed and compoſe himſelf, and not try any more of theſe experiments, which would certainly end in his ſhame, if not in his puniſhment. He made no anſwer, only wiſhed us good night.

CHAP.

CHAP. VI.

Tranſactions at Teawa continued—A Moullah and Sherriffe arrive from Beyla—News from Ras el Feel and Sennaar—An Eclipſe of the Moon—Leave Teawa.

WE went to the door, through the ſeveral apartments, very much upon our guard, for there was no perſon to light us out, and we were afraid of ſome treachery or ambuſh in the antichamber and dark paſſages; but we met nobody; and were, even at the outer gate, obliged to open the door ourſelves. Without the gate there were about twenty people gathered together, but none of them with arms; and, by the half words and expreſſions they made uſe of, we could judge they were not the Shekh's friends. They followed us for a little, but diſperſed before we arrived at our houſe. Soliman, my ſervant, told me by the way, that the Moullah was arrived, and that the Shekh of

Beyla's ſervant, who had come with him, had been at my houſe ever ſince I went to Fidele's. Accordingly we found him ſtill there, and explained to him what had happened, and the great diſtreſs we had been in from the Moullah's not arriving ſooner, as alſo from receiving no meſſage either from Sennaar or Ras el Feel. He told us, the reaſon of our ſervants not joining us was the falſe information his maſter the Shekh of Beyla had received from Fidele; that we were coming by the Dender, and not by Teawa, as already mentioned. He now adviſed us to come up, and ſhew ourſelves in the morning to the Moullah, who would be ſitting with Shekh Fidele, adminiſtering juſtice; but to take no particular notice of him, and only obſerve to what his diſcourſe pointed, and he would bring us word if any thing more was neceſſary.

I recommended to this ſervant of the Shekh of Beyla that he ſhould tell the Moullah that he was not to expect I was to open my baggage here, but that I was a man who underſtood perfectly the value of a favour done me, and ſhould not be in his debt longer than arriving at Beyla, which I wiſhed to reach as ſoon as poſſible; nothing can be quicker than theſe people are on the ſmalleſt hint given; we ſeparated, fully ſatisfied that we were now a ſufficient match for the Shekh, even at his own weapons.

Ever ſince the adventure of the Shekh of the Jehaina, one of us had kept guard, the door being open every night for fear of fire, and it was my turn that night, a poſt that I never declined, for the ſake of good example; but my ſpirits were ſo exhauſted this day, that I gave the old Turk plenty of coffee and tobacco to undertake, as he did with great willingneſs, the office of that night for me. I went to bed, and fell preſently into a profound ſleep, from which I was awakened, a little before midnight, by a meſſage from the ladies, my patients, in the Shekh's houſe, ſent by the black ſlave that had ſpoken in the Abyſſinian language to me while I was attending her miſtreſs. They adviſed me to be upon my guard, for the Shekh was abſolutely reſolved to take a ſevere revenge upon us all: That after we had left him that evening, an expreſs arrived from the lower part of Arbara, giving him an account that Shekh Ibrahim, a great man at Sennaar, and favourite of Adelan the prime miniſter, while he was employed in gathering the taxes from the Arabs, had fought with the tribe called Shukorea, ſomewhere eaſt of Sennaar; that he had been completely beaten, and many of his people killed; as alſo, that Shekh Ibrahim and his two ſons were wounded; that Shekh Fidele had immediately ſent back word, that he had then with him a ſurgeon and phyſician, meaning me, who could, upon occaſion, even bring a dead man to life, but that I would never conſent to come to him unleſs I was forced; therefore, if he would diſpatch a ſufficient number of armed men, to help him to ſurpriſe me in the night, he would conduct the execution of that ſcheme, and would ſend me to him in irons. He ſaid I was an infidel, a white man from Abyſſinia, and had ſeveral ſtout people with me expert in fire-arms, (of which I had a number,) who would be of great uſe to him in ſubduing the Arabs. They aſſured me, however, of their friendſhip, and begged me to conſider what I had to do in time, for many wild men would be poured in upon me, who would not fail to kill me if I reſiſted.

I RETURNED my moſt humble thanks to my kind informants; with a ſmall gratification of civet to the two elder ladies, and a ſeparate portion to the beautiful Aiſcach, aſſuring them I ſhould not fail to profit by any advice they ſhould give me. After this I again fell into a ſound ſleep, which continued till morning; and, though my affairs had not the moſt proſperous appearance, I felt a calmneſs of mind to which I had been utterly a ſtranger ever ſince I had left Ras el Feel. My ſervants awakened me in the morning of the 11th; I drank coffee, and dreſſed, and took along with me Soliman and Iſmael, without arms in our hands, but having knives and piſtols in our girdles, to ſhew that we had lived in fear.

THE Moullah's name was Welled Meftah, or the *ſon of interpretation*, or *explanation*. He was reputed to have attained ſuch a degree of holineſs as to work miracles, and, more than once in his life, to have been honoured with the converſation of angels and ſpirits, and, at times, to have called the devil into his preſence, and reproved him. He was a man below the middle ſize, of a very dark complexion, and thin beard, ſeemingly paſt ſixty, hollow-eyed, and very much emaciated. If holy, we could not ſay he was the beauty of holineſs. I underſtood, afterwards, he was much addicted to the uſe of opium, to the effects of which he probably was indebted for his converſation with ſpirits. He had brought with him another ſaint, much younger and robuſter than himſelf, who had been ſeveral times at Mecca, and had ſeen Metical Aga, but did not know him. He had ſeen likewiſe the Engliſh ſhips at Jidda, and knew the name of the nation, but nothing more. He was a ſherriffe, (that is, a deſcendant of Mahomet) a degree of nobility much reſpected among the Arabs, diſtinguiſhed by wearing a green turban. The Daveina, when they burnt all the country between Teawa and Beyla, ſaved this man's houſe, effects, and crop, in veneration of his ſanctity. Theſe two were ſitting on each ſide of Shekh Fidele, and before him ſtood two black ſlaves holding each a monſtrous long broad-ſword. I approached theſe powers, eccleſiaſtical and civil, with great compoſure, as if nothing had happened; but Iſmael, the Turk, had almoſt ſpoiled my gravity, for, ſeeing the ſwords in the men's hands before Fidele, he ſaid, in his barbarous language, loud enough to be heard, "O, ho, they have got their ſcabbards upon their ſwords to-day."

Fidele ſeemed to have a very ſerene countenance, till we approached nearer, when, ſeeing the piſtols in our girdles, he appeared rather diſcompoſed, and probably he thought the blunderbuſs was not far off; I made him, however, a bow, and ſhook him by the hand; I likewiſe made another bow to their two holineſſes. As people of that ſanctity ſeldom chuſe to have, even their cloaths, touched by unbelievers in public, I made no further advance towards them. The ſherriffe no ſooner ſaw Iſmael's turban, than he got up, took him in his arms, and, as he was an older man than himſelf, though all in rags, kiſſed his forehead with great reſpect. This was returned by Hagi Iſmael, firſt kiſſing his forehead and then his hand; after which the Moullah did the ſame, as I thought with rather leſs ceremony. Iſmael gave a very ſlight ſalutation of *Salama* to the Shekh, and we all ſat down.

"Brother, ſays the ſherriffe to Iſmael, you ſeem a ſtranger in this country." "I am a Turk, anſwered Iſmael, born in Anatolia, a janizary of Ali Bey at Cairo." "He came, ſays Shekh Fidele, to Habeſh, with their Kafr, the Abuna or great prieſt, and is returning to Cairo with that white man, who is phyſician to Ali Bey." "Kafr there, or Kafr here, continued Iſmael (who did but half underſtand what was ſaid) the greateſt of all Kafrs (that is Infidel) is, I believe, in Teawa. I do not think there is one Muſſulman in this curſed place." "Is this the Frank, ſays the Moullah, whoſe ſervant brought letters to the Shekh of Beyla ſome weeks ago, and was forwarded to Sennaar?" "No, ſays Fidele, he does not know the Shekh of Beyla." "I am ſure, ſays the Moullah, that, ſuch a day, when I was at Sennaar, there was a talk of a man of this kind, whoſe ſervant was at Aira with Shekh Adelan, and had orders to come hither with a ſervant of his, and one from the king; and I am ſure, upon reflection, continued the Moullah, this muſt be the man." "Shekh, ſays he, turning to me, (who ſat ſilent, overjoyed at the train I ſaw the affair taking) did you come from Habeſh? have you letters for Sennaar?" "I came from Habeſh, replied I, with letters to the king of Sennaar; likewiſe letters to him from the ſherriffe of Mecca, and from Ali Bey of Cairo, (you are welcome to ſee them all,) yet, contrary to faith, obſerved even in Pagan nations, I am here detained by Shekh Fidele, who laſt night attempted to murder me in his own houſe, becauſe I would not pay him 2000 piaſtres." Shekh Fidele's face turned pale; he could ſcarcely utter, "That is not true." "As that book is the word of God, ſays Iſmael, (pointing to the Koran, lying in the ſherriffe's lap) it is every word true. Look upon my turban, (ſays he to Fidele) do you call me a liar?" *Fid.* "I did not call you a liar, only that Chriſtian lied." *Iſm.* "I ſay, that every word he ſpoke is truth, or I am no true believer. Was not your ſword drawn, and your ſcabbard lying on the floor, when I entered the room? Was there any one preſent but him and you? Whom did you draw your ſword upon?" "Pure merriment for a little amuſement, ſays Fidele, turning to the Moullah, I was diverting myſelf with the Chriſtian, who came to give me medicines." "The diverſion, I fancy, was over on your part, ſays Soliman, my ſervant, when you threw away your ſword, after drawing it, and called upon all your ſervants for aſſiſtance. Were not your women at the door upon my entering it?" *Fid.* "Would you have had me ſhot in my own houſe by an infidel? Did he not preſent a piſtol at me?" *Iſm.* "Lord! Lord! he was only diverting himſelf, too? Did not you ſee that? You ſhould have gone on with your merriment:—What ſtopt you?" "Look you, Shekh, ſaid I, your inward thoughts are ſeen by me. Did not you ſend two meſſengers to Shekh Ibrahim in Atbara that very night, within theſe twelve hours, deſiring him to take me by force, while aſleep, to heal his wounded men? Was this amuſement, too? Beware in time, for every thought in your heart is known to me as ſoon as it is formed."

The ſherriffe muttered to himſelf, "Hakim y'Eref—he is a learned man; he knows theſe things." "Shekh Ibrahim is returned to Sennaar, ſays the Moullah, that is the reaſon why he ſhould make haſte, and all this that has paſſed is very improper. If a man diverts himſelf with drawn ſwords, is he not likely, when angry, to kill? this ought not to be; ſend the man away; you can get camels from the Jehaina. Men like him have no money. There are many of them, at all times and places, wandering over the face of the earth, and will be ſo till Hagiuge Magiuge[*] come; they are Derviſhes, ſtudy the herbs and the water, and cure diſeaſes." "God bleſs the truth! ſaid I; there it is. I am a Derviſh, a poor, but an innocent man." The Moullah ſeemed to take credit to himſelf for all this learning. "I ſaw, ſays the ſherriffe, a number of his countrymen in large ſhips from the Indies, when I was at Jidda; they are called Ingleſe." "They are brave men, ſays Iſmael, and came firſt from Turkey. Their country is called Caz Dangli to this day. I have ſeen it, and am ſure no man would hurt Yagoube that knew him." *Fid.* "So, Yagoube is his name; the firſt time I knew it." *Moul.* "Yagoube el Hakim; now I remember it perfectly. Ali Tchelebi, Mahomet Abou Calec's factor, is ill of an enchantment from an enemy; his bowels are out of order; he it was that aſked me if ſuch a man was yet come to Beyla. They ſurely expect that you ſhould forward him to Sennaar. True, Yagoube el Hakim, that was his name." *Fid.* "He ſhall go next week, ſince it is ſo, if I can but get camels." Upon this we roſe, ſeeing other people coming in. When I took hold of the Shekh's hand at going away, he aſked me, in apparent good humour, "Well, Yagoube, are we friends now?" I anſwered him, in the moſt complacent tone of voice poſſible, "Sir, I never was your enemy; ſo far otherwiſe, that my only anxiety now is, leſt your behaviour may bring upon you powerful adverſaries, before whom you are not able to ſtand. The ill-uſage I have met with will not be eaſily paſſed over either in Abyſſinia or at Sennaar. I am neither ſervant nor merchant; and it has been your ill-luck to try your wicked experiments upon a man like me, who never in his life carried much money about him, becauſe he never valued it." *Moul.* You muſt forget all, and I will be your friend with the Shekh, ſince you come from the ſherriffe of Mecca." "And I, too, ſays the other, for the kindneſs you have ſhewed our brother Iſmael there, in carrying him home from among the Kafrs of Habeſh; and if Fidele cannot procure camels, we will try and help him; ſo go in peace, and get ready."

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[*] By this they mean Gog and Magog. We ſhall after ſee their belief concerning them.

We had ſcarce got rid of this real danger, when the apprehenſion of an imaginary one ſtruck us violently. The water at Teawa is ſtagnant in pools, and exceedingly bad. Either that, or the bouza, a kind of new beer which they ſent us with our meat, had given all of us, at the ſame time, a violent diarrhœa, and I was tormented with a perpetual thirſt ever ſince we had been overtaken by the ſimoom; and the bouza being acid, was not only more agreeable, but, I thought, relieved me more than bad water; in this, therefore, I certainly had exceeded. When we found we were all taken ill at the ſame time, it came into our wiſe heads that Shekh Fidele had given us poiſon in our dinner, and we were very much perplexed what we ſhould do the next day. None of us, therefore, taſted the meat ſent us; when at night, our friend, the black ſlave came, and to her we frankly told our doubts. The poor creature fell into ſuch violent fits of laughing, which followed ſo cloſe the one upon the other, and laſted ſo long, that I feared ſhe would have expired upon the ſpot. "It is the water, ſays ſhe; it does ſo to all ſtrangers;" and then ſhe fell into another

other great fit of laughter. "Child, anſwered I, you know the Shekh is not our friend, and there is no eaſier way to get rid of us than by poiſon, as we eat everything that comes from you without fear."—"And ſo you may, ſays ſhe; the Shekh could do no ſuch thing without our knowledge, and we would rather all be burnt alive than be guilty of ſo vile an action. Beſides, ſays ſhe, this is not like Habeſh, where both meat and drink, brought to you, are taſted by the bearer before you uſe them. There is no ſuch thing as poiſon in Atbara; the lance and the knife in the field, that is the manner in which they kill one another here."

We then ſhewed her our dinner uneaten, and ſhe again fell into a violent fit of laughter, and took the meat away that ſhe might warm it, and we heard her laughing all the way as ſhe went by herſelf. She was not long in returning with proviſions in plenty, and told us, that her miſtreſſes never were ſo diverted in their lives, and that ſhe left them ſtill laughing. The black ſlave then called me to the door, and gave me an India green handkerchief, which ſhe ſaid Aiſcach had pulled from her head, and ſent with her to me, with orders to inquire, "Do the women of your country do ſuch things, Yagoube, which, for all the fathers and gold in the world, Aiſcach would not be guilty of? My father is indeed a Funge *, but my mother is a Jehaina †."

Neither the Shekh nor Moullah expected me out on Sunday, which I told them was my feſtival. I employed

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* Which means a ſlave. † A noble and free Arab.

that day in mounting and rectifying my quadrant, and that ſame evening had a clear and diſtinct obſervation of Procyon, and ſeveral other of the fixed ſtars, the largeſt and fitteſt for my purpoſe. The next day alſo, having a good obſervation of the ſun in the meridian, all equations adopted from a mean, I found the latitude of Teawa, the capital of Atbara, to be 14° 2′ 4″ north. With regard to longitude, Hor-Cacamoot is about ſix miles eaſt of Teawa, which is nearly under the ſame meridian with Ras el Feel, ſo there was no occaſion for any obſervation on that ſubject.

On the 13th of April arrived a naked Arab of the Jehaina, with intelligence that a caravan belonging to Atbara, which had come to Nara in Abyſſinia for ſalt, had been all ſeized by Ammonios, Ayto Confu's governor of Nara, their aſſes and ſalt taken from them, and the men put in cloſe priſon. The Shekh of the Jehaina, an old man of very comely preſence, with ten or twelve of his clan on camels, came over to Shekh Fidele that morning before I went out, and they found the Moullah ſitting with him. The news ſtruck all of them with a panic, but none more ſo than our Shekh of Atbara. The Shekh of the Jehaina ſaid he had not heard the cauſe of it, but ſo violent a procedure had not happened even when Yaſous II. invaded Sennaar, for the people of the two frontiers had all that time been friends. He begged, however, Shekh Fidele immediately to interfere, and ſend ſome perſon to Ras el Feel, to his friend Yaſine. When they had ſettled thus far, a meſſage came for me to attend the Shekh. I immediately went, leaving my ſervants to put up my quadrant. I had, indeed, an inclination to obſerve the approaching eclipſe; but as I knew perfectly the ſituation of Teawa with regard to Ras el Feel, I thought I might ſpare myſelf this unneceſſary trouble, and only make uſe of the eclipſe to frighten Fidele as part of the puniſhment he ſo amply deſerved.

There was a prodigious number of people aſſembled at the Shekh's door. The Jehaina had all come upon camels; two or three of the principal ones were ſitting with him and the Moullah. One of theſe, whom I did not know, but who had ſeen me at Ras el Feel, upon my approaching the Shekh, got up, took me by the hand, and made a very reſpectful ſalutation. As he was a friend of Yaſine, and Shekh el Nile, I never doubted from that minute that this was a contrivance of theirs in my favour.

The Moullah had alledged, that probably I had diſpatched ſome intelligence to Yaſine of my being detained, which had cauſed him to make this repriſal; but Shekh Fidele aſſured them that he knew it to be impoſſible, and that this ſeizure of the caravan muſt have been occaſioned by ſome ill-uſage to the people belonging to Tchelga and Nara, the frontier villages to the weſtward. In this the Shekh of Jehaina agreed; for he had heard Ammonios mentioned, but nothing of Yaſine. The Moullah was unconvinced, but aſked me, "Hakim, have you never ſent a complaint to Yaſine ſince you came to Teawa? tell me truly; no harm ſhall befal you from it." "If I were not to tell you truly ſaid I, Shekh, I would not anſwer you at all. I am under no obligation to do it, nor am I under any fear. You are but at the beginning of this affair, and many will ſuffer before I do." "Truly, ſays the Moullah, but have you ſent intelligence to Ras el Feel?" "No, no, ſays Fidele, he had it not in his power; nor is there a man in Teawa, that durſt go on ſuch an errand, it is ſome diſturbance about Tchelga."

I EASILY perceived that the Moullah wanted me to confeſs, which I likewiſe ſaw the uſe of myſelf. "I ſent, ſaid I, meſſengers from Teawa two ſeveral times. The firſt, when Fidele pretended Yaſine was to murder me in the deſert; the ſecond, when he ſaid he had no camels; and I alſo mentioned the piaſtres, and his intention to murder me." "Ammonios, ſays black Soliman, and Yaſine, Nara, and Ras el Feel, all belong to Ayto Confu, and were given to Yagoube by him, for his maintenance all the time he was at Gondar. Ayto Confu and he are brothers; they were together in the camp, ſlept together in the ſame houſe; they are brothers and more than brothers, for they ſwore to each other, when we paſſed Tcherkin, upon the heart of the elephant *. I ſwear by our holy faith, that Confu will be down here himſelf; what does he care for a journey of two days?"

ALL now with one voice condemned Fidele, who had not a word to ſay, only, that if he knew the perſon who carried that meſſage, he would cut off his head, if he was his brother. "But it is impoſſible, ſays the Shekh; ſhould I not have known of the meſſenger being abſent? impoſſible!" Then turning to his ſervant, ſaid, "Is Kutcho el Hybari here? I have not ſeen him lately."—"Sir, ſays he, you know you ſent Kutcho to Mendera long before the Hakim arrived."

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* This is a very horrid oath, full of nonſenſe, and vows of friendſhip and ſecrecy.

rived."—" True, ſays Fidele, then it is impoſſible." " Your meſſengers and mine, ſaid I, Shekh, are not of the ſame ſort, nor ſhall I aſk your leave when I am to ſend to Ras el Feel or Sennaar, nor ſhall you ever cut off the head from any one of them. But why are you alarmed at theſe aſſes being taken? Should you not be afraid of ſomething ſimilar happening at Mecca? Am not I under the protection of the ſherriffe? When Metical Aga hears this, will he not reſent it? Will Youſef Kabil, the Chriſtian, the ſherriffe's vizir at Jidda, through whoſe hands your people paſs, will he be gentler to them upon this account?"—" A curſe upon him! ſays the ſherriffe; he gentle! he is a ſhark." " Meloun Ibn Sheitan, ſays the Turk Iſmael, *i. e.* accurſed wretch, child of the devil!"—" Well then, ſaid I, the difficulty is only to know if he is informed of this at Mecca. Friday the 17th is your feſtival. If the afternoon of that ſhall paſs like thoſe of common days, I am a worthleſs man and an impoſtor; but if on that day, before el'aſſer*, a ſign be ſeen in the heavens that ſhall be thought by all of you unuſual and extraordinary, then am I an innocent man, and Fidele's deſigns againſt me are known to the world, at Sennaar and at Mecca, at Cairo and at Gondar, and everywhere elſe, and will not be pleaſing either to God or man." Yarif el Hakim †, ſays the ſherriffe; Hakim ‡! ſays the Shekh of the Jehaina; Ullah Akbar ‖! ſays the Moullah, lifting his eyes up to heaven, and counting his beads very devoutly.

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* El'aſſer is four o'clock.

† The Hakim, or wiſe man knows.

‡ He is indeed wiſe.

‖ God is great.

The foretelling the ſign ſeemed not at all to pleaſe the Shekh, who appeared very much diſconcerted with the ſuppoſed inviſibility of meſſengers. I got up, having puſhed my deſign juſt far enough. I then ſhook hands with the Shekh, ſaying, "I am glad to ſee you don't want camels, alluding to the number I ſaw come with the Jehaina; get your bouza made, and your proviſions ready, you'll have ſtrangers with you ſoon." He ſaid only, "(Ullah Kerim!") *i. e.* God is merciful; which was echoed by every mouth in the room. I ſaluted particularly the Shekh of the Jehaina, who had ſeen me at Ras el Feel, and I then went out of the room, leaving them all there, and going home very chearful, began to prepare for leaving Teawa, which we were ſatisfied was now near at hand.

On the 14th, in the morning, the Moullah and ſherriffe, with the Shekh of Beyla's ſervant, and the old Kaiya Soliman, came to ſee our clocks and watches. They ſat upon benches at the door and drank coffee, not caring to enter the houſe, I ſuppoſe, for fear of being defiled. As the old Kaiya was there, it was almoſt impoſſible to ſpeak concerning our affairs, all was about our religion, and the manner in which a Derviſh lived. All at once, a ſervant behind cried out, "News from Sennaar!" and, preſently after, we ſaw three men; one of whom was my ſervant, whom I ſent to Sennaar with the Daveina, who delivered to me a letter from Hagi Belal, informing me, that Mahomet Abou Calec, and Shekh Adelan, were both at a diſtance from Sennaar, at the head of armies, and the king in the capital almoſt alone, under great apprehenſions; but as no miſchief had yet happened, and the king had no force, it was hoped things might be made up. He added, that he thought it better to wait a little, to get a ſervant of Adelan to accompany the king's, than to truſt to that one alone. Having communicated the contents of my letter to Shekh Fidele, and received his congratulations, they all left me, and went to the Shekh to hear what further news were brought to him. What I told him was confirmed; and the Shekh having no longer any option, declared his reſolution to obey without further delay, and deſired us to get ready for our journey.

It was told us, however, ſoon after, that the king's ſervant who had arrived, whoſe name was Mahomet, was a great friend of Shekh Fidele, and the uſual one ſent to him at Teawa; and that he was a great drunkard, and reprobate. On the contrary, Adelan's ſervant, though young, was a very gentle, ſober perſon, a ſlave that had been given to Adelan by the Shekh of Beyla; and he was very urgent for us to depart. We ſoon ſaw the conſequence of this difference of manners; and that Shekh Fidele had not relinquiſhed his view to the piaſtres. For having tutored the king's ſervant all night, and gained him to his intereſt, he had, early in the morning of the 15th, declared that he was not to ſtir from Teawa for a fortnight, and he was ordered to get the camels from ſome diſtance in Atbara, the place I do not remember. This diſpleaſed Adelan's ſervant much, who declared before the aſſembly, that he was determined to ſet out the next day, that he knew not the orders the king had given, but he knew his maſters orders; and that if the Shekh did not furniſh him with camels, or oppoſed our ſetting out, he would take him with him to Adelan at Aira, or, upon his refuſal to go, denounce him a rebel, and his maſter's enemy, and leave him to what would be the conſequence. Upon this bold ſpeech, every body left the

Shekh, and went away, whiſpering, two and two together. The king's ſervant joined his companion, who told me to be ready, and fear nothing, for he would ſee me to-morrow night at Beyla.

About half an hour after my return home I was again called to the Shekh, who had only the Moullah and the old Kaiya ſitting by him, with two ſhort letters in his hand from Yaſine, full of reproaches for his behaviour to me, and declaring with moſt ſolemn oaths, that if thoſe letters found me at Teawa, or if I was not gone from thence in peace, he would, before a fortnight was elapſed, be down as an enemy upon Teawa; and unleſs the Daveina did engage to burn every ſtalk of corn between that and Beyla as ſoon as it was in the ear, he would ſhut Abyſſinia againſt them, and that they ſhould neither eat bread nor drink water in it as long as he was alive and governor of Ras el Feel. Theſe letters mentioned a complaint likewiſe that had been ſent to Shekh Adelan at Sennaar, but by whom they did not ſay, probably from Ayto Confu, complaining of Fidele's uſage to me. Yaſine's men, that brought the letters from Ras el Feel to Teawa, were ſaid to be three in number, mounted on camels, or dromedaries, and armed with coats of mail and head-pieces. They refuſed to come into Teawa, to eat of Shekh Fidele's bread *, or drink of his water, looking upon him as a declared enemy of Yaſine, their maſter. Fidele with ſome difficulty at laſt allowed black Soliman to go to meet them, to perſuade them to enter the town; but all to

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* This refuſal among the Arabs is a declaration of the moſt deadly enmity.

no purpoſe, for the only favour he could obtain was, that they ſhould ſtay with the Jehaina at Jibbel Iſriff till they heard I was fairly ſet out on my journey.

The next day, the 16th of April, I received a meſſage from the Moullah, that the camels were all ready, that girbas for the water were wanting, but girbas ſhould be found for me; and he would give me his word they ſhould be found filled at the river where I directed; as alſo all ſorts of proviſions and neceſſaries to carry me to Beyla, to which place I ſhould ſet out the moment I pleaſed; only that I muſt not go from Teawa without making peace with the Shekh, and promiſing to forgive him, and not make any complaint againſt him at Sennaar or elſewhere, provided he, on his part, gave over all further machinations againſt me. I anſwered, That however ill-uſed, yet, for his ſake, I would do any thing he wiſhed me to do, and that I was ready to pacify Yaſine, by writing to him by the return of his meſſengers. All was agreed, ſo we packed up our baggage with the utmoſt diligence.

On the 17th, in the forenoon, I was appointed to meet the Shekh at his own houſe, and told the Moullah I expected he would have the camels ready. As we ſuſpected, our girbas were inſufficient, and indeed we had found them ſo when they loſt our water in the wood near Imgellalib; we got three new ones from the Shekh in perfect good condition, and gave him our two in exchange, which were ſomething larger than his. Each of theſe ſkins are valued at 12 dollars, or about three pounds ſterling. There is great art and labour required in making the ſeams water-tight; they are

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all ſtitched moſt dexterouſly, ſtrongly greaſed, and then laid over thick on the outſide with warm tar, and need conſtant care and inſpection. About nine o'clock we went to the Shekh, and entered preſently upon buſineſs. I engaged to pacify Yaſine, whoſe ſervants, upon my meſſage, came to town to ſee me depart, and were kindly received and cloathed by the Shekh. A large breakfaſt was ordered; Fidele and I, with Yaſine's ſervants, ate together of ſeveral very good diſhes. The two holy men, and another ſtranger equally holy, ate together out of a ſeparate plate; after which we all ſtood up, and ſaid the prayer of peace, and I took my leave. We all then went out together into the market-place, and eight camels were ordered down to my houſe, with people to wait upon them.

The girbas, which lay filled and ſoaking at the riverſide, were ready to be loaded upon our camels. A ſervant of the Kaiya held my horſe, which had been taken from me by Fidele ſoon after my arriving at Teawa, but which was now reſtored me. My ſervant who came from Sennaar had indeed told me that no horſes would live there; that thoſe that were neceſſary for the troops of the government were all kept at a diſtance from Sennaar, and maintained at Aira, or places in the ſand at a ſmall diſtance, but free from the plague of the fly. The Shekh made no obſervation upon this. I ſaid, The horſe is a very excellent one, and I will now ſhew him to you. I ſent for a ſhort double-barrelled gun, threw off my burnooſe, and mounting the horſe, made him do every thing he was capable of, putting him to his full ſpeed, firing to right and left on each ſide of him.

They were all ſtruck with amazement, and with a kind of terror. They had never before ſeen a gun fired on horſeback, much leſs a gun fired twice without charging. I did not want to explain the matter to them; and, as far as I could perceive, the Moullah eſpecially was very glad when I ſent it home. "This is the way, ſaid I, that my countrymen ride, and the way they fight; no people on earth underſtand fire-arms or horſemanſhip like them. For my part, I am a man of peace, a Derviſh, and no ſoldier; it is not my profeſſion, and I do the thing aukwardly. If you ſaw ſome of our ſoldiers ride, it would be a ſight indeed." Fidele laughed, or counterfeited a laugh, but being a ſoldier, it was his part to ſay ſomething. "If many of your countrymen like you were here, man of peace as you are, unleſs they were friends to us they would get all Atbara to themſelves. If they were friends, ſays he, I think I could do ſomething with them; that horſe ſeems to have the ſenſe of a man."—"Such as he is, ſaid I, diſmounting, a prince gave him to me, and ſuch as he is I now give him to you, as a proof that I am your friend, and that I ſhould not grudge you a few paltry piaſters, if I had not been under a vow of poverty; money is of no kind of value to me, and conſequently not carried about with me." The horſe was gladly received, though, as I was going to Sennaar, where no horſes are kept, the compliment was a cheap one on my part.

"How could you, Fidele, ſays the Moullah in great ſurpriſe, have it in your heart to torment ſuch a man as this? I told you what he was, our books ſpeak of them: they are not Kafrs, but ſpend all their lives in wandering over the face of the earth in ſearch of wiſdom, and are always to do ſo till Hagiuge Magiuge come, and then there will be an end of the world." I made a bow of aſſent to the Moullah, and all the reſt turned up their eyes to heaven in wonder of ſo much learning, repeating their uſual ejaculation, "Ullah Akbar!" God is great. I now took my leave of them, and was going home, when the younger ſherriffe called after me, and ſaid, "I ſuppoſe, now you are all at peace, we ſhall not ſee the ſign that you foretold us was to appear in the heavens to-day." "I ſhould be thought a liar if it did not appear, ſaid I; do you wiſh to ſee it?"—"I wiſh to ſee it, ſays he, if it will do no harm."—"Then, replied I, you ſhall ſee it, and it ſhall do no harm now. I hope it will bring health and happineſs, and a good crop to Teawa, and all the kingdom of Sennaar. Go home, while I order my affairs. Something more than two hours after this I will come to you, and it will then appear. They all went away, and, as I thought by their looks, they would have been better ſatisfied that affair had been forgot, the Shekh ſaying peeviſhly to the ſherriffe, "Let him mind his affairs and his journey; what is the uſe of theſe things now?"

I HAD rectified my watch by obſervation. I knew I could not be far wrong, having ſeen in the ephemerides the hour the eclipſe was to begin. I paſſed a corner of the Shekh's houſe, and went in at the back-door. He was there with his uſual friends, the Moullah, the ſherriffe, the Kalya, and one or two more. The ſherriffe aſked me where the ſign would appear; and the Moullah, if there would be any thunder and lightning? I told them there would be nothing diſagreeable at all. I went to the door, and ſaw it was begun. There was to be a total eclipſe of the moon. I did not tell them at firſt, till it had advanced ſome way, and was apparent upon the diſk. "Now! look at that, ſaid I; in ſome time after this the moon ſhall be ſo totally ſwallowed up in darkneſs, that a ſmall light ſhall only be ſeen in the edges." They were frightened at the denunciation, rather than at any thing they obſerved, till a little before the eclipſe became total. A violent apprehenſion then fell upon them all; and the women from their apartments began to howl as they do on all melancholy occaſions of misfortune, or death. They were in the inner ſquare. "Now, continued I, I have kept my word; it will ſoon be clear again, and will do no harm to man or beaſt."

It was agreed among them that I ſhould not go home till it was totally at an end. I conſented to this; and only ſaid to the Shekh, that I wiſhed he would let me ſee my patients before I went away, for that one of them was really ill, and needed advice. He ſeemed to take it very kindly, and deſired me to go in. I was met in the anti-chamber by Aiſcach, and two or three black ſlaves, who cried out in great terror, "O! Hakim! what is this! what are you going to do!" "I am going to do, Madam, ſaid I, one of the moſt diſagreeable things I ever did in my life; I am going to take leave of you." I was immediately ſurrounded with a number of women, ſome of them crying, ſome of them with children in their arms. I went into the room where the two ladies were, whom I quieted and ſatisfied to the utmoſt of my power. We parted with reciprocal profeſſions of friendſhip and regret at ſeparation. I then begged that I might ſee their ſlave, who uſed to bring us meat, with a clean cloth, to wrap up ſomething I had for them. They told me, Sennaar was but a bad place for white people; but promiſed to ſend recommendations in my favour, both to Adelan and the king's women, by Adelan's ſervant, who was to conduct us.

When I returned to the Shekh, the emerſion was far advanced, and they all ſeemed to be regaining their compoſure, though ſtrong marks of ſurpriſe remained in their countenances. After a little converſation, turning chiefly upon Hagiuge Magiuge, and their ſilly ſtories about them, which I ſhall not repeat, I took my leave, and went home, renewing my aſſurances that all was forgotten.

At night, the ſlave came and brought a clean cotton cloth. I ſent a piece of thin India yellow ſatin, and ſix handſome crimſon and green handkerchiefs, to the beautiful Aiſcach; and, to the beſt of my power, diſcharged all our obligations to thoſe that were our friends and had been kind to us.

In a country ſo deſert, and exceedingly poor as Teawa, under ſuch a government, it is not to be expected that trade of any kind ſhould flouriſh; yet there is a miſerable manufacture of coarſe cotton cloths of the ſize of large towels, juſt enough to go round the middle, which paſs current, like ſpecie, all over Atbara: They are called Dimoor, and are uſed in place of ſmall ſilver money. The Mahalac, a very bad copper coin, paſſes for ſmaller matters; ſo that the currency of Teawa ſtands thus:—

20	Mahalac,	1 Cruſh,
12	Cruſh,	1 Metical,
4	Metical,	1 Vakia.

The vakia of gold is worth about forty-five ſhillings; but the only commerce of Teawa is carried on by exchange, as ſalt for grain, camels for ſalt; the value of goods varying according to the ſcarcity or plenty of one ſort of commodities with reſpect to the other.

The reader will, I believe, by this, be as deſirous to get out of Teawa as I was; and if ſo, it is charity in time to deliver him. I took leave of the Shekh on the 18th in the morning; but before we could get all ready to depart it was five in the afternoon. The day had been immoderately hot, and we had reſolved to travel all night, though we did not ſay ſo to the Shekh, who adviſed us to ſleep at Imgededema, where there was freſh water. But we had taken a girba of water with us, or rather, in caſe of accident, a little in each of the three girbas; and all being ready on the river-ſide, except the king's ſervant, we ſet out, and he overtook us in leſs than two hours afterwards, pretty well refreſhed with the Shekh's bouza, and ſtrongly prejudiced againſt us, as we had occaſion to diſcover afterwards.

CHAP.

CHAP. VII.

Arrival at Beyla—Friendly Reception there, and after, amongſt the Nuba—Arrival at Sennaar.

WHEN we got a few miles into the plain, my ſervant delivered me a meſſage from the Moullah, that he would join us the next day at Beyla; that we were not to truſt to the king's ſervant in any thing, but entirely to that of the Shekh Adelan; and if theſe two had any diſpute together, to take no ſhare in it, but leave them to ſettle it between themſelves; that, upon no account whatever, we ſhould ſuffer any companions to join us upon the road to Beyla, but drive them off by harſh words, beat them if they did not go away, and, if they ſtill perſiſted, to ſhoot them, and make our way good by force; that between Teawa and Beyla was a place, the inhabitants of which had withdrawn themſelves from their allegiance to the king of Sennaar, who could not there protect us; therefore we were to truſt to ourſelves, and admit of no parley; for if we paſſed, we ſhould paſs with applauſe, as if the king's force had conducted us; and if we miſcarried, the blame would be laid upon ourſelves, as having ventured, ſo thinly attended, through a country laid waſte by rebel Arabs, expreſsly in defiance of government. He added, that he did not believe it was in Shekh Fidele's power, from want of time, to do us any injury upon the road; that the people in Teawa were in general well-affected to us, and afraid we ſhould bring Yaſine and the Daveina upon them, and ſo were the Jehaina; and as for the pack of graceleſs ſoldiers that were then about the Shekh, their belief that we had really no money with us, and the laſt exhibition I had ſhewn them on horſeback, had perfectly cured them of venturing their lives for little, againſt people ſo much ſuperior to them in the management of arms; yet he wiſhed us to be active and vigilant like men, and truſt in nothing till we had ſeen the Shekh of Beyla, and not to loſe a moment on the road.

Our journey, for the firſt ſeven hours, was through a barren, bare, and ſandy plain, without finding a veſtige of any living creature, without water, and without graſs, a country that ſeemed under the immediate curſe of Heaven. At twelve o'clock at night we turned a little to the eaſtward of ſouth, to enter through very broken ground into a narrow defile, between two hills of no conſiderable height. This paſs is called Mattina. One of our camel-drivers declared that he ſaw two men run into the buſhes before him, upon which our people took all to their ſlings, throwing many ſtones before them into the buſhes, directed nearly to a man's height. At their earneſt deſire I ordered Iſmael to fire our large ſhip-blunderbuſs, with fifty ſmall bullets in it, among the buſhes, in the direction of the road-ſide; but we neither ſaw nor heard any thing of thoſe people thereafter, if there really were any, nor did I, at the time, indeed, believe the camel-driver had ſeen any one but through the medium of his own fears; for the Arabs never attack you till near ſun-ſet, if they are doubtful of their own ſuperiority, or at dawn of day, if they think they have the advantage, that they may have time to purſue you.

We, however, all continued on foot, from four till the grey of the morning of the 19th of April. Indeed, ſo violent an inclination to ſleep had fallen upon me, that I was forced to walk, for fear of breaking my neck by a fall from my camel, till eight o'clock, when we halted in a wood of ebony buſhes, growing like the birch tree in many ſhoots from the old ſtems, which had been cut down for fear of harbouring the fly, and totally deprived of their leaves afterwards, by the burning of graſs, from the ſame reaſon. This place is called Abou Jehaarat, and is the limit between the government of Teawa and Beyla. After ſuch a very fatiguing journey, we reſted at Abou Jehaarat till the afternoon. The ſun was very hot, but fortunately ſome ſhepherds caves were dug in the bank, and to theſe we fled for ſhelter from the intenſe heat of the ſun, where the ebony trees, though in a very thick wood, could afford us no ſhade, for the reaſons already given.

At three o'clock in the afternoon we ſet out from Abou Jehaarat, in a direction weſt, and at eight in the evening we arrived at Beyla. There is no water between Teawa and Beyla. Once, Imgededema, and a number of villages, were ſupplied with water from wells and had large crops of Indian corn ſown about their poſſeſſions. The curſe of that country, the Arabs Daveina, have deſtroyed Imgededema, and all the villages about it, filled up their wells, burnt their crops, and expoſed all the inhabitants to die by famine.

We found Beyla to be in lat. 13° 42′ 4″; that is, about eleven miles weſt of Teawa, and thirty-one and a half miles due ſouth. We were met by Mahomet, the Shekh, at the very entrance of the town. He ſaid, he looked upon us as riſen from the dead; that we muſt be good people, and particularly under the care of Providence, to have eſcaped the many ſnares the Shekh of Atbara had laid for us. Mahomet, the Shekh, had provided every ſort of refreſhment poſſible for us; and, thinking we could not live without it, he had ordered ſugar for us from Sennaar. Honey for the moſt part hitherto had been its ſubſtitute. We had a good comfortable ſupper; as fine wheat-bread as ever I ate in my life, brought from Sennaar, as alſo rice; in a word, everything that our kind landlord could contribute to our plentiful and hoſpitable entertainment.

Our whole company was full of joy, to which the Shekh greatly encouraged them; and if there was an alloy to the happineſs, it was the ſeeing that I did not partake of it. Symptoms of an aguiſh diſorder had been hanging about me for ſeveral days, ever ſince the diarrhœa had left me. I found the greateſt repugnance, or nauſea, at the ſmell of warm meat; and, having a violent headach, I inſiſted upon going to bed ſupperleſs, after having drank a quantity of warm water by way of emetic. Being exceedingly tired, I ſoon fell ſound aſleep, having firſt taken ſome drops of a ſtrong ſpirituous tincture of the bark which I had prepared at Gondar, reſolving, if I found any remiſſion, as I then did, to take ſeveral good dozes of the bark in powder on the morrow, beginning at day-break, which I accordingly did with its uſual ſucceſs.

On the 20th of April, a little after the dawn of day, the Shekh, in great anxiety, came to the place where I was lying, upon a tanned buffaloe's hide, on the ground. His ſorrow was ſoon turned into joy when he found me quite recovered from my illneſs. I had taken the bark, and expreſſed a deſire of eating a hearty breakfaſt of rice, which was immediately prepared for me.

The Shekh of Beyla was an implicit believer in medicine. Seeing me take ſome drops of the tincture before coffee, he inſiſted upon pledging me, and I believe would have willingly emptied the whole bottle. After having ſuffered great agony with his own complaint, he had paſſed ſome ſmall ſtones, and was greatly better, as he ſaid, for the ſoap-pills. I put him in a way to prepare theſe, as alſo his lime-water. It was impoſſible to have done any favour for him equal to this, as his agony had been ſo great. He told me our Moullah was arrived from Teawa, and had left Shekh Fidele ſtill repining at our departure, without leaving him the piaſtres. As for the eclipſe, he ſaid he did not care a ſtraw, nor for what they did or knew at Mecca, for he had no intereſt there. I underſtood our friend Mahomet, Shekh of Beyla, had been under great uneaſineſs at the eclipſe, when it advanced in the immerſion, and became total. Some time before this, as he ſaid, there had been another, but not ſo great, on the day the Daveina burnt Imgededema, with above thirty other villages, and diſperſed or deſtroyed about two thouſand inhabitants of Atbara.

It was now the time to give the Shekh a preſent, and I had prepared one for him, ſuch as he very well deſerved; but no intreaty, nor any means I could uſe, could prevail upon him to accept of the mereſt trifle. On the contrary, he ſolemnly ſwore, that if I importuned him further he would get upon his horſe and go into the country. All that he deſired, and that too as a favour, was, that, when I had reſted at Sennaar, he might come and conſult me further as to his complaints, for which he promiſed he ſhould bring a recompence with him. We then ſettled to give his preſent to the Moullah, with which he was very well pleaſed, and which he took without any of thoſe difficulties the Shekh of Beyla had ſtarted when it was offered to him.

All being friends now, and contented, the day was given to repoſe and joy. The king's ſervant came and told me, by way of ſecret, that we could not do leſs to pleaſe the Shekh than ſtay with him a week at Beyla, and I believe it would not have diſpleaſed him; but after ſo much coming and going, ſo much occaſion for talk relative to me, I was reſolved to follow Hagi Belal's advice, and preſs on to Sennaar before affairs there were in a deſperate ſituation, or ſome ſcheme of miſchief ſhould be contrived by Fidele. One thing Shekh Adelan's ſervant told us, that he had, by his maſter's orders, taken from Fidele the preſent I had given him, though he had already made it up into a gown, or robe, for himſelf. "He is a poor wretch, ſays the Shekh of Beyla; he has ſpent two years of the king's revenues from Atbara, and nobody has ſupported him except Shekh Adelan, whoſe daughter he married, but he now has given him up ſince he has fully known him; and, if our troubles do not follow quickly, I ſuppoſe one of theſe days I ſhall have him here in his way to Sennaar, never to return; for everybody knows now that it was in hatred to him, and for the many faithleſs and bad actions he was guilty of, that the Arabs have deſtroyed all that part of the country, though they have not burnt a ſtraw about Beyla."

We had again a large and plentiful dinner, and a quantity of bouza; veniſon of ſeveral different ſpecies of the antelope or deer-kind, and Guinea-fowls, boiled with rice, the beſt part of our fare, for the veniſon ſmelled and taſted ſtrongly of muſk. This was the proviſion made by the Shekh's two ſons, boys about fourteen or fifteen years old, who had got each of them a gun with a match-lock and whoſe favour I ſecured to a very high degree, by giving them ſome good gunpowder, and plenty of ſmall leaden bullets.

In the afternoon we walked out to ſee the village, which is a very pleaſant one, ſituated upon the bottom of a hill, covered with wood, all the reſt flat before it. Through this plain there are many large timber trees, planted in rows, and joined with high hedges, as in Europe, forming incloſures for keeping cattle; but of theſe we ſaw none, as they had been moved to the Dender for fear of the flies. There is no water at Beyla but what is got from deep wells. Large plantations of Indian corn are everywhere about the town. The inhabitants are in continual apprehenſion from the Arabs Daveina at Sim Sim, about 40 miles ſouth-eaſt from them; and from another powerful race called Wed abd el Gin, *i. e. Son of the ſlaves of the Devil*, who live to the ſouth-weſt of them, between the Dender and the Nile. Beyla is another frontier town of Sennaar, on the ſide of Sim Sim; and between Teawa and this, on the Sennaar ſide, and Ras el Feel, Nara, and Tchelga, upon the Abyſſinian ſide, all is deſert and waſte, the Arabs only ſuffering the water to remain there without villages near it, that they and their flocks may come at certain ſeaſons while the graſs grows, and the pools or ſprings fill elſewhere.

Although I went early to bed with full determination to ſet out by day-break, yet I found it was impoſſible to put my deſign in execution, or get from the hands of our kind landlord. One of our girbas ſeemed to fail, and needed to be repaired. Nothing good, as he truly ſaid, could come from the Shekh of Atbara. A violent diſpute had ariſen in the evening, after I was gone to bed, over their bouza, between the king's ſervant and that of Shekh Adelan. It was about dividing their fees which they had received from Shekh Fidele. This was carried a great length, and it was at laſt agreed that it ſhould be determined by the Shekh of Beyla in the morning, when both of them, as might be ſuppoſed, ſhould have cooler heads. For my part, I took no thought or concern about it, as no circumſtance of its origin had been notified to me; but it took up ſo much of our time, that it was after dinner before we were ready.

On the 21ſt of April we left Beyla at three o'clock in the afternoon, our direction ſouth-weſt, through a very pleaſant, flat country, but without water; there had been none in our way nearer than the river Rahad. About eleven at night we alighted in a wood: The place is called Baherie, as near as we could compute, nine miles from Beyla.

On the 22d, at half paſt five o'clock in the morning we left Baherie, ſtill continuing weſtward, and at nine we came to the banks of the Rahad. The ford is called Tchir Chaira. The river itſelf was now ſtanding in pools, the water foul, ſtinking, and covered with a green mantle; the bottom ſoft and muddy, but there was no choice. The water at Beyla was ſo bad, that we took only as much as was abſolutely neceſſary till we arrived at running water from the Rahad. We continued half an hour travelling along the river at N. W. and W. N. W. till three quarters paſt ten. At noon we again met the river Rahad, which now had turned to the weſtward of north, and by its ſides we pitched our tents near the huts of the Arabs, called *Cobala*, a ſtationary tribe, that do not live in tents, but are tributary to the Mek, and regularly pay all the taxes and exactions the government of Sennaar lays upon them, and from theſe, therefore, we were not under any apprehenſion.

On the 23d, at ſix o'clock in the morning we left the Cohala, continuing along the river Rahad, which here runs a very little to the eaſtward of north. At three o'clock we alighted at Kumar, another ſtation of the ſame Arabs of Cohala, on the river ſide. This river, here called Rahad, or Thunder, winds the moſt of any ſtream in Abyſſinia. It begins not far from Tchelga, paſſes between Kuara and

Sennaar, ſeparating Abyſſinia from Nubia, and making, with the river Atbara, the Aſtaboras or Tacazzé, and the Nile, a perfect iſland, whereas before it was only a peninſula. It ſeems to intercept all the ſprings that would go down to the middle of the peninſula, from the high country of Abyſſinia, and is probably the reaſon of the great dearth of water there. While it is in Abyſſinia it is called Shimfa. It falls into the Nile at Habharras, about thirty-eight miles north of Sennaar.

The quarrel between our two conductors was ſo little made up, that the king's ſervant would not travel with us, but always went half a day before, and we joined him when we encamped in the evening. We did not pay him the compliment of aſking him why he did this, but allowed him to take his own way, which he ſeemed not to be pleaſed with, giving many hints at night, that he had, all his life, been averſe to the having any thing to do with white people.

We ſet out at five in the afternoon from Kumar, and in the cloſe of the evening met ſeveral men, on horſeback and on foot, coming out from among the buſhes, who endeavoured to carry off one of our camels. We indeed were ſomewhat alarmed, and were going to prepare for reſiſtance. The camel they had taken away had on it the king's and Shekh Adelan's preſents, and ſome other things for our future need. Our clothes too, books, and papers, were upon the ſame camel. Adelan's ſervant, though he was at firſt ſurpriſed, did not loſe his preſence of mind; he ſoon knew theſe Arabs could not be robbers, and gueſſed it to be a piece of malice of the king's ſervant to frighten us, and extort money from us, in order to obtain reſtitution of the camel. He therefore rode up to one of the villages of the

Arabs, to aſk them who thoſe were that had taken away our camel.

In one of the huts he found the king's ſervant regaling himſelf; upon which he ſaid to him, "I ſuppoſe, Mahomet, you have taken charge of that camel, and will bring it with you to Sennaar; it has your maſter's preſents, and mine alſo, upon it:" and ſaying this, he rode off to join us, and to puniſh thoſe that had taken the camel, who, we were ſure after this notification, muſt follow us. We kept on at a very briſk pace, for it was eleven o'clock before they came up to where we were encamped for the night, bringing our camel, which they had taken, along with them, with an Arab on horſeback, attended with two on foot, and with them the king's ſervant. I did not ſeem at all to have underſtood the affair, only that robbers had taken away our camel. But it did not ſit ſo eaſy upon the Arabs, who did not know there was any with us but the king's ſervant, and who wanted to frighten us for not making them a preſent for eating their graſs and drinking their water. At firſt, Adelan's ſervant refuſed to take the camel again upon any terms, inſiſting that the Cohala ſhould carry it to Sennaar; but, after a great many words, I determined to make peace, upon condition they ſhould furniſh us with milk, wherever they had cattle, till we arrived at Sennaar. This was very readily conſented to; and as this affair probably was owing to the malice of the king's ſervant, ſo it ended without further trouble.

On the 24th, we ſet out at half after five in the morning, and paſſed through ſeveral ſmall villages of Cohala on the right and on the left, till at eleven we came to the river Dender, ſtanding now in pools, but by the vaſt wideneſs of its banks, and the great deepneſs of its bed, all of white ſand, it ſhould ſeem that in time of rain it will contain nearly as much water as the Nile. The banks are everywhere thick overgrown with the rack and jujeb tree, eſpecially the latter. The wood, which had continued moſtly from Beyla, here failed us entirely, and reached no further towards Sennaar. Theſe two ſorts of trees, however, were in very great beauty, and of a prodigious ſize. Here we found the main body of Cohala, with all their cattle, living in perfect ſecurity both from Arabs and from the plague of the fly. They were as good as their word to us in ſupplying us plentifully with excellent milk, which we had ſcarcely ever taſted ſince we left Gondar.

At ſix o'clock in the evening of the 24th we ſet out from a ſhady place of repoſe on the banks of the Dender, through a large plain, with not a tree before us; but we preſently found ourſelves encompaſſed with a number of villages, nearly of a ſize, and placed at equal diſtances in form of a ſemi-circle, the roofs of the houſes in ſhape of cones, as are all thoſe within the rains. The plain was all of a red, ſoapy earth, and the corn juſt ſown. This whole country is in perpetual cultivation, and though at this time it had a bare look, would no doubt have a magnificent one when waving with grain. At nine we halted at a village of Pagan Nuba. Theſe are all ſoldiers of the Mek of Sennaar, cantoned in theſe villages, which, at the diſtance of four or five miles, ſurround the whole capital. They are either purchaſed or taken by force from Fazuclo, and the provinces to the ſouth upon the mountains Dyre and Tegla. Having ſettlements and proviſions given them, as alſo arms put in their hands, they never wiſh to deſert, but live a very domeſtic and ſober life. Many of them that I have converſed with ſeem a much gentler ſort of negro than thoſe from Bahar el Aice, that is, than thoſe of whom the Funge, or government of Sennaar, are compoſed.

These have ſmall features likewiſe, but are woolly-headed, and flat-noſed, like other negroes, and ſpeak a language rather pleaſant and ſonorous, but radically different from many I have heard. Though the Mek, and their maſters at Sennaar, pretend to be Mahometans, yet they have never attempted to convert theſe Nuba; on the contrary, they entertain, in every village, a certain number of Pagan prieſts, who have ſoldiers pay, and aſſiſt them in the offices of their religion. Not knowing their language perfectly, nor their cuſtoms, it is impoſſible to ſay any thing about their religion. Very few of the common ſort of them ſpeak Arabic. A falſe account, in theſe caſes, is always worſe than no account at all. I never found one of their prieſts who could ſpeak ſo much Arabic as to be able to give any information about the objects of their worſhip in diſtinct and unequivocal terms; but this was from my not underſtanding them, and their not underſtanding me, not from any deſire of concealment, or ſhyneſs on their part; on the contrary, they ſeemed always inclined to agree with me, when they did not comprehend my meaning, and there is the danger of being miſinformed.

They pay adoration to the moon; and that their worſhip is performed with pleaſure and ſatisfaction, is obvious every night that ſhe ſhines. Coming out from the darkneſs of their huts, they ſay a few words upon ſeeing her brightneſs, and teſtify great joy, by motions of their feet and hands, at the firſt appearance of the new moon. I never ſaw them pay any attention to the ſun, either riſing or ſetting, advancing to or receding from the meridian; but, as far as I could learn, they worſhip a tree, and likewiſe a ſtone, tho' I never could find out what tree or ſtone it was, only that it did not exiſt in the country of Sennaar, but in that where they were born. Their prieſts ſeemed to have great influence over them, but through fear only, and not from affection. They are diſtinguiſhed by thick copper bracelets about their wriſts, as alſo ſometimes one, and ſometimes two about their ancles.

These villages are called Dahera, which ſeems to me to be the ſame word as Daſhrah, the name given to the Kabyles, or people in Barbary, who live in fixed huts on the mountains. But not having made myſelf maſter enough of the Kabyles language when in Barbary, and being totally ignorant of that of the Nuba we are now ſpeaking of, I cannot pretend to purſue this reſemblance farther. They are immoderately fond of ſwine's fleſh, and maintain great herds of them in their poſſeſſion. The hogs are of a ſmall kind, generally marked with black and white, exceedingly prolific, and exactly reſembling a ſpecies of that kind common in the north of Scotland. The Nuba are not circumciſed. They very rarely turn Mahometans, but the generality of their children do. Few of them advance higher than to be ſoldiers and officers in their own corps. The Mek maintains about twelve thouſand of theſe near Sennaar, to keep the Arabs in ſubjection. They are very quiet, and ſcarcely ever known to be guilty of any robberies or mutinous diſorders, declaring always for the maſter, that is, the great one ſet over them. There is no running water in all that immenſe plain they inhabit, it is all procured from draw-wells. We ſaw them cleaning one, which I meaſured, and was nearly eight fathoms deep. In a climate ſo violently hot as this, there is very little need of fuel, neither have they any, there being no turf, or any thing reſembling it, in the country, no wood, not even a tree, ſince we had paſſed the river Dender. However, they never eat their meat raw as in Abyſſinia; but with the ſtalk of the dora, or millet, and the dung of camels, they make ovens under ground, in which they roaſt their hogs whole, in a very cleanly, and not diſagreeable manner, keeping the ſkins on till they are perfectly baked. They had neither flint nor ſteel wherewith to light their fire at firſt, but do it in a manner ſtill more expeditious, by taking a ſmall piece of ſtick, and making a ſharp point to it, which they hold perpendicular, and then make a ſmall hole of nearly the ſame ſize in another piece of ſtick, which they lay horizontal; they put the one within the other, and, between their two hands, they turn the perpendicular ſtick, (in the ſame manner that we do a chocolate mill) when both theſe ſticks take fire, and flame in a moment upon the friction; ſo perfectly dry and prepared is everything here upon the ſurface to take fire, notwithſtanding they are every year ſubject to ſix months rain.

On the 25th, at four o'clock in the afternoon we ſet out from the villages of the Nuba, intending to arrive at Baſboch, where is the ferry over the Nile; but we had ſcarcely advanced two miles into the plain, when we were incloſed by a violent whirlwind, or what is called at ſea the water-ſpout. The plain was red earth, which had been plentifully moiſtened by a ſhower in the night-time. The unfortunate camel that had been taken by the Cohala ſeemed to be nearly in the center of its vortex. It was lifted and thrown down at a conſiderable diſtance, and ſeveral of its ribs broken. Although, as far as I could gueſs, I was not near the center, it whirled me off my feet, and threw me down upon my face, ſo as to make my noſe guſh out with blood. Two of the ſervants likewiſe had the ſame fate. It plaiſtered us all over with mud, almoſt as ſmoothly as could have been done with a trowel. It took away my ſenſe and breathing for an inſtant, and my mouth and noſe were full of mud when I recovered. I gueſs the ſphere of its action to be about 200 feet. It demoliſhed one half of a ſmall hut as if it had been cut through with a knife, and diſperſed the materials all over the plain, leaving the other half ſtanding.

As ſoon as we recovered ourſelves, we took refuge in a village, from fear only, for we ſaw no veſtige of any other whirlwind. It involved a great quantity of rain, which the Nuba of the villages told us was very fortunate, and portended good luck to us, and a proſperous journey; for they ſaid, that had duſt and ſand ariſen with the whirlwind, in the ſame proportion it would have done had not the earth been moiſtened, we ſhould all infallibly have been ſuffocated; and they cautioned us, by ſaying, that tempeſts were very frequent in the beginning and end of the rainy ſeaſon, and whenever we ſhould ſee one of them coming, to fall down upon our faces, keeping our lips cloſe to the ground, and ſo let it paſs; and thus it would neither have power to carry us off our feet, nor ſuffocate us, which was the ordinary caſe.

Our kind landlords, the Nuba, gave us a hearty welcome, and helped us to waſh our clothes firſt, and then to dry them. When I was ſtripped naked, they ſaw the blood running from my noſe, and ſaid, they could not have thought that one ſo white as me could have been capable of bleeding. They gave us a piece of roaſted hog, which we ate, (except Iſmael and the Mahometans) very much to the ſatisfaction of the Nuba. On the other hand, as our camel was lame, we ordered one of our Mahometan ſervants to kill it, and take as much of it as would ſerve themſelves that night; we alſo provided againſt wanting ourſelves the next day. The reſt we gave among our new-acquired acquaintance, the Nuba of the village, who did not fail to make a feaſt upon it for ſeveral days after; and, in recompence for our liberality, they provided us with a large jar of bouza, not very good, indeed, but better than the well-water. This I repaid by tobacco, beads, pepper, and ſtibium, which I ſaw plainly was infinitely more than they expected. Although we had been a good deal ſurpriſed at the ſudden and violent effects of the whirlwind of that day, and ſeverely felt the bruiſes it had occaſioned, yet we paſſed a very ſocial and agreeable evening; thoſe only of the Nuba who had been any time at Sennaar ſpeak a bad kind of Arabic, as well as their own language. I had ſeldom, in my life, upon a journey, paſſed a more comfortable night. I had a very neat, clean hut, entirely to myſelf, and a Greek ſervant that ſat near me. Some of the Nuba watched for us all night, and took care of our beaſts and baggage. They ſung and replied to one another alternately, in notes full of pleaſant melody;

Et cantare pares & reſpondere parati—

VIRGIL.

till I fell faſt aſleep, involuntarily, and with regret, for, tho' bruiſed, we were not fatigued, but rather diſcouraged, having gone no further than two miles that day.

THE landlord of the hut where I was aſleep having prepared for our ſafety and that of our baggage, thought himſelf bound in duty to go and give immediate information to the prime miniſter of the unexpected gueſts that then occupied his houſe. He found Adelan at ſupper, but was immediately admitted, and a variety of queſtions aſked him, which he anſwered fully. He deſcribed our colour, our number, the unuſual ſize and number of our fire-arms, the poorneſs of our attire, and, above all, our great chearfulneſs, quietneſs, and affability, our being contented with eating any thing, and in particular mentioned the hogs fleſh. One man then preſent, teſtifying abhorrence to this, Adelan ſaid of me to our landlord, "Why, he is a ſoldier and a Kafr like yourſelf. A ſoldier and a Kafr, when travelling in a ſtrange country, ſhould eat every thing, and ſo does every other man that is wiſe; has he not a ſervant of mine with him?" He anſwered, "Yes, and a ſervant of the king too; but he had left them, and was gone forward to Sennaar." "Go you with them, ſays he, and ſtay with them at Baſboch till I have time to ſend for them to town." He had returned from Aira long before we aroſe, and told us the converſation, which was great comfort to us all, for we

were

were not much pleaſed with the king's ſervant going before, as we had every reaſon to think he was diſaffected towards us.

On the 26th, at ſix o'clock in the morning, we ſet out from this village of Nuba, keeping ſomething to the weſtward of S. W. our way being ſtill acroſs this immenſe plain. All the morning there were terrible ſtorms of thunder and lightning, ſome rain, and one ſhower of ſo large drops that it wet us to the ſkin in an inſtant. It was quite calm, and every drop fell perpendicularly upon us. I think I never in my life felt ſo cold a rain, yet it was not diſagreeable; for the day was cloſe and hot, and we ſhould have wiſhed every now and then to have had ſo moderate a refrigeration; this, however, was rather too abundant. The villages of the Nuba were, on all ſides, throughout this plain. At nine o'clock we arrived at Baſboch, which is a large collection of huts of theſe people, and has the appearance of a town.

The governor, a venerable old man of about ſeventy, who was ſo feeble that he could ſcarcely walk, received us with great complacency, only ſaying, when I took him by the hand, "O Chriſtian! what doſt thou, at ſuch a time, in ſuch a country?" I was ſurpriſed at the politeneſs of his ſpeech, when he called me Nazarani, the civil term for Chriſtian in the eaſt; whereas Infidel is the general term among theſe brutiſh people; but it ſeems he had been ſeveral times at Cairo. I had here a very clean and comfortable hut to lodge in, though we were ſparingly ſupplied with proviſions all the time we were there, but never were ſuffered to faſt a whole day together.

Basboch is on the eaſtern bank of the Nile, not a quarter of a mile from the ford below. The river here runs north and ſouth; towards the ſides it is ſhallow, but deep in the middle of the current, and in this part it is much infeſted with crocodiles. Sennaar is two miles and a half S. S. W. of it. We heard the evening drum very diſtinctly, and not without anxiety, when we reflected to what a brutiſh people, according to all accounts, we were about to truſt ourſelves. The village of Aira, where the vizir Adelan had then his quarters, was three miles ſouth and by weſt.

Next morning, the 27th, Shekh Adelan's ſervant left us to the charge of the Nuba, to give his maſter an account of his journey, and our ſafe arrival. He found Mahomet, the king's ſervant, our other guide, before him there, and Adelan well informed of all that had paſſed relating to Fidele, though not from Mahomet; for as ſoon as he began to mention that he had found us at Teawa, Adelan ſaid in a very angry ſtile, "Will no one ſave me the diſgrace of hanging that wretch?" Adelan ſent back his ſervant to inform us, that, two days afterwards, we ſhould be admitted. Mahomet, the king's ſervant, too, came back with him, and ſtaid till the evening; then he returned to Sennaar; but he did not give us the ſatisfaction to tell us one word of what the king had ſaid to him about us, or how we were likely to be received, leaving us altogether in ſuſpence.

On the 29th, leave was ſent us to enter Sennaar. It was not without ſome difficulty that we got our quadrant and heavy baggage ſafely carried down the hill, for the banks are very ſteep to the edge of the water. The intention of our aſſiſtants was to ſlide the quadrant down the hill, in its caſe, which would have utterly deſtroyed it; and as our boat was but a very indifferent embarkation, it was obliged to make ſeveral turns to and fro before we got all our ſeveral packages landed on the weſtern ſide. This aſſemblage, and the paſſage of our camels, ſeemed to have excited the appetite, or the curioſity, of the crocodiles. One, in particular, ſwam ſeveral times backwards and forwards along the ſide of the boat, without, however, making any attack upon any of us; but, being exceedingly tired of ſuch company, upon his ſecond or third venture over, I fired at him with a rifle-gun, and ſhot him directly under his fore ſhoulder in the belly. The wound was undoubtedly mortal, and very few animals could have lived a moment after receiving it. He, however, dived to the bottom, leaving the water deeply tinged with his blood. Nor did we ſee him again at that time; but the people at the ferry brought him to me the day after, having found him perfectly dead. He was about twelve feet long; and the boatmen told me that theſe are by much the moſt dangerous, being more fierce and active than the large ones. The people of Sennaar eat the crocodile, eſpecially the Nuba. I never taſted it myſelf, but it looks very much like Congor eel.

CHAP. VIII.

Converſation with the King—With Shekh Adelan—Interview with the King's Ladies, &c. &c.

WE were conducted by Adelan's ſervant to a very ſpacious good houſe belonging to the Shekh himſelf, having two ſtoreys, a long quarter of a mile from the king's palace. He left a meſſage for us to repoſe ourſelves, and in a day or two to wait upon the king, and that he ſhould ſend to tell us when we were to come to him. This we reſolved to have complied with moſt exactly; but the very next morning, the 30th of April, there came a ſervant from the palace to ſummon us to wait upon the king, which we immediately obeyed. I took with me three ſervants, black Soliman, Iſmael the Turk, and my Greek ſervant Michael. The palace covers a prodigious deal of ground. It is all of one ſtorey, built of clay, and the floors of earth. The chambers through which we paſſed were all unfurniſhed, and ſeemed as if a great many of them had formerly been deſtined as barracks for ſoldiers, of whom I did not ſee above fifty on guard. The king was in a ſmall room, not twenty feet ſquare, to which we aſcended by two ſhort flights of narrow ſteps. The floor of the room was covered with broad ſquare tiles; over it was laid a Perſian carpet, and the walls hung with tapeſtry of the ſame country; the whole very well kept, and in good order.

The king was ſitting upon a matreſs, laid on the ground, which was likewiſe covered with a Perſian carpet, and round him was a number of cuſhions of Venetian cloth of gold. His dreſs did not correſpond with this magnificence, for it was nothing but a large, looſe ſhirt of Surat blue cotton cloth, which ſeemed not to differ from the ſame worn by his ſervants, except that, all round the edges of it, the ſeams were double-ſtitched with white ſilk, and likewiſe round the neck. His head was uncovered; he wore his own ſhort black hair, and was as white in colour as an Arab. He ſeemed to be a man about thirty-four, his feet were bare, but covered by his ſhirt. He had a very plebeian countenance, on which was ſtamped no decided character; I ſhould rather gueſs him to be a ſoft, timid, irreſolute man. At my coming forward and kiſſing his hand, he looked at me for a minute as if undetermined what to ſay. He then aſked for an Abyſſinian interpreter, as there are many of theſe about the palace. I ſaid to him in Arabic, "That I apprehended I underſtood as much of that language as would enable me to anſwer any queſtion he had to put to me." Upon which he turned to the people that were with him, "Downright Arabic, indeed! You did not learn that language in Habeſh?" ſaid he to me. I anſwered, "No; I have been in Egypt, Turkey, and Arabia, where I learned it; but I have likewiſe often ſpoken it in Abyſſinia, where Greek, Turkiſh, and ſeveral other languages, were uſed." He ſaid, "Impoſſible! he did not think they knew any thing of languages, excepting their own, in Abyſſinia."

There were ſitting in the ſide of the room, oppoſite to him, four men dreſſed in white cotton ſhirts, with a white ſhaul covering their heads and part of their face, by which it was known they were religious men, or men of learning, or of the law. One of theſe anſwered the king's doubt of the Abyſſinians knowledge in languages. "They have languages enough; and you know that Habeſh is called the paradiſe of aſſes." During this converſation, I took the ſherriffe of Mecca's letter, alſo one from the king of Abyſſinia; I gave him the king's firſt, and then the ſherriffe's. He took them both as I gave them, but laid aſide the king's upon a cuſhion, till he had read the ſherriffe's. After this he read the king's, and called immediately again for an Abyſſinian interpreter; upon which I ſaid nothing, ſuppoſing, perhaps, he might chuſe to make him deliver ſome meſſage to me in private, which he would not have his people hear. But it was pure confuſion and abſence of mind, for he never ſpoke a word to him when he came. "You are a phyſician and a ſoldier," ſays the king. "Both, in time of need," ſaid I. "But the ſherriffe's letter tells me alſo, that you are a nobleman in the ſervice of a great king that they call Engliſe-man, who is maſter of all the Indies, and who has Mahometan as well as Chriſtian ſubjects, and allows them all to be governed by their own laws."—"Though I never ſaid ſo to the ſherriffe, replied I, yet it is true; I am as noble as any individual in my nation, and am alſo ſervant to the greateſt king now reigning upon earth, of whoſe dominions, it is likewiſe truly ſaid, theſe Indies are but a ſmall part."—"The greateſt king! ſays he that ſpoke about the aſſes, you ſhould not ſay that: You forgot the grand ſignior; there are four, Otman, Ferſee, Bornow, and Habeſh."—"I neither forgot the grand ſignior, nor do him wrong, replied I. What I have ſaid, I have ſaid."—"Kafrs and ſlaves! all of them, ſays Iſmael; there is the Turk, the king of England, and the king of France; what kings are Bornow and the reſt?—Kafrs."—"How comes it, ſays the king, you that are ſo noble and learned, that you know all things, all languages, and ſo brave that you fear no danger, but paſs, with two or three old men, into ſuch countries as this and Habeſh, where Baady my father periſhed with an army? how comes it that you do not ſtay at home and enjoy yourſelf, eat, drink, take pleaſure and reſt, and not wander like a poor man, a prey to every danger?"—"You, Sir, I replied, may know ſome of this ſort of men; certainly you do know them; for there are in your religion, as well as mine, men of learning, and thoſe too of great rank and nobility, who, on account of ſins they have committed, or vows they have made, renounce the world, its riches and pleaſures: They lay down their nobility, and become humble and poor, ſo as often to be inſulted by wicked and low men, not having the fear of God before their eyes."—"True, theſe are Derviſh," ſaid the other three men. "I am then one of theſe Derviſh, ſaid I, content with the bread that is given me, and bound for ſome years to travel in hardſhips and danger, doing all the good I can to poor and rich, ſerving every man, and hurting none." "Tybe! that is well," ſays the king. "And how long have you been travelling about?" adds one of the others. "Near twenty years," ſaid I.—"You muſt be very young, ſays the king, to have committed ſo many ſins, and ſo early; they muſt all have been with women?"—"Part of them, I ſuppoſe, were, replied I; but I did not ſay that I was one of thoſe who travelled on account of their ſins, but that there were ſome Derviſhes that did ſo on account of their vows, and ſome to learn wiſdom." He now made a ſign, and a ſlave brought a cuſhion, which I would have refuſed, but he forced me to ſit down upon it.

I FOUND afterwards who the three men were who had joined in our converſation; the firſt was Ali Mogrebi, a native of Morocco, who was Cadi, or chief judge at Sennaar, and was then fallen into diſgrace with the two brothers, Mahomet Abou Kalec, governor of Kordofan, and Shekh Adelan, prime miniſter at Sennaar, then encamped at Aira at the head of the horſe and Nuba, levying the tax upon the Arabs as they went down, out of the limits of the rains, into the ſandy countries below Atbara to protect their cattle from the fly. Another of theſe three was Cadi of Kordofan, in the intereſt of Mahomet Abou Kalec, and ſpy upon the king. The third was a ſaint in the neighbourhood, conſervator of a large extent of ground, where great crops of dora not only grow, but when threſhed out are likewiſe kept in large excavations called Matamores; the place they call Shaddly. This man was eſteemed another Joſeph among the Funge, who accumulated grain in years of plenty, that he might diſtribute it at ſmall prices among the poor when ſcarcity came. He was held in very great reverence in the neighbourhood of Sennaar.

The cadi then aſked me, "If I knew when Hagiuge Magiuge was to come?" Remembering my old learned friend at Teawa, I ſcarce could forbear laughing. "I have no wiſh to know any thing about him, ſaid I; I hope thoſe days are far off, and will not happen in my time." "What do your books ſay concerning him? (ſays he, affecting a great look of wiſdom) Do they agree with ours?" "I don't know that, ſaid I, till I hear what is written in your books." "Hagiuge Magiuge, ſays he, are little people, not ſo big as bees, or like the zimb, or fly of Sennaar, that come in great ſwarms out of the earth, aye, in multitudes that cannot be counted; two of their chiefs are to ride upon an aſs, and every hair of that aſs is to be a pipe, and every pipe is to play a different kind of muſic, and all that hear and follow them are carried to hell." "I know them not, ſaid I, and, in the name of the Lord, I fear them not, were they twice as little as you ſay they are, and twice as numerous. I truſt in God I ſhall never be ſo fond of muſic as to go to hell after an aſs for all the tunes that he or they can play." The king laughed violently. I roſe to go away, for I was heartily tired of the converſation. I whiſpered the Abyſſinian ſervant in Amharic, to aſk when I ſhould bring a trifle I had to offer the king. He ſaid, Not that night, as I ſhould be tired, but deſired that I ſhould now go home, and he would ſend me notice when to come. I accordingly went away, and found a number of people in the ſtreet, all having ſome taunt or affronting matter to ſay. I paſſed through the great ſquare before the palace, and could not help ſhuddering, upon reflection, at what had happened in that ſpot to the unfortunate M. du Roule and his companions, though under a protection which ſhould have ſecured them from all danger, every part of which I was then unprovided with.

The drum beat a little after ſix o'clock in the evening. We then had a very comfortable dinner ſent us, camels fleſh ſtewed with an herb of a viſcous ſlimy ſubſtance, called Bammia. After having dined, and finiſhed the journal of the day, I fell to unpacking my inſtruments, the barometer and thermometer firſt, and, after having hung them up, was converſing with Adelan's ſervant when I ſhould pay my viſit to his maſter. About eight o'clock came a ſervant from the palace, telling me now was the time to bring the preſent to the king. I ſorted the ſeparate articles with all the ſpeed I could, and we went directly to the palace. The king was then ſitting in a large apartment, as far as I could gueſs, at ſome diſtance from the former. He was naked, but had ſeveral clothes lying upon his knee, and about him, and a ſervant was rubbing him over with very ſtinking butter or greaſe, with which his hair was dropping as if wet with water. Large as the room was, it could be ſmelled through the whole of it. The king aſked me, If ever I greaſed myſelf as he did? I ſaid, Very ſeldom, but fancied it would be very expenſive. He then told me, That it was elephants greaſe, which made people ſtrong, and preſerved the ſkin very ſmooth. I ſaid, I thought it very proper, but could not bear the ſmell of it, though my ſkin ſhould turn as rough as an elephant's for the want of it. He ſaid, "If I had uſed it, my hair would not have turned ſo red as it was, and that it would all become white preſently when that redneſs came off. You may ſee the Arabs driven in here by the Daveina, and all their cattle taken from them, becauſe they have no longer any greaſe for their hair. The ſun firſt turns it red and then perfectly white; and you'll know them in the ſtreet by their hair being the colour of yours. As for the ſmell, you will ſee that cured preſently."

After having rubbed him abundantly with greaſe, they brought a pretty large horn, and in it ſomething ſcented, about as liquid as honey. It was plain that civet was a great part of the compoſition. The king went out at the door, I ſuppoſe into another room, and there two men deluged him over with pitchers of cold water, whilſt, as I imagine, he was ſtark-naked. He then returned, and a ſlave anointed him with this ſweet ointment; after which he ſat down, as completely dreſſed, being juſt going to his women's apartment where he was to ſup. I told him I wondered why he did not uſe roſe-water as in Abyſſinia, Arabia, and Cairo. He ſaid, he had it often from Cairo, when the merchants arrived; but as it was now long ſince any came, his people could not make more, for the roſe would not grow in his country, though the women made ſomething like it of lemon-flower.

His toilet being finiſhed, I then produced my preſent which I told him the king of Abyſſinia had ſent to him, hoping that, according to the faith and cuſtom of nations, he would not only protect me while here, but ſend me ſafely and ſpeedily out of his dominions into Egypt. He anſwered, There was a time when he could have done all this, and more, but thoſe times were changed. Sennaar was in ruin, and was not like what it once was. He then ordered ſome perfumed ſorbet to be brought for me to drink in his preſence, which is a pledge that your perſon is in ſafety. I thereupon withdrew, and he went to his ladies.

It was not till the eighth of May I had my audience of Shekh Adelan at Aira, which is three miles and a half from Sennaar; we walked out early in the morning, for the greateſt part of the way along the ſide of the Nile, which had no beauty, being totally diveſted of trees, the bottom foul and muddy, and the edges of the water white with ſmall concretions of calcarious earth, which, with the bright ſun upon them, dazzled and affected our eyes very much.

We then ſtruck acroſs a large ſandy plain without trees or buſhes, and came to Adelan's habitation; two or three, very conſiderable houſes of one ſtorey occupied the middle of a large ſquare, each of whoſe ſides was at leaſt half of an Engliſh mile. Inſtead of a wall to incloſe this ſquare, was a high fence or impalement of ſtrong reeds, canes, or ſtalks of dora, (I do not know which) in faſcines ſtrongly joined together by ſtakes and cords. On the outſide of the gate, on each hand, were ſix houſes of a ſlighter conſtruction than the reſt; cloſe upon the fence were ſheds where the ſoldiers lay, the horſes picqueted before them with their heads turned towards the ſheds, and their food laid before them on the ground; above each ſoldier's ſleeping-place, covered only on the top and open in the ſides, were hung a lance, a ſmall oval ſhield, and a large broad-ſword. Theſe, I underſtood, were chiefly quarters for couriers, who being Arabs, were not taken into the court or ſquare, but ſhut out at night.

Within the gate was a number of horſes, with the ſoldiers barracks behind them; they were all picqueted in ranks, their faces to their maſters barracks. It was one of the fineſt ſights I ever ſaw of the kind. They were all above ſixteen hands high, of the breed of the old Saracen horſes, all finely made, and as ſtrong as our coach-horſes, but exceedingly nimble in their motion; rather thick and ſhort in the forehand, but with the moſt beautiful eyes, ears, and heads in the world; they were moſtly black, ſome of them black and white, ſome of them milk-white foaled, ſo not white by age, with white eyes and white hoofs, not perhaps a great recommendation.

A STEEL ſhirt of mail hung upon each man's quarters oppoſite to his horſe, and by it an antelope's ſkin made ſoft like ſhamoy, with which it was covered from the dew of the night. A head-piece of copper, without creſt or plumage, was ſuſpended by a lace above the ſhirt of mail, and was the moſt pictureſque part of the trophy. To theſe was added an enormous broad-ſword in a red leather ſcabbard; and upon the pummel hung two thick gloves, not divided into fingers as ours, but like hedgers gloves, their fingers in one poke. They told me, that, within that incloſure at Aira, there were 400 horſes, which, with the riders, and armour complete for each of them, were all the property of Shekh Adelan, every horſeman being his ſlave, and bought with his money. There were five or ſix (I know not which) of theſe ſquares or incloſures, none of them half a mile from the other, which contained the king's horſes, ſlaves, and ſervants. Whether they were all in as good order as Adelan's I cannot ſay, for I did not go further; but no body of horſe could ever be more magnificently diſpoſed under the direction of any Chriſtian power.

ADELAN was then ſitting upon a piece of the trunk of a palm-tree, in the front of one of theſe diviſions of his horſes,

ſes, which he ſeemed to be contemplating with pleaſure; a number of black people, his own ſervants and friends, were ſtanding around him. He had on a long drab-coloured camlet gown, lined with yellow ſattin, and a camlet cap like a head-piece, with two ſhort points that covered his ears. This, it ſeems, was his dreſs when he roſe early in the morning to viſit his horſes, which he never neglected. The Shekh was a man above ſix feet high, and rather corpulent, had a heavy walk, ſeemingly more from affectation of grandeur than want of agility. He was about ſixty, of the colour and features of an Arab and not of a Negro, but had rather more beard than falls to the lot of people in this country; large piercing eyes, and a determined, tho', at the ſame time, a very pleaſing countenance. Upon my coming near him he got up, "You that are a horſeman, (ſays he, without any ſalutation) what would your king of Habeſh give for theſe horſes?"—What king, anſwered I, in the ſame tone, would not give any price for ſuch horſes if he knew their value?"—"Well, replies he, in a lower voice, to the people about him, if we are forced to go to Habeſh (as Baady was) we will carry our horſes along with us." I underſtood by this he alluded to the iſſue of his approaching quarrel with the king.

We then went into a large ſaloon, hung round with mirrors and ſcarlet damaſk; in one of the longeſt ſides, were two large ſofa's covered with crimſon and yellow damaſk, and large cuſhions of cloth of gold, like to the king's. He now pulled off his camlet gown and cap, and remained in a crimſon ſattin coat reaching down below his knees, which lapped over at the breaſt, and was girt round his waiſt with a ſcarf or ſaſh, in which he had ſtuck a ſhort dagger in an ivory ſheath, mounted with gold; and one of the largeſt and moſt beautiful amethyſts upon his finger that ever I ſaw, mounted plain, without any diamonds, and a ſmall gold ear-ring in one of his ears.

“Why have you come hither, ſays he to me, without arms, and on foot, and without attendants?” *Yagoube.* “I was told that horſes were not kept at Sennaar, and brought none with me.” *Adelan.* “You ſuppoſe you have come through great dangers, and ſo you have. But what do you think of me, who am day and night out in the fields, ſurrounded by hundreds and thouſands of Arabs, all of whom would eat me alive if they dared?” I anſwered, “A brave man, uſed to command as you are, does not look to the number of his enemies, but to their abilities; a wolf does not fear ten thouſand ſheep more than he does one.” *Ad.* “True; look out at the door; theſe are their chiefs whom I am now taxing, and I have brought them hither that they may judge from what they ſee whether I am ready for them or not.” *Yag.* “You could not do more properly; but, as to my own affairs, I wait upon you from the king of Abyſſinia, deſiring ſafe conduct through your country into Egypt, with his royal promiſe, that he is ready to do the like for you again, or any other favour you may call upon him for.” He took the letter and read it. *Ad.* “The king of Abyſſinia may be aſſured I am always ready to do more for him than this. It is true, ſince the mad attempt upon Sennaar, and the next ſtill madder, to replace old Baady upon the throne, we have had no formal peace, but neither are we at war. We underſtand one another as good neighbours ought to do; and what elſe is peace?” *Yag.* “You know I am a ſtranger and traveller, ſeeking my way home. I have nothing to do with peace or war between nations. All I beg is a ſafe conduct through your kingdom, and the rights of hoſpitality beſtowed in ſuch caſes on every common ſtranger; and one of the favours I beg is, your acceptance of a ſmall preſent. I bring it not from home; I have been long abſent from thence, or it would have been better." *Ad.* "I'll not refuſe it, but it is quite unneceſſary. I have faults like other men, but to hurt, or ranſom ſtrangers, was never one of them. Mahomet Abou Kalec, my brother, is however a much better man to ſtrangers than I am; you will be lucky if you meet him here; if not, I will do for you what I can when once the confuſion of theſe Arabs is over.

I gave him the ſherriffe's letter, which he opened, looked at, and laid by without reading, ſaying only, "Aye, Metical is a good man, he ſometimes takes care of our people going to Mecca; for my part, I never was there, and probably never ſhall." I then preſented my letter from Ali Bey to him. He placed it upon his knee, and gave a ſlap upon it with his open hand. *Ad.* "What! do you not know, have you not heard, Mahomet Abou Dahab, his Haſnadar, has rebelled againſt him, baniſhed him out of Cairo, and now ſits in his place? But don't be diſconcerted at that, I know you to be a man of honour and prudence; if Mahomet, my brother, does not come, as ſoon as I can get leiſure I will diſpatch you." The ſervant that had conducted me to Sennaar, and was then with us, went forward cloſe to him, and ſaid, in a kind of whiſper, "Should he go often to the king?"—"When he pleaſes; he may go to ſee the town, and take a walk, but never alone, and alſo to the palace, that, when he returns to his own country, he may report he ſaw a king at Sennaar, that neither knows how to govern, nor will ſuffer others to teach him; who knows

not

not how to make war, and yet will not ſit in peace." I then took my leave of him, but there was a plentiful breakfaſt in the other room, to which he ſent us, and which went far to comfort Hagi Iſmael for the misfortune of his patron Ali Bey. At going out, I took my leave by kiſſing his hand, which he ſubmitted to without reluctance. "Shekh, ſaid I, when I paſs theſe Arabs in the ſquare, I hope it will not diſoblige you if I converſe with ſome of them out of curioſity?" *Ad.* "By no means, as much as you pleaſe; but don't let them know where they can find you at Sennaar, or they will be in your houſe from morning till night, will eat up all your victuals, and then, in return, will cut your throat if they can meet you upon your journey."

I RETURNED home to Sennaar, very well pleaſed with my reception at Aira. I had not ſeen, ſince I left Gondar, a man ſo open and frank in his manners, and who ſpoke without diſguiſe what apparently he had in his heart; but he was exceedingly engaged in buſineſs, and it was of ſuch extent that it ſeemed to me impoſſible to be brought to an end in a much longer time than I propoſed ſtaying at Sennaar. The diſtance, too, between Aira and that town was a very great diſcouragement to me. The whole way was covered with inſolent, brutiſh people, ſo that every man we met between Sennaar and Aira produced ſome altercation, ſome demand of preſents, gold, cloth, tobacco, and a variety of other diſagreeable circumſtances, which had always the appearance of ending in ſomething ſerious.

I HAD a long converſation with the Arabs I met with at Aira, and from them I learned pretty nearly the ſituation of the different clans or tribes in Atbara. Theſe were all in their way northward to the reſpective countries in the ſands, to the eaſtward of Mendera and Barbar. Theſe ſands, ſo barren and deſolate the reſt of the year, were beginning now to be crowded with multitudes of cattle and inhabitants. The fly, in the flat and fertile mold which compoſes all the ſoil to the ſouthward of Sennaar, had forced this number of people to migrate, which they very well knew was to coſt them at leaſt one half of their ſubſtance; of ſuch conſequence is the weakeſt inſtrument in the hand of Providence. The troops of Sennaar, few in number, but well provided with every thing, ſtood ready to cut theſe people off from their acceſs to the ſands, till every chief of a tribe had given in a well-verified inventory of his whole ſtock, and made a compoſition, at paſſing, with Shekh Adelan.

ALL ſubterfuge was in vain. The fly, in poſſeſſion of the fertile country, inexorably purſued every ſingle camel till he took refuge in the ſands, and there he was to ſtay till the rains ceaſed; and if, in the interim, it was diſcovered that any concealment of number or quality had been made, they were again to return in the beginning of September to their old paſtures; and in this ſecond paſſage, any fraud, whether real or alledged, was puniſhed with great ſeverity. Reſiſtance had been often tried, and as often found ineffectual. However great their numbers, encumbered with families and baggage as they were, they had always fallen a ſacrifice to thoſe troops, well mounted and armed, that awaited them in their way within ſight of their own homes. Arrived once in the ſands, they were quiet during the rains, having paid their paſſage northward, and ſo they were afterwards, for the ſame reaſon, when they came again to their own ſtation, ſouthward, when thoſe rains had ceaſed.

It may be aſked reaſonably, What does the government of Sennaar do with that immenſe number of camels which they receive from all thoſe tribes of Arabs in their paſſage by Sennaar? To this I anſwer, That all this tribute is not paid in kind. The different tribes poſſeſſing ſo many camels, or ſo many other cattle, have a quantum laid upon them at an average value. This is paid in gold, or in ſlaves, the reſt in kind; ſo many for the maintenance of the king and government; for there is no fleſh commonly uſed at Sennaar in the markets but that of camels. The reſidue is bought by the merchants of Dongola, and ſent into Egypt, where they ſupply that great conſumption of theſe animals made every year by the caravans going to Mecca.

One thing had made a very ſtrong impreſſion on me, which was the contemptuous manner in which Adelan expreſſed himſelf as to his ſovereign. I was ſatisfied that, with ſome addreſs, I could keep myſelf in favour with either of them; but in the terms they then were, or were very ſoon to be, I could not but fear I was likely to fall into trouble between the two.

The next morning, after I came home from Aira, I was agreeably ſurpriſed by a viſit from Hagi Belal, to whom I had been recommended by Metical Aga, and to whom Ibrahim Seraff, the Engliſh broker at Jidda, had addreſſed me for any money I ſhould need at Sennaar. He welcomed me with great kindneſs, and repeated teſtimonies of joy and wonder at my ſafe arrival. He had been down in Atbara at Gerri, or ſome villages near it, with merchandize, and had not yet ſeen the king ſince he came home, but gave me the very worſt deſcription poſſible of the country, inſomuch that there ſeemed to be not a ſpot, but the one I then ſtood on, in which I was not in imminent danger of deſtruction, from a variety of independent cauſes, which it ſeemed not poſſibly in my power to avoid. He ſent me in the evening ſome refreſhments, which I had long been unaccuſtomed to; ſome tea, excellent coffee, ſome honey and brown ſugar, ſeveral bottles of rack, likewiſe nutmegs, cinnamon, ginger, and ſome very good dates of the dry kind which he had brought from Atbara.

Hagi Belal was a native of Morocco. He had been at Cairo, and alſo at Jidda and Mocha. He knew the Engliſh well, and profeſſed himſelf both obliged and attached to them. It was ſome days before I ventured to ſpeak to him upon money buſineſs, or upon any probability of finding aſſiſtance here at Sennaar. He gave me little hopes of the latter, repeating to me what I very well knew about the diſagreement of the king and Adelan. He ſeemed to place all his expectations, and thoſe were but faint ones, in the coming of Shekh Abou Kalec from Kordofan. He ſaid, nothing could be expected from Shekh Adelan without going to Aira, for that he would never truſt himſelf in Sennaar, in this king's lifetime, but that the miniſter was abſolute the moment he aſſembled his troops without the town.

One morning he came to me, after having been with the king, when I was myſelf preparing to go to the palace. He ſaid, he had been ſent for upon my account, and had been queſtioned very narrowly what ſort of a man I was. Having anſwered very favourably, both of me and my nation, he was aſked for Metical Aga's letters, or any other letters he had received concerning me from Jidda; he ſaid, that he had only ſhewn Metical's letter, wrote in the name of the ſherriffe, as alſo one from himſelf; that there were ſeveral great officers of government preſent; and the Cadi (whom I had ſeen the firſt time I had been with the king) had read the letters aloud to them all: That one of them had aſked, How it came that ſuch a man as I ventured to paſs theſe deſerts, with four or five old ſervants, and what it was I came to ſee; that he anſwered, he apprehended my chief object at Sennaar was to be forwarded to my own country. It was alſo aſked, Why I had not ſome Engliſhmen with me, as none of my ſervants were of that nation, but poor beggarly Kopts, Arabs, and Turks, who were none of them of my religion? Belal anſwered, That travellers through theſe countries muſt take up with ſuch people as they can find going the ſame way; however, he believed ſome Engliſh ſervants had died in Abyſſinia, which country I had left the firſt opportunity that had offered, being wearied by the perpetual war which prevailed. Upon which the king ſaid, "He has choſen well, when he came into this country for peace. You know, Hagi Belal, I can do nothing for him; there is nothing in my hands. I could eaſier get him back into Abyſſinia than forward him into Egypt. Who is it now that can paſs into Egypt?" The Cadi then ſaid, "Hagi Belal can get him to Suakem, and ſo to

Jidda to his countrymen." To which Belal replied, "The king will find ſome way when he thinks farther of it."

A FEW days after this I had a meſſage from the palace. I found the king ſitting alone, apparently much chagrined, and in ill-humour. He aſked me, in a very peeviſh manner, "If I was not yet gone?" To which I anſwered, "Your Majeſty knows that it is impoſſible for me to go a ſtep from Sennaar without aſſiſtance from you." He again aſked me, in the ſame tone as before, "How I could think of coming that way?" I ſaid, nobody imagined in Abyſſinia but that he was able to give a ſtranger ſafe conduct through his own dominions." He made no reply, but nodded a ſign for me to depart, which I immediately did, and ſo finiſhed this ſhort, but diſagreeable interview.

ABOUT four o'clock that ſame afternoon I was again ſent for to the palace, when the king told me that ſeveral of his wives were ill, and deſired that I would give them my advice, which I promiſed to do without difficulty, as all acquaintance with the fair ſex had hitherto been much to my advantage. I muſt confeſs, however, that calling theſe the fair ſex is not preſerving a preciſion in terms. I was admitted into a large ſquare apartment very ill-lighted, in which were about fifty women, all perfectly black, without any covering but a very narrow piece of cotton rag about their waiſts. While I was muſing whether or not theſe all might be queens, or whether there was any queen among them, one of them took me by the hand and led me rudely enough into another apartment. This was much better lighted than the firſt. Upon a large bench, or ſofa, covered with blue Surat cloth, ſat three perſons cloathed from the neck to the feet with blue cotton ſhirts.

One of theſe, who I found was the favourite, was about ſix feet high, and corpulent beyond all proportion. She ſeemed to me, next to the elephant and rhinoceros, to be the largeſt living creature I had met with. Her features were perfectly like thoſe of a Negro; a ring of gold paſſed through her under lip, and weighed it down, till, like a flap, it covered her chin, and left her teeth bare, which were very ſmall and fine. The inſide of her lip ſhe had made black with antimony. Her ears reached down to her ſhoulders, and had the appearance of wings; ſhe had in each of them a large ring of gold, ſomewhat ſmaller than a man's little finger, and about five inches diameter. The weight of theſe had drawn down the hole where her ear was pierced ſo much that three fingers might eaſily paſs above the ring. She had a gold necklace, like what we uſed to call Eſclavage, of ſeveral rows, one below another, to which were hung rows of ſequins pierced. She had on her ancles two manacles of gold, larger than any I had ever ſeen upon the feet of felons, with which I could not conceive it was poſſible for her to walk, but afterwards I found they were hollow. The others were dreſſed pretty much in the ſame manner; only there was one that had chains which came from her ears to the outſide of each noſtril, where they were faſtened. There was alſo a ring put thro' the griſtle of her noſe, and which hung down to the opening of her mouth. I think ſhe muſt have breathed with great difficulty. It had altogether ſomething of the appearance of a horſe's bridle. Upon my coming near them, the eldeſt put her hand to her mouth and kiſſed it, ſaying, at the ſame time, in very vulgar Arabic, "Kifhalek howaja?" (how do you do, merchant). I never in my life was more pleaſed with diſtant ſalutations than at this time. I anſwered, "Peace be among you! I am a phyſician, and not a merchant."

I shall not entertain the reader with the multitude of their complaints; being a lady's phyſician, diſcretion and ſilence are my firſt duties. It is ſufficient to ſay, that there was not one part of their whole bodies, inſide and outſide, in which ſome of them had not ailments. The three queens inſiſted upon being blooded, which deſire I complied with, as it was an operation that required ſhort attendance; but, upon producing the lancets, their hearts failed them. They then all cried out for the Tabange, which, in Arabic, means a piſtol; but what they meant by this word was, the cupping inſtrument, which goes off with a ſpring like the ſnap of a piſtol. I had two of theſe with me, but not at that time in my pocket. I ſent my ſervant home, however, to bring one, and, that ſame evening, performed the operation upon the three queens with great ſucceſs. The room was overflowed with an effuſion of royal blood, and the whole ended with their inſiſting upon my giving them the inſtrument itſelf, which I was obliged to do, after cupping two of their ſlaves before them, who had no complaints, merely to ſhew them how the operation was to be performed.

Another night I was obliged to attend them, and gave the queens, and two or three of the great ladies, vomits. I will ſpare my reader the recital of ſo nauſeous a ſcene. The ipecacuanha had great effect, and warm water was

drunk

drunk very copiouſly. The patients were numerous, and the floor of the room received all the evacuations. It was moſt prodigiouſly hot, and the horrid, black figures, moaning and groaning with ſickneſs all around me, gave me, I think, ſome ſlight idea of the puniſhment in the world below. My mortifications, however, did not ſtop here. I obſerved that, in coming into their preſence, the queens were all covered with cotton ſhirts; but no ſooner did their complaints make part of our converſation, than, to my utmoſt ſurpriſe, each of them, in her turn, ſtript herſelf entirely naked, laying her cotton ſhirt looſely on her lap as ſhe ſat croſs-legged like a tailor. The cuſtom of going naked in theſe warm countries aboliſhes all delicacy concerning it. I could not but obſerve that the breaſts of each of them reached the length of their knees.

This exceeding confidence on their part, they thought merited ſome conſideration on mine; and it was not without great aſtoniſhment that I heard the queen deſire to ſee me in the like diſhabille in which ſhe had ſpontaneouſly put herſelf. The whole court of female attendants flocked to the ſpectacle. Refuſal, or reſiſtance, were in vain. I was ſurrounded with fifty or ſixty women, all equal in ſtature and ſtrength to myſelf. The whole of my cloathing was, like theirs, a long looſe ſhirt of blue Surat cotton cloth, reaching from the neck down to the feet. The only terms I could poſſibly, and that with great difficulty, make for myſelf were, that they ſhould be contented to ſtrip me no farther than the ſhoulders and breaſt. Upon ſeeing the whiteneſs of my ſkin, they gave all a loud cry in token of diſlike, and ſhuddered, ſeeming to conſider it rather the effects of diſeaſe than natural. I think in my life I never felt ſo diſagreeably. I have been in more than one battle, but ſurely I would joyfully have taken my chance again in any of them to have been freed from that examination. I could not help likewiſe reflecting, that, if the king had come in during this exhibition, the conſequence would either have been impaling, or ſtripping off that ſkin whoſe colour they were ſo curious about; tho' I can ſolemnly declare there was not an idea in my breaſt, ſince ever I had the honour of ſeeing theſe royal beauties, that could have given his majeſty of Sennaar the ſmalleſt reaſon for jealouſy; and I believe the ſame may be ſaid of the ſentiments of the ladies in what regarded me. Ours was a mutual paſſion, but dangerous to no one concerned. I returned home with very different ſenſations from thoſe I had felt after an interview with the beautiful Aiſcach of Teawa. Indeed, it was impoſſible to be more chagrined at, or more diſguſted with, my preſent ſituation than I was, and the more ſo, that my delivery from it appeared to be very diſtant, and the circumſtances were more and more unfavourable every day.

An event happened which added to my diſtreſs. Going one evening to wait upon the king, and being already within the palace, paſſing through a number of rooms that are now totally deſerted, where the court of guard uſed to be kept, I met Mahomet, the king's ſervant, who accompanied us from Teawa. Such people, though in reality often enough drunk, yet if they happen to be ſober at the time of their committing a crime, counterfeit drunkenneſs, in order to avail themſelves of it as an excuſe. This fellow, ſeeing me alone, came ſtaggering up to me, ſaying, "Damn you, Yagoube, I have met you now, pay me for the trouble of going for you to Teawa;" and with that he put his arm to lay hold of me by the breaſt. I ſaid to him, "Off hands, you ruffian;" and, taking him by the arm, I gave him ſuch a puſh that he had very near fallen backward; on which he cried out, in great fury, "Give me fifty patakas (about twelve guineas) or I'll ham-ſtring you this inſtant." I had always piſtols in my pocket for an extremity; but I could not conſider this drunkard, though armed, to have reduced me to that ſituation; I therefore immediately cloſed upon him, and, catching him by the throat, gave him a violent wrench backward, which threw him upon the ground. I then took his ſword out of his hand; and in the inſtant my black ſervant Soliman appeared, who had ſtaid behind converſing with ſome acquaintance in the ſtreet. Several other black companions of this raſcal likewiſe appeared; part ſeemed to defend, and part to intercede for him, but none to condemn him. Soliman, however, inſiſted upon carrying him before the king with his drawn ſword in his hand. But how were we ſurpriſed, when the king's anſwer to our complaint was, "That the man was drunk, and that the people in that country were not uſed to ſee franks, like me, walking in the ſtreet." He then gave Soliman a ſharp reproof for having the preſumption, as he called it, to diſarm one of his ſervants in his palace, and immediately ordered his ſword to be reſtored him.

We were retiring full of thoughts what might be the occaſion of this reception, when we were met by Kittou, Adelan's brother, who was left with the care of the town. I told the whole affair. He heard me very attentively, and with apparent concern. "It is all the king's fault; every ſlave does what he pleaſes, ſaid he. If I mention this to Adelan, he will order the drunkard's head to be ſtruck off before the palace-gate. But it is better for you that nothing of this kind happen while you are here. Mahomet Abou Kalec is daily expected, and all theſe things will be put upon another footing. In the mean time, keep at home as much as poſſible, and never go out without two or three black people along with you, ſervants, or others. While you are in my brother's houſe, as you now are, and we alive, there is no body dares moleſt you, and you are perfectly at liberty to refuſe or admit any perſon you pleaſe, whether they come from the king or not, by only ſaying, Adelan forbids you. I will anſwer for the reſt. The leſs you come here the better, and never venture into the ſtreet at night."

At this inſtant a meſſage from the king called him in. I went away, better ſatisfied than before, becauſe I now had learned there was a place in that town where I could remain in ſafety, and I was reſolved there to await the arrival of Abou Kalec, to whom I looked up as to the means Providence was to uſe to free me from the deſigns the king was apparently meditating againſt me. I was more confirmed in the belief of theſe bad intentions, by a converſation he had with Hagi Belal, to whom he ſaid, That he was very credibly informed I had along with me above 2000 ounces of gold, beſides a quantity of ſilver, and rich embroideries from India, from which laſt place, and not from Cairo, I was come as a merchantt and not a phyſician. I reſolved, therefore, to keep cloſe a home, and to put into ſome form the obſervations that

I had made upon this extraordinary government; a monarchy that had ſtarted up, as it were, in our days, and of which no traveller has as yet given the ſmalleſt account.

CHAP.

CHAP. IX.

Converſations with Achmet—Hiſtory and Government of Sennaar—Heat—Diſeaſes—Trade of that Country—The Author's diſtreſſed Situation—Leaves Sennaar.

FROM Salidan's time, till the conqueſt of Selim emperor of the Turks, who finiſhed the reign of the Mamalukes by the murder of Tomum Bey, that is, from the twelfth to the ſixteenth century, the Arabs in Nubia and Beja, and the ſeveral countries above Egypt, had been incorporated with the old indigenous inhabitants of thoſe territories, which were the *Shepherds*, and, upon converſion of theſe laſt to the Mahometan religion, had become one people with thoſe Saracens who over-ran this country in the Khalifat of Omar. The only diſtinction that remained was, that the Arabs continued their old manner of life in tents, while the indigenous inhabitants lived in huts, moſtly by the ſides of rivers, and among plantations of date-trees.

It muſt be, however, remembered, that this, though a pretty general obſervation, does not hold without exception; for the Arabs of Mahomet's own family, the Beni Koreiſh, moſtly lived in towns, ſuch as Mecca, Tajef, and Medina, eſpecially after the expulſion of the Jews and the eſtabliſhment of his empire. Many alſo of theſe, who came over to Beja and the eaſtern part of Nubia, continued their practice of living in ſmall towns or villages, and were diſtinguiſhed by the name of Jaheleen: This appellation, literally interpreted, ſignifies Pagans; but by extention, the ancient races of Arabs converted immediately from Paganiſm to the Mahometan faith, by Mahomet himſelf, without having ever embraced Chriſtianity, or any other Pagan ſuperſtition beſides pure Sabaiſm, and this was the old religion of Arabia, and of the whole peninſula of Africa to the Weſtern Ocean. Theſe Jaheleen are generally known by their name, referring to men of conſideration in the time of Mahomet's life, whom they call their father, or to ſome circumſtance relating to Mahomet himſelf. An example of the firſt of the race is, Rabatab, that is, *Rabat was our father*, or, "we are the children of Rabat." An example of the ſecond is the Macabrab, or, *the ſepulchre is our father*, meaning the ſepulchre of their prophet at Medina.

These Jaheleen are, as I have ſaid, truly noble Arabs of the race of Beni Koreiſh. Though they live in villages, they are the moſt dangerous and moſt fanatic wretches a traveller can meet. All this country, though nominally ſubject to Egypt for the ſake of trade, had their own prince of the race of Beni Koreiſh, whoſe title was Welled Ageeb, *Son of the Good*, which was his general inauguration name; and, beſides this, he was called Ali, or Mahomet Welled Ageeb, which is part of his title, or, as it were, his Chriſtian name added to that of his family. This prince was, nevertheleſs, but the Shekh of all the Arabs, to whom they paid a tribute to enable him to maintain his dignity, and a ſufficient ſtrength to keep up order, and inforce his decrees in public matters. As for œconomical ones, each tribe was under the government of its own Shekh, old men, fathers of families in each clan.

The reſidence of this Arab prince, called for ſhortneſs Wed Ageeb, was at Gerri, a town in the very limits of the tropical rains, immediately upon the ferry which leads acroſs the Nile to the deſert of Bahiouda, and the road to Dongola and Egypt, joining the great deſert of Selima. This was a very well-choſen ſituation, it being a toll-gate, as it were, to catch all the Arabs that had flocks, who, living within the rains in the country, which was all of fat earth, were every year, about the month of May, obliged by the fly to paſs, as it were, in review, to take up their abode in the ſandy deſert without the tropical rains. By the time fair weather returned in the fertile part of the country to the ſouthward, and freed them from the fly, all ſorts of verdure had grown up in great luxuriancy, while hunger ſtared them now in the face among the ſands to the northward, where every thing eatable had been conſumed by the multitudes of cattle that had taken refuge there. The Arab chief, with a large army of light, unincumbered horſe, ſtood in the way of their return to their paſtures, till they had paid the uttermoſt farthing of tribute, including arrears, if any there were. Such was the ſtate and government of the whole of this vaſt country, from the frontiers of

Egypt

Egypt to thoſe of Abyſſinia, at the beginning of the 16th century.

In the year 1504, a black nation, hitherto unknown, inhabiting the weſtern banks of the Bahar el Abiad, in about latitude 13°, made a deſcent, in a multitude of canoes, or boats, upon the Arab provinces, and, in a battle near Herbagi, they defeated Wed Ageeb, and forced him to a capitulation, by which the Arabs were to pay to their conquerors, in the beginning, one half of their ſtock, and every ſubſequent year one-half of the increaſe, which was to be levied at the time of their paſſing into the ſands to avoid the fly. Upon this condition, the Arabs were to enjoy their former poſſeſſions unmoleſted, and Wed Ageeb his place and dignity, that he always might be ready to uſe coercion in favour of the conquerors, in caſe any of the diſtant Arabs refuſed payment, and he thus became as it were their lieutenant.

This race of negroes is, in their own country, called Shillook. They founded Sennaar, leſs advantageouſly ſituated than Gerri, and removed the ſeat of government of Wed Ageeb, to Herbagi, that he might be more immediately under their own eye. It was the year 1504 of the Chriſtian æra, that Amru, ſon of Adelan, the firſt of their ſovereigns on the eaſtern ſide of the Nile, founded this monarchy, and built Sennaar, which hath ever ſince been the capital. From this period, till the time when I was at Sennaar, 266 years had elapſed, in which 20 kings had reigned, that is, from Amru the firſt, to Iſmain the preſent king. He was about 34 years of age, and had reigned three years, ſo that, notwithſtanding the long reigns of Amru and Rebat the firſt, and the two Baadys, the duration of the reigns of the kings of

Sennaar will be but 13 years upon an average; eight of the twenty have been depoſed, and Iſmain the preſent king ſtands the faireſt chance poſſible of being very ſoon the 9th of that number.

At the eſtabliſhing of this monarchy, the king, and the whole nation of Shillook, were Pagans. They were ſoon after converted to Mahometiſm, for the ſake of trading with Cairo, and took the name of Funge, which they interpret ſometimes lords, or conquerors, and, at other times, free citizens. All that can be ſaid with certainty of this term, as there is no acceſs to the ſtudy of their language, is, that it is applicable to thoſe only that have been born eaſt of the Bahar el Abiad. It does not ſeem to me that they ſhould pride themſelves in being free citizens, becauſe the firſt title of nobility in this country is that of ſlave; indeed there is no other. Upon any appearance of your undervaluing a man at Sennaar, he inſtantly aſks you if you know who he is? if you don't know that he is a ſlave, in the ſame idea of ariſtocratical arrogance, as would be ſaid in England upon an altercation, do you know to whom you are ſpeaking? do you know that I am a peer? All titles and dignities are undervalued, and precarious, unleſs they are in the hands of one who is a ſlave. Slavery in Sennaar is the only true nobility.

As I do not know that the names of theſe ſovereigns are to be found any where elſe, I have ſet them down here. The record from which I drew them is at leaſt as extraordinary as any part of their hiſtory; it was the hangman's roll, or regiſter. It is one of the ſingularities which obtains among

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this brutiſh people, that the king aſcends his throne under an admiſſion that he may be lawfully put to death by his own ſubjects or ſlaves, upon a council being held by the great officers, if they decree that it is not for the advantage of the ſtate that he be ſuffered to reign any longer. There is one officer of his own family, who, alone, can be the inſtrument of ſhedding his ſovereign and kinſman's blood. This officer is called, Sid el Coom, maſter of the king's houſehold, or ſervants, but has no vote in depoſing him; nor is any guilt imputed to him, however many of his ſovereigns he thus regularly murders. Achmet Sid el Coom, the preſent licenſed parricide, and reſident in Iſmain's palace, had murdered the late king Naſſer, and two of his ſons that were well grown, beſides a child at his mother's breaſt; and he was expecting every day to confer the ſame favour upon Iſmain; though at preſent there was no malice on the one part nor jealouſy on the other, and I believe both of them had a gueſs of what was likely to happen. It was this Achmet, who was very much my friend, that gave me a liſt of the kings that had reigned, how long their reign laſted, and whether they died a natural death, or were depoſed and murdered.

This extraordinary officer was one of the very few that ſhewed me any attention or civility at Sennaar. He had been violently tormented with the gravel, but had found much eaſe from the uſe of ſoap-pills that I had given him, and this had produced, on his part, no ſmall degree of gratitude and friendſhip; he was alſo ſubject to the epilepſy, but this he was perſuaded was witchcraft, from the machinations of an enemy who reſided far off. I often ſtaid at his houſe all night, when he ſuffered exceſſive pains, and I may ſay then only I was in ſafety.

Achmet ſeemed, by ſtrange accident, to be one of the gentleſt ſpirits of any that it was my misfortune to converſe with at Sennaar. He was very little attached to, or convinced of, the truth of the Mahometan religion, and as little zealous or inſtructed in his own. He uſed often to qualify his ignorance, or diſbelief, by ſaying, that any, or no religion, was better than that of a Chriſtian. His place of birth was in a village of Fazuclo, and it appeared to me that he was ſtill a Pagan. He was conſtantly attended by Nuban prieſts, powerful conjurers and ſorcerers, if you believed him. I often converſed with theſe in great freedom, when it happened they underſtood Arabic, and from them I learned many particulars concerning the ſituation of the inland part of the country, eſpecially that vaſt ridge of mountains, Dyre and Tegla, which run into the heart of Africa to the weſtward, whence they ſay anciently they came, after having been preſerved there from a deluge. I aſked them often, (powerful as they were in charms), Why they did not cure Achmet of the gravel, or epilepſy? Their anſwer was, That it was a Chriſtian devil, and not ſubject to their power.

Achmet did not believe that I was a Chriſtian, knew I was no Mahometan, but thought I was like himſelf, ſomething between the two, nor did I ever undeceive him. I was no miſſionary, nor had I any care of ſouls, nor deſire to enter into converſation about religion with a man whoſe only office was to be the deliberate murderer of his ſovereign. He ſpoke good Arabic, was offended at no queſtion, but anſwered freely, and without reſerve, whether about the country, religion, or government, or the poſt which he enjoyed, if we can term it *enjoying* an office created for ſuch horrid crimes. He told me, with great coolneſs, in anſwer to a queſtion why he murdered Naſſer's ſon in his father's preſence, that he did not dare to do otherwiſe from duty to Naſſer, whoſe right it was to ſee his ſon ſlain in a regular and lawful manner, and this was by cutting his throat with a ſword, and not by a more ignominious and painful death, which, if it had not been done in the father's ſight, the vengeance of his enemies might have ſuggeſted and inflicted. He ſaid, that Naſſer was very little concerned at the ſpectacle of his ſon's death, but very loth when it came to his turn to die himſelf; that he urged him often to ſuffer him to eſcape, but, finding this in vain, he ſubmitted without reſiſtance. He told me, Iſmain, the preſent king, ſtood upon very precarious ground; that both the brothers, Adelan and Abou Kalec, were at the head of armies in the field; that Kittou had at his diſpoſal all the forces that were in Sennaar; and that the king was little eſteemed, and had neither experience, courage, friends, money, nor troops.

I ASKED him if he was not afraid, when he entered into the king's preſence, leſt he, too, might take it into his head to ſhew him, that to die or be ſlain was not ſo ſlight a matter as he made of it. He ſaid, "By no means; that it was his duty to be with the king the greateſt part of the morning, and neceſſarily once very late in the evening; that the king knew he had no hand in the wrong that might be done to him, nor any way advanced his death; but, being come to the point that he muſt die, the reſt was only a matter of decency, and it would undoubtedly be the object of his choice rather to be ſlain by the hands of his own relation in private, than thoſe of a hired aſſaſſin, an Arab, or a Chriſtian ſlave, in public view before the populace." When Baady the king's father was taken priſoner, and ſent to Teawa to Welled Haſſan governor of Atbara, (Shekh Fidele's father) Adelan ordered him to be put to death there, and Welled Haſſan carried that order into execution. The king being always armed, was ſtout, and ſeemed to be upon his guard; and Welled Haſſan found no way of killing him but by thruſting him through the back with a lance while waſhing his hands. The people murmured againſt Adelan exceedingly, not on account of the murder itſelf, but the manner of it, and Welled Haſſan was afterwards put to death himſelf, though he acted by expreſs orders, becauſe, not being the officer appointed, he had killed the king, and next, becauſe he had done it with a lance, whereas the only lawful inſtrument was a ſword.

I HAVE already ſaid, that it was the year of the Hegira, anſwering to 1504 of the Chriſtian æra, that this people, called Shillook, built the town of Sennaar, and eſtabliſhed their monarchy, which has now ſubſiſted under a ſucceſſion of twenty kings of the ſame family.

Liſt of the KINGS of Sennaar.

	YEARS REIGNED.	*A. D.*
Amru, ſon of Adelan, began his reign in the year 1504, and reigned - -	30	1534
Neil, his ſon, - -	17	1551
Abdelcader, ſon of Amru, -	8	1559
Amru, ſon of Neil, depoſed, - -	11	1570
Dekin, ſon of Neil, - -	17	1587
Douro, his ſon, depoſed, -	3	1590
Tiby, ſon of Abdelcader, -	3	1593
Ounſa, depoſed, - -	13	1606
Abdelcader, ſon of Ounſa, depoſed, -	4	1610
Adelan, ſon of Ounſa, depoſed, -	5	1615
Baady, ſon of Abdelcader, -	6	1621
Rebat, ſon of Baady, -	30	1651
Baady, his ſon, - -	38	1689
Ounſa, ſon of Naſſer ſon of Rebat, -	12	1701
Baady el Achmer, his ſon, -	25	1726
Ounſa, his ſon, depoſed, -	3	1729
L'Oul, ſon of Baady, -	4	1733
Baady, his ſon, depoſed, -	33	1766
Naſſer, his ſon, depoſed, -	3	1769
Iſmain, - -	3	1772

ALTHOUGH theſe kings began with a very remarkable conqueſt, it does not appear they added much to their kingdom afterwards. Ounſa, ſon of Naſſer, is ſaid to have firſt ſubdued the province of Fazuclo. I ſhall but make three obſervations upon this liſt, which is undoubtedly authentic. The firſt is, that this monarchy having been eſtabliſhed in the 1504, it muſt anſwer to the 9th year of the reign of Naod in the Abyſſinian annals, as that prince began to reign in 1495.—The ſecond is, that Tecla Haimanout, the ſon of Yaſous the Great, writing to Baady el Achmer, or the White, who was the ſon of Ounſa, about the murder of M. du Roule the French Ambaſſador, in the beginning of this century, ſpeaks of the ancient friendſhip that had ſubſiſted between the kings of Abyſſinia and thoſe of Sennaar, ever ſince the reign of Kim, whom he mentions as one of Baady's remote predeceſſors on the throne of Sennaar. Now, in the whole liſt of kings we have juſt given, we do not find one of the name of Kim; nor is there one word mentioned of a king of Sennaar, or a treaty with him, in the whole annals of Abyſſinia, till the beginning of Socinios's reign. I therefore imagine that the Kim*, which Tecla Haimanout informs us his predeceſſors correſponded with in ancient times, was a prince, who, under the command of the Caliph of Cairowan, in the kingdom of Tunis in Africa, took Cairo and fortified it, by ſurrounding it with a ſtrong wall, and who reigned, by himſelf and ſucceſſors, 100 years, from 998 to 1101, when Hadec, the laſt prince of that race, was ſlain by Salidan, firſt

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* Vid. Marmol, tom. I. p. 274.

Soldan of Egypt, with which country the Abyſſinians at that time were in conſtant correſpondence, though I never heard they were with Sennaar, which indeed did not exiſt at that time, nor was there either city or kingdom till the reign of Naod; ſo it was a correſpondence with the ſovereigns of Cairo, Tecla Haimanout miſtook for that with Sennaar, which monarchy was not then founded.—The third obſervation is, that this Baady el Achmer, being the very king who murdered M. du Roule in 1704, did, nevertheleſs, live till the year 1726, having reigned 25 years; whereas M. de Maillet* writes to his court, that this prince had been defeated and ſlain in a battle he had with the Arabs, under their Shekh at Herbagi in 1705.

Upon the death of a king of Sennaar, his eldeſt ſon ſucceeds by right; and immediately afterwards as many of the brothers of the reigning prince as can be apprehended are put to death by the Sid el Coom, in the manner already deſcribed. Achmet, one of the ſons of Baady, brother of Naſſer, and Iſmain now on the throne, fled, upon his brother's acceſſion, to the frontiers of Kuara, and gathering together about a hundred of the Ganjar horſe, he came to Gondar, and was kindly received by the Iteghè, who perſuaded him to be baptiſed. Some time after he returned to Kuara, and joined the king's army a little before the battle of Serbraxos, with about the ſame number of horſe, and there he miſbehaved, taking flight upon the firſt appearance of the enemy, before a man was killed or wounded on either ſide. He was graceful in his perſon and carriage, but a liar and drunkard beyond all conception.

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* Vid. Conſul Maillet's letter to the French ambaſſador publiſhed by Le Grande in his Hiſtory of Abyſſinia.

The practice which obtains at Sennaar of murdering all the collaterals of the royal family, ſeems to be but a part of the ſame idea * which prevails in Abyſſinia, of confining the princes all their lives upon a mountain. The difference of treatment, in caſes perfectly parallel, ſeems to offer a juſt manner of judging, how much the one people ſurpaſſes the other in barbarity of manners and diſpoſition. In Abyſſinia, the princes are confined for life on a mountain, and in Sennaar they are murdered in their father's ſight, in the palace where they were born.

As in Abyſſinia, ſo neither in Sennaar do women ſucceed to ſovereignty. No hiſtorical reaſon is given for this excluſion. It probably was a rule brought from El-aice, their own country, before founding their monarchy, for the very contrary prevailed among the Shepherds, whom they ſubdued in Atbara. The princeſſes, however, in Abyſſinia, are upon a much better footing than thoſe of Sennaar. Theſe laſt have no ſtate nor ſettled income, and are regarded very little more than the daughters of private individuals. Among that crowd of women which I ſaw the two nights I was in the palace, there were many princeſſes, ſiſters of the king, as I was after told. At that time they were not diſtinguiſhable by their manners, nor was any particular mark of reſpect ſhewn them.

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* Bear, like the Turk, no brother near the throne. Pope.

THE royal family were originally Negroes, and remain ſo ſtill, when their mothers have been black like themſelves; but when the king has happened to marry an Arab woman, as he often does, the black colour of the father cedes to the white of the mother, and the child is white. Such was the caſe of Baady, therefore named Achmer; his father Rebat was black, but marrying an Arab, his ſon who ſucceeded him was white. The laſt Baady who was ſlain at Teawa was a perfect Negro; and by a ſlave from his own country he had the late king Naſſer, who, like his father, was a perfect black. By an Arab of the tribe of Daveina he had Iſmain the preſent king, who is white, and ſo it has invariably happened in the royal family, as well as in private ones. But what is ſtill more extraordinary, though equally true, an Arab who is white, marrying a black woman ſlave, has infallibly white children. I will not ſay that this is ſo univerſal as that an example of the contrary may not be found, but all the inſtances I happened to ſee confirmed this. The Arabs, from choice, cohabit only with Negro women in the hot months of ſummer, on account of the remarkable coolneſs of their ſkins, in which they are ſaid to differ from the Arab women; but I never ſaw one black Arab in the kingdom of Sennaar, notwithſtanding the generality of this intercourſe.

THERE is a conſtant mortality among the children in and about this metropolis, inſomuch that, in all appearance, the people would be extinct were they not ſupplied by a number of ſlaves brought from all the different countries to the ſouthward. The men, however, are ſtrong and remarkable for ſize, but ſhort-lived, owing, probably, to their indulging themſelves in every ſort of exceſs from their very infancy. This being the caſe, this climate muſt have undergone a ſtrange revolution, as Sennaar is but a ſmall diſtance from where the ancients place the Macrobii, a nation ſo called from the remarkable length of their lives. But perhaps theſe were mountaineers from the frontiers of Kuara, being deſcribed as having gold in their territory, and are the race now called Guba. It is very remarkable, that, though they are Mahometans, they are ſo brutal, not to ſay indelicate, with regard to their women, that they ſell their ſlaves after having lived with, and even had children by them. The king himſelf, it is ſaid, is often guilty of this unnatural practice, utterly unknown in any other Mahometan country.

Once in his reign the king is obliged, with his own hand, to plow and ſow a piece of land. From this operation he is called Baady, the countryman or peaſant; it is a name common to the whole race of kings, as Cæſar was among the Romans, though they have generally another name peculiar to each perſon, and this not attended to has occaſioned confuſion in the narrative given by ſtrangers writing concerning them.

No horſe, mule, aſs, or any beaſt of burden, will breed, or even live at Sennaar, or many miles about it. Poultry does not live there. Neither dog nor cat, ſheep nor bullock, can be preſerved a ſeaſon there. They muſt go all, every half year, to the ſands. Though all poſſible care be taken of them, they die in every place where the fat earth is about the town during the firſt ſeaſon of the rains. Two greyhounds which I brought from Atbara, and the mules which

I brought from Abyſſinia, lived only a few weeks after I arrived. They ſeemed to have ſome inward complaint, for nothing appeared outwardly. The dogs had abundance of water, but I killed one of them from apprehenſion of madneſs. Several kings have tried to keep lions, but no care could prolong their lives beyond the firſt rains. Shekh Adelan had two, which were in great health, being kept with his horſes at graſs in the ſands but three miles from Sennaar: neither roſe, nor any ſpecies of jeſſamin, grow here; no tree but the lemon flowers near the city, that ever I ſaw; the roſe has been often tried, but in vain.

SENNAAR is in lat. 13° 34′ 36″ north, and in long. 33° 30′ 30″ eaſt from the meridian of Greenwich. It is on the weſt ſide of the Nile, and cloſe upon the banks of it. The ground whereon it ſtands riſes juſt enough to prevent the river from entering the town, even in the height of the inundation, when it comes to be even with the ſtreet. Poncet ſays, that when he was at this city, his companion, father Brevedent, a Jeſuit, an able mathematician, on the 21ſt of March 1699, determined the latitude of Sennaar to be 13° 4′ N. the difference therefore will be about half a degree. The reader however may implicitly rely upon the ſituation I have given it, being the mean reſult of above fifty obſervations, made both night and day, on the moſt favourable occaſions, by a quadrant of three feet radius, and teleſcopes of two, and ſometimes of three feet focal length, both reflectors and refractors made by the beſt maſters.

THE town of Sennaar is very populous, there being in it many good houſes after the faſhion of the country. Poncet ſays, in his time they were all of one ſtorey high; but now the great officers have all houſes of two. They have parapet roofs, which is a ſingular conſtruction; for in other places, within the rains, the roofs are all conical. The houſes are all built of clay, with very little ſtraw mixed with it, which ſufficiently ſhews the rains here muſt be leſs violent than to the ſouthward, probably from the diſtance of the mountains. However, when I was there, a week of conſtant rain happened, and on the 30th of July the Nile increaſed violently, after loud thunder, and a great darkneſs to the ſouth. The whole ſtream was covered with wreck of houſes, canes, wooden bowls, and platters, living camels and cattle, and ſeveral dead ones paſſed Sennaar, hurried along by the current with great velocity. A hyæna, endeavouring to croſs before the town, was ſurrounded and killed by the inhabitants. The water got into the houſes that ſtand upon its banks, and, by riſing ſeveral feet high, the walls melted, being clay, which occaſioned ſeveral of them to fall. It ſeemed, by the floating wreck of houſes that appeared in the ſtream, to have deſtroyed a great many villages to the ſouthward towards Fazuclo.

The ſoil of Sennaar, as I have already ſaid, is very unfavourable both to man and beaſt, and particularly adverſe to their propagation. This ſeems to me to be owing to ſome noxious quality of the fat earth with which it is every way ſurrounded, and nothing may be depended upon more ſurely than the fact already mentioned, that no mare, or ſhe-beaſt of burden, ever foaled in the town, or in any village within ſeveral miles round it. This remarkable quality ceaſes upon removing from the fertile country to the ſands. Aira, between three and four miles from Sennaar, with no water near it but the Nile, ſurrounded with white barren ſand, agrees perfectly with all animals, and here are the quarters where I ſaw Shekh Adelan the miniſter's horſe, (as I ſuppoſe, for their numbers) by far the fineſt in the world, where in ſafety he watched the motion of his ſovereign, who, ſhut up in his capital of Sennaar, could not there maintain one horſe to oppoſe him.

But however unfavourable this ſoil may be for the propagation of animals, it contributes very abundantly both to the nouriſhment of man and beaſt. It is poſitively ſaid to render three hundred for one, which, however confidently advanced, is, I think, both from reaſon and appearance, a great exaggeration. It is all ſown with dora, or millet, the principal food of the natives. It produces alſo wheat and rice, but theſe at Sennaar are ſold by the pound, even in years of plenty. The ſalt made uſe of at Sennaar is all extracted from the earth about it, eſpecially at Halfaia, ſo ſtrongly is the ſoil impregnated with this uſeful foſſile.

About twelve miles from Sennaar, nearly to the N. W. is a collection of villages called Shaddly, from a great ſaint, who in his time directed large pits to be dug, and plaſtered cloſely within with clay, into which a quantity of grain was put when it was at the cheapeſt, and theſe were covered up, and plaſtered again at the top, which they call ſealing, and the hole itſelf matamore. Theſe matamores are in great number all over the plain, and, on any proſpect of corn growing dearer, they are opened, and corn ſold at a low price both to the town and country.

To the north of Shaddly, about twenty-four miles, is another foundation of this ſort, called Wed Aboud, ſtill greater er than Shaddly. Upon theſe two charities the chief ſubſiſtence of the Arabs depends; for as there is continual war among theſe people, and their violence being always directed againſt the crops rather than the perſons of their enemies, the deſtruction of each tribe would follow the loſs of its harveſt, was it not for the extraordinary ſupplies furniſhed at ſuch times by theſe granaries.

The ſmall villages of ſoldiers are ſcattered up and down through this immenſe plain to watch the grain that is ſown, which is dora only, and it is ſaid that here the ground will produce no other grain. Prodigious excavations are made at proper diſtances, which fill with water in the rainy ſeaſon, and are a great relief to the Arabs in their paſſage between the cultivated country and the ſands. The fly, that inexorable perſecutor of the Arabs, never purſues them to the north of Shaddly. The knowledge of this circumſtance was what, perhaps, determined the firſt builders of Sennaar to place their capital here; this too, probably, induced the two ſaints, Shaddly and Wed Aboud, to make here theſe vaſt excavations for corn and water. This is the firſt reſting-place the Arabs find, where, having all things neceſſary for ſubſiſtence, they can at leiſure tranſact their affairs with government.

To the weſtward of Shaddly and Aboud, as far as the river Abiad, or El-aice, the country is full of trees, which make it a favourite ſtation for camels. As Shaddly is not above three hours ride on horſeback from Sennaar, there could not be choſen a ſituation more convenient for levying the tribute; for though Gerri, from the favourable ſituation of the ground, being mountainous and rocky, and juſt on the extremity

tremity of the rains, was a place properly choſen for this purpoſe by the Arab prince before the conqueſt of the Funge, (for his troops there cut them off, either from the ſands, or the fertile country, as he pleaſed), yet many of them might have remained behind at Shaddly, and to the weſtward, free from the terror of the fly, and conſequently without any neceſſity of advancing ſo far north as Gerri, and there ſubjecting themſelves to contribution.

In this extenſive plain, near Shaddly, ariſe two mountainous diſtricts, the one called Jibbel Moia, or the Mountain of Water, which is a ridge of conſiderable hills nearly of the ſame height, cloſely united; and the other Jibbel Segud, or the Cold Mountain, a broken ridge compoſed of parts, ſome high and ſome low, without any regular form. Both theſe enjoy a fine climate, and are full of inhabitants, but of no conſiderable extent. They ſerve for a protection to the Daheera, or farms of Shaddly and Wed Aboud. They are alſo fortreſſes in the way of the Arabs, to detain and force them to payment in their flight from the cultivated country and rains to the dry lands of Atbara. Each of theſe diſtricts is governed by the deſcendant of their ancient and native princes, who long reſiſted all the power of the Arabs, having both horſe and foot. They continued to be Pagans till the conqueſt of the Funge. Bloody and unnatural ſacrifices were ſaid to have been in uſe in theſe mountainous ſtates, with horrid circumſtances of cruelty, till Abdelcader, ſon of Amru, the third of the kings of Sennaar, about the year 1554, beſieged firſt the one and then the other of theſe princes in their mountain, and forced them to ſurrender; and, having faſtened a chain of gold to each of their ears, he expoſed them in the public market-place at Sennaar in that ſituation, and ſold them to the higheſt bidder, at the vile price of ſomething like a farthing each. After this degradation, being circumciſed, and converted to the Mahometan religion, they were reſtored each to their government, as ſlaves of Sennaar, upon very eaſy conditions of tribute, and have been faithful ever ſince.

NOTHING is more pleaſant than the country around Sennaar, in the end of Auguſt and beginning of September, I mean ſo far as the eye is concerned; inſtead of that barren, bare waſte, which it appeared on our arrival in May, the corn now ſprung up, and covering the ground, made the whole of this immenſe plain appear a level, green land, interſperſed with great lakes of water, and ornamented at certain intervals with groups of villages, the conical tops of the houſes preſenting, at a diſtance, the appearance of ſmall encampments. Through this immenſe, extenſive plain, winds the Nile, a delightful river there, above a mile broad, full to the very brim, but never overflowing. Every where on theſe banks are ſeen numerous herds of the moſt beautiful cattle of various kinds, the tribute recently extorted from the Arabs, who, freed from all their vexations, return home with the remainder of their flocks in peace, at as great a diſtance from the town, country, and their oppreſſors, as they poſſibly can.

THE banks of the Nile about Sennaar reſemble the pleaſanteſt parts of Holland in the ſummer ſeaſon; but ſoon after, when the rains ceaſe, and the ſun exerts his utmoſt influence, the dora begins to ripen, the leaves to turn yellow and to rot, the lakes to putrify, ſmell, and be full of vermin, all this beauty ſuddenly diſappears; bare, ſcorched Nubia returns, and all its terrors of poiſonous winds and moving ſands, glowing and ventilated with ſultry blaſts, which are followed by a troop of terrible attendants, epilepſies, apoplexies, violent fevers, obſtinate agues, and lingering, painful dyſenteries, ſtill more obſtinate and mortal.

War and treaſon ſeem to be the only employment of this horrid people, whom Heaven has ſeparated, by almoſt impaſſable deſerts, from the reſt of mankind, confining them to an accurſed ſpot, ſeemingly to give them earneſt in time of the only other worſe which he has reſerved to them for an eternal hereafter.

The dreſs of Sennaar is very ſimple. It conſiſts of a long ſhirt of blue Surat cloth called Marowty, which covers them from the lower part of the neck down to their feet, but does not conceal the neck itſelf; and this is the only difference between the men's and the women's dreſs; that of the women covers their neck altogether, being buttoned like ours. The men have ſometimes a ſaſh tied about their middle; and both men and women go barefooted in the houſe, even thoſe of the better ſort of people. Their floors are covered with Perſian carpets, eſpecially the women's apartments. In fair weather, they wear ſandals; and without doors they uſe a kind of wooden patten, very neatly ornamented with ſhells. In the greateſt heat at noon, they order buckets of water to be thrown upon them inſtead of bathing. Both men and women anoint themſelves, at leaſt once a-day, with camels greaſe mixed with civet, which they imagine ſoftens their ſkin, and preſerves them from cutaneous eruptions, of which they are ſo fearful, that the ſmalleſt pimple in any viſible part of their body keeps them in the houſe till it diſappears: For the ſame reaſon, though they have a clean ſhirt every day, they uſe one dipt in greaſe to lie in all night, as they have no covering but this, and lie upon a bull's hide, tanned, and very much ſoftened by this conſtant greaſing, and at the ſame time very cool, though it occaſions a ſmell that no waſhing can free them from.

THE principal diet of the poorer ſort is millet, made into bread or flour. The rich make a pudding of this, toaſting the flour before the fire, and pouring milk and butter into it; beſides which, they eat beef, partly roaſted and partly raw. Their horned cattle are the largeſt and fatteſt in the world, and are exceedingly fine; but the common meat ſold in the market is camels fleſh. The liver of the animal, and the ſpare rib, are always eaten raw through the whole country. I never ſaw one inſtance where it was dreſſed with fire: it is not then true that eating raw fleſh is peculiar to Abyſſinia; it is practiſed in this inſtance of camels fleſh in all the black countries to the weſtward.

HOGS fleſh is not ſold in the market; but all the people of Sennaar eat it publicly: men in office, who pretend to be Mahometans, eat theirs in ſecret. The Mahometan religion made a very remarkable progreſs among the Jews and Chriſtians on the Arabian, or eaſtern ſide of the Red Sea, and ſoon after alſo in Egypt; but it was either received coolly, or not at all, by the Pagans on the weſt ſide, unleſs when, after a ſignal victory, it was ſtrongly enforced by the ſword of the conqueror.

THE Saracens, who over-ran this country, were bigots in their religion, as their poſterity continue to be at this day. They have preſerved the language of the Koran in its ancient purity, and adhere rigidly to the letter of its precepts. They either extirpated the Pagans, or converted them; but this power and tyranny of the Saracens received a check, both in Egypt and Arabia, about the 16th century, by Selim, who eſtabliſhed Turkiſh garriſons in all their principal places on the frontiers of Beja, or Barbaria, and in the Ber el Ajam, or ancient Azamia, along the weſt coaſt of the Red Sea.

THESE Turks were all truly atheiſts in their hearts, who deſpiſed the zeal of the Arabs, and oppreſſed them ſo, that Paganiſm again ventured to ſhew its head. The Shillook, as I have ſaid before, made an eruption into Beja, and conquered the whole of that country. They became maſters of the Arabs, and embraced their religion as a form, but never anxiouſly followed the law of Mahomet, which did not hold out to them that liberty and relaxation by which it had tempted the Jews and Chriſtians. Theſe the law of Mahomet had freed from many reſtraints upon pleaſures and purſuits forbidden by the goſpel, and thus made their yoke eaſier. But it was not ſo with the Pagan nations. The Mahometan religion diminiſhed their natural liberty, by impoſing prayers, ablutions, alms, circumciſion, and ſuch-like, to which before they were under no obligation. The Pagans therefore of Sennaar, and all the little ſtates to the weſtward, Dar-Fowr, Dar-Sele, Bagirma, Bornou, and Tombucto, and all that country upon the Niger, called Sudan, trouble themſelves very little with the detail of the Mahometan religion, which they embraced merely for the ſake of perſonal freedom and advantages in trade; but they are Pagans in their hearts and in their practices, Mahometans in their converſation only. As for the ſons of theſe, they are Pagans like their fathers, unleſs ſome Fakir, or Arab ſaint, takes pains to inſtruct and teach them to read, otherwiſe the whole of their religion conſiſts in the confeſſion of faith, "La Illah el Ullah, Mahomet Raſoul Ullah,"—"There is "but one God, and Mahomet is his prophet."

There are three principal governments in the kingdom of Sennaar. The firſt is at El-aice, the capital of that country, from which the Shillook come. The Bahar el Abiad ſpreads itſelf all over the territory, and, divided into a quantity of ſmall channels, (whether by art or nature I know not) ſurrounds a number of little iſlands, upon each of which is a village, and this collection of villages is called the town of El-aice. The inhabitants are all fiſhermen, and have a number of boats, like canoes, in which they ſail up and down to the cataracts. With incredible fleets of theſe their invaſion was made when they undertook the conqueſt of the Arabs, who had not the ſmalleſt warning of the attempt. They had, at that time, no weapons of iron: their ſwords and lances were of a hard wood called Dengui-Sibber. It muſt be a relation of the Mek of Sennaar that commands at El-aice; and he is never ſuffered to leave that poſt, or come to Sennaar.

The ſecond government, next to this in importance, is Kordofan. The revenue conſiſts chiefly in ſlaves procured from Dyre and Tegla. It ſeems this ſituation is the moſt convenient for invading thoſe mountains, either from its having water in the way, or from ſome other circumſtance that is not known. Mahomet Abou Kalec had this government, and with him about 1000 black horſe, armed with coats of mail, with whom he maintained himſelf at this time independent of the king. It is a frontier neareſt to Dar-Fowr, a black ſtate ſtill more barbarous, if poſſible, than Sennaar, and by them it often has been taken from Sennaar, and again retaken.

The third government is Fazuclo, bounded by the river El-aice on the weſt, and the Nile on the eaſt, and the mountains of Fazuclo, where are the great cataracts, on the ſouth. Theſe are part of the large chain of mountains of Dyre and Tegla, which reach ſo far weſtward into the continent, from whence comes the chief ſupply both of gold and ſlaves which conſtitute the riches of this country; for the greateſt part of the revenue of Fazuclo is gold; and the perſon that commands it is not a Funge, but the ſame native prince from whom the army of Sennaar conquered it. This ſeems to be a very remarkable piece of policy in this barbarous nation, which muſt have ſucceeded, as they conſtantly adhere to it, of making the prince of the ſtate they have conquered their lieutenant in the government of his own country afterwards. Such was the caſe with Dongola, whoſe Mek they continue; alſo with Wed Ageeb, prince of the Arabs, whom they ſubdued; and ſuch was the caſe with Fazuclo, Wed Aboud, Jibbel Moia, and other petty ſtates, all of which they conquered, but did not change their prince.

The forces at Sennaar, immediately around the capital, conſiſt of about 14,000 Nuba, who fight naked, having no other armour but a ſhort javelin and a round ſhield, very bad troops, as I ſuppoſe; about 1800 horſe, all black, mount-

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ed by black ſlaves, armed with coats of mail, and without any other weapon but a broad Sclavonian ſword. Theſe I ſuppoſe, by the weight and power of man and horſe, would bear down, or break through double the number of any other troops in the world: nobody, that has not ſeen this cavalry, can have any idea to what perfection the horſe riſes here. The Mek has not one muſket in his whole army. Beſides theſe horſe, there is a great, but uncertain number of Arabs, who pay their tribute immediately to the Mek and to the great men in government, and live under their protection cloſe by the town, and thereby have the advantage of trading with it, of ſupplying it with proviſions, and, no doubt, muſt contribute in part to its ſtrength and defence in time of need.

After what I have ſaid of the latitude of Sennaar, it will ſcarcely be neceſſary to repeat that the heats are exceſſive. The thermometer riſes in the ſhade to 119°, but as I have obſerved of the heats of Arabia, ſo now I do in reſpect to thoſe of Sennaar. The degree of the thermometer does not convey any idea of the effect the ſun has upon the ſenſations of the body or the colour of the ſkin. Nations of blacks live within lat. 13° and 14°, when 10° ſouth of them, nearly under the Line, all the people are white, as we had an opportunity of ſeeing daily in the Galla, whom we have deſcribed. Sennaar, which is in lat 13°, is hotter, by the thermometer, 50 degrees, when the ſun is moſt diſtant from it, than Gondar is, though a degree farther ſouth, when the ſun is vertical.

Cold and hot are terms merely relative, not determined by the latitude, but elevation of the place; when, therefore, we ſay hot, ſome other explanation is neceſſary concerning the place where we are, in order to give an adequate idea of the ſenſations of that heat upon the body, and the effects of it upon the lungs. The degree of the thermometer conveys this very imperfectly; 90° is exceſſively hot at Loheia in Arabia Felix, and yet the latitude of Loheia is but 15°, whereas 90° at Sennaar is, as to ſenſe, only warm, although Sennaar, as we have ſaid, is in lat. 13°.

At Sennaar, then, I call it *cold*, when one, fully cloathed and at reſt, feels himſelf in want of fire. I call it *cool*, when one, fully cloathed and at reſt, feels he could bear more covering all over, or in part, more than he has then on. I call it *temperate*, when a man, ſo cloathed and at reſt, feels no ſuch want, and can take moderate exerciſe, ſuch as walking about a room without ſweating. I call it *warm*, when a man, ſo cloathed, does not ſweat when at reſt, but, upon moderate motion, ſweats, and again cools. I call it *hot*, when a man ſweats at reſt, and exceſſively on moderate motion. I call it *very hot*, when a man, with thin or little cloathing, ſweats much though at reſt. I call it *exceſſive hot*, when a man, in his ſhirt, at reſt, ſweats exceſſively, when all motion is painful, and the knees feel feeble as if after a fever. I call it *extreme hot*, when the ſtrength fails, a diſpoſition to faint comes on, a ſtraitneſs is found in the temples, as if a ſmall cord was drawn tight around the head, the voice impaired, the ſkin dry, and the head ſeems more than ordinary large and light. This, I apprehend, denotes death at hand, as we have ſeen in the inſtance of Imhanzara, in our journey to Teawa; but this is rarely or never effected by the ſun alone, without the addition of that poiſonous wind which purſued us through Atbara, and will be more particularly deſcribed in our journey down the deſert, to which Heaven, in pity to mankind, has confined it, and where it has, no doubt, contributed to the total extinction of every thing that hath the breath of life. A thermometer graduated upon this ſcale would exhibit a figure very different from the common one; for I am convinced by experiment, that a web of the fineſt muſlin, wrapt round the body at Sennaar, will occaſion at midday a greater ſenſation of heat in the body than the riſe of 5° in the thermometer of Fahrenheit.

At Sennaar, from 70° to 78° in Fahrenheit's thermometer is cool; from 79° to 92° temperate; at 92° begins warm. Although the degree of the thermometer marks a greater heat than is felt by the body of us ſtrangers, it ſeems to me that the ſenſations of the natives bear ſtill a leſs proportion to that degree than ours. On the 2d of Auguſt, while I was lying perfectly enervated on a carpet, in a room deluged with water, at twelve o'clock, the thermometer at 116°, I ſaw ſeveral black labourers pulling down a houſe, working with great vigour, without any ſymptoms of being at all incommoded.

The diſeaſes of Sennaar are the dyſentery, or bloody flux, fatal in proportion as it begins with the firſt of the rains, or the end of them, and return of the fair weather. Intermitting fevers accompany this complaint very frequently, which often ends in them. Bark is a ſovereign remedy in this country, and ſeems to be by ſo much the ſurer, that it purges on taking the firſt doze, and this it does almoſt without exception. Epilepſies and ſchirrous livers are likewiſe very frequent, owing, as is ſuppoſed, to their defeating or diminiſhing perſpiration, or ſtopping the pores by conſtant unction, as alſo by the quantity of water they deluge themſelves with at the time they are hotteſt. The influence of the moon in epilepſies, and the certainty with which the third day after the conjunction brings back the paroxyſm in regular intermitting fevers, is what naturally ſurpriſes people not deeper read than I am in the ſtudy of medicine. Thoſe who live much in camps, or in the parts of Atbara far from rivers, have certainly, more or leſs, the gravel, occaſioned, probably, by the uſe of well-water; for at Sennaar, where they drink of the river, I never ſaw but one inſtance of it, that of the Sid el Coom; as for Shekh Ibrahim, whom I ſhall ſpeak of afterwards, he had paſſed a great part of his life at Kordofan. The venereal diſeaſe is frequent here, but never inveterate, inſomuch that it does not prevent the marriage of either ſex. Sweating and abſtinence never fail to cure it, although, where it had continued for a time, I have known mercury fail.

The elephantiaſis, ſo common in Abyſſinia, is not known here. The ſmall-pox is a diſeaſe not endemial in the country of Sennaar. It is ſometimes twelve or fifteen years without its being known, notwithſtanding the conſtant intercourſe they have with, and merchandizes they bring from Arabia. It is likewiſe ſaid this diſeaſe never broke out in Sennaar, unleſs in the rainy ſeaſon. However, when it comes, it ſweeps away a vaſt proportion of thoſe that are infected: The women, both blacks and Arabs, thoſe of the former that live in plains, like the Shillook, or inhabitants of El-aice, thoſe of the Nuba and Guba, that live in mountains, all the various ſpecies of ſlaves that come from Dyre and Tegla, from time immemorial have known a ſpecies of inoculation which they call Tiſhteree el Jidderee, or, *the* *buying of the ſmall pox.* The women are the conductors of this operation in the faireſt and drieſt ſeaſon of the year, but never at other times. Upon the firſt hearing of the ſmall pox any where, theſe people go to the infected place, and, wrapping a fillet of cotton cloth about the arm of the perſon infected, they let it remain there till they bargain with the mother how many ſhe is to ſell them. It is neceſſary that the terms be diſcuſſed judaically, and that the bargain be not made colluſively or gratuitouſly, but that one piece of ſilver, or more, be paid for the number. This being concluded, they go home, and tie the fillet about their own child's arm; certain, as they ſay, from long experience, that the child infected is to do well, and not to have one more than the number of puſtules that were agreed and paid for. There is no example, as far as I could learn, either here or in Abyſſinia, of this diſeaſe returning, that is, attacking any one perſon more than once.

The trade of Sennaar is not great; they have no manufactures, but the principal article of conſumption is blue cotton cloth from Surat. Formerly, when the ways were open, and merchants went in caravans with ſafety, Indian goods were brought in quantities to Sennaar from Jidda, and then diſperſed over the black country. The return was made in gold, in powder called Tibbar, civet, rhinoceros's horns, ivory, oſtrich feathers, and, above all, in ſlaves or glaſs, more of which was exported from Sennaar than all the eaſt of Africa together. But this trade is almoſt deſtroyed, ſo is that of the gold and ivory. However, the gold ſtill keeps up its reputation of being the pureſt and beſt in Africa, and therefore bought at Mocha to be carried to

India, where it all at laſt centers. If the wakea of Abyſſinian gold ſells at 16 patakas, the Sennaar gold ſells at the ſame place for 22 patakas. The ivory ſells at 1½ oz.* per rotol at Cairo, which is about 25 per cent lighter than the rotol of Mocha. Men-ſlaves, at a medium, may be about a wakea per head at Sennaar. There are women, however, who ſell for 13 or 14 wakeas. What their peculiar excellencies may be, which ſo far alters the price, I cannot tell, only they are preferred by rich people, both Turks and Moors, to the Arab, Circaſſian, and Georgian women, during the warm months in ſummer.

The Daveina Arabs, who are great hunters, carry the ivory to Abyſſinia, where they are not in fear. But no caravan comes now from Sudan † to Sennaar, nor from Abyſſinia or Cairo. The violence of the Arabs, and the faithleſsneſs of the government of Sennaar, have ſhut them up on every ſide but that of Jidda, whether they go once a-year by Suakem.

The wakea of Sennaar, by which they ſell gold, civet, ſcented oils, &c. conſiſts of 10 drams; 10 of theſe wakeas make a rotol. This wakea at Sennaar is accounted the ſame as that of Maſuah and Cairo. It is equal to 7 drams 57 grains troy weight.

1 Rotol 10 Wakeas.
1 Wakea 10 Drams.

But

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[*] Ounce of gold is here meant.

[†] Nigritia, or the black countries on both ſides of the Niger.

But there is another wakea uſed by the merchants called the Atareys.

1 Rotol 12 Wakeas,
1 Wakea 12 Drams.

But this is only uſed for coarſe goods. There is but one long meaſure in Sennaar, called the Draa, which is the peek, or cubit, and is meaſured from the center of the elbow-joint to the point of the middle finger. This is probably the ancient cubit of Egypt, and of the holy ſcripture.

I HAVE ſaid, that the 5th and 6th of Auguſt it rained, and the river brought down great quantities of fragments of houſes which it had ſwept away from the country to the ſouthward. It was a very unuſual ſight to obſerve a multitude of men ſwimming in this violent current, and then coming aſhore riding upon ſticks and pieces of timber. Many people make a trade of this, as fuel is exceedingly ſcarce at Sennaar. But there were other ſigns in this inundation, that occupied the imagination of this ſuperſtitious people. Part of the town had fallen, and a hyæna, as already obſerved, had come alive acroſs the river, from which the wiſe ones drew melancholy preſages.

I HAD not been out of the houſe for two days on account of the rain. On the 7th I intended to have gone to Aira; but on the morning was told by Hagi Belal, that Mahomet Abou Kalec had advanced to the river El-aice, to croſs it into Atbara, and that Shekh Adelan had decamped from Aira, and was gone to meet him; to this it was added, that Wed

Ageeb had been ſent to by the king, to collect all his forces among the Arabs, and join him between Herbagi and Sennaar. It was foreſeen, that if this was true, a revolution of ſome kind was near at hand, probably the depoſing and death of the king, and that, in the interim, all ſubordination would ceaſe in the town, and every man do what ſeemed good in his own eyes.

Hagi Belal had, beſides, told me that Shekh Fidele of Teawa had been ſeveral days in the palace with the king, and had informed him that I was laden with money, beſides a quantity of cloth of gold, the richeſt he had ever ſeen, which the king of Abyſſinia had deſtined as a preſent to him, but which I had perverted to my own uſe: He added, that the king had expreſſed himſelf in a very threatening manner, and that he was very much afraid I was not in ſafety if Shekh Adelan was gone from Aira. Upon this I deſired Hagi Belal to go to the palace, and obtain for me an audience of the king. In vain he repreſented to me the riſk I ran by this meaſure; I perſiſted in my reſolution, I was tied to the ſtake. To fly was impoſſible, and I had often overcome ſuch dangers by braving them.

He went then unwillingly to the palace. Whether he delivered the meſſage I know not, but he returned ſaying, the king was buſy, and could not be ſeen. I had, in the interim, ſent Soliman to the Gindi, or Sid el Coom, telling him my difficulties, and the news I had heard. In place of returning an anſwer, he came directly to me himſelf; and was ſitting with me when Hagi Belal returned, who, I thought, appeared ſomewhat diſconcerted at the meeting.

He told me the ſtory of Abou Kalec was falſe, as alſo that of Wed Ageeb; but it was really true that Shekh Adelan had left Aira, and was then encamped at Shaddly. He chid Hagi Belal very ſharply, aſking him, what good all that tittle tattle did either to him or me? and inſinuated pretty plainly, that he believed Hagi Belal did this in concert with the king, to extort ſome preſent from me. "What is the difference to Yagoube, ſays he, if Shekh Adelan be at Aira, three hours journey from Sennaar, or at Shaddly, five? Is not Kittou in town? and ſhall not I bring every ſlave of the king to join him upon the firſt requiſition? At a time like this, will you perſuade me, Hagi Belal, the king is not rather thinking of his own ſafety than of robbing Yagoube? I do not wiſh that Yagoube ſhould ſtay a minute longer at Sennaar; but, till ſome way be found to get neceſſaries for his journey, it is not in the king's power to hurt him in the houſe where he is; and he is much ſafer in Sennaar than he could be any where out of it. Before the king attempts to hurt Yagoube, as long as he ſtays in Adelan's houſe, he will think twice of it, while any of the three brothers are alive. But I will ſpeak to Kittou in the evening, and the king too, if I have an opportunity. In the mean time, do you, Yagoube, put your mind at reſt, defend yourſelf if any body attempts to enter this houſe, and do what you will to thoſe that ſhall force themſelves into it." I then attended him down ſtairs, with many profeſſions of gratitude; and at the door he ſaid, in a very low voice, to me, "Take care of yon Belal, he is a dog, worſe than a Chriſtian."

I RESOLVED at all events to leave Sennaar, but I had not yet ſounded Hagi Belal as to money-affairs. It was now

the

the 20th; and, for ſeveral days ſince Adelan's departure, no proviſions were ſent to my houſe, as before was uſual. Money therefore became abſolutely neceſſary, not only for daily ſubſiſtence, but for camels to carry our baggage, proviſions, and water, acroſs the deſert.

I NOW deſpaired abſolutely of aſſiſtance of any kind from the king; and an accident that happened made me lay all thoughts aſide of ever troubling him more upon the ſubject. There are at Mecca a number of black eunuchs, whoſe ſervices are dedicated to that temple, and the ſepulchre at Medina. Part of theſe, from time to time, procure liberty to return on a viſit to their reſpective homes, or to the large cities they were ſold from, on the Niger, Bornou, Tocrur, and Tombucto, where they beg donations for the holy places, and frequently collect large ſums of gold, which abounds in theſe towns and territories. One of theſe, called Mahomet Towaſh, which ſignifies Eunuch, had returned from a begging voyage in Sudan, or Nigritia, and was at Sennaar exceedingly ill with an intermitting fever. The king had ſent for me to viſit him, and the bark in a few days had perfectly recovered him. A proportional degree of gratitude had, in return, taken place in the breaſt of Mahomet, who, going to Cairo, was exceedingly deſirous of taking me with him, and this deſire was increaſed when he heard I had letters from the ſherriffe of Mecca, and was acquainted with Metical Aga, who was his immediate maſter.

NOTHING could be more fortunate than this rencounter at ſuch a time, for he had ſpare camels in great plenty, and the Arabs, as he paſſed them, continued giving him more, and ſupported him with proviſions wherever he went, for theſe people, being accounted ſacred, and regarded with a certain religious awe, as being in the immediate ſervice of their prophet, till now uſed to paſs inviolate wherever they were going, however unſettled the times, or however ſlenderly attended.

EVERY thing was now ready, my inſtruments and baggage packed up, and the 25th of Auguſt fixed when we ſhould begin our journey for Atbara. Mahomet, who paſſed a great part of his time at my houſe, had not been ſeen by us for ſeveral days, which we did not think extraordinary, being buſy ourſelves, and knowing that his trade demanded continual attendance on the great people; but we were exceedingly ſurpriſed at hearing from my black Soliman, that he and all his equipage had ſet out the night of the 20th for Atbara. This we found afterwards was at the earneſt perſuaſion of the king, and was at that time a heavy diſappointment to us, however fortunate it turned out afterwards.

THE night of the 25th, which was to have been that of our departure, we ſat late in my room up ſtairs, in the back, or moſt private part of the houſe. My little company was holding with me a melancholy council on what had ſo recently happened, and, in general, upon the unpromiſing face of our affairs. Our ſingle lamp was burning very low, and ſuggeſted to us that it was the hour of ſleep, to which, however, none of us were very much inclined. Georgis, a Greek, who, on account of the ſoreneſs of his eyes had ſtaid below in the dark, and had fallen aſleep, came running up ſtairs in a great fright, and told us he had been

wakened

wakened by the noiſe of men endeavouring to force open the door; that he hearkened a little, and found there were many of them. Our arms were all ready, and we ſnatched them up and ran towards the door; but I ſtopt, and planted them upon the firſt landing-place in the ſtaircaſe, as I wiſhed not to fire till the enemy was fairly in the houſe, that no excuſe might remain for this their violation of hoſpitality.

I STATIONED Iſmael at the outer door of the houſe, intending that he ſhould fire firſt, as it would be leſs odious in him, being a Turk and a ſherriffe, than for us Chriſtians. I then went out to the outer gate, and Soliman with me. The entry into the yard was through a kind of porters lodge, where ſervants uſed to ſit in the day-time, and ſleep at night. It had a door from the ſtreet, and then another into the yard, the latter ſmall, but very ſtrong. They had forced the outer gate, and were then in the lodge, endeavouring to do the ſame by the inner, having put a handſpike under it to lift it up from the hinges. "Are you not madmen, ſaid I, and weary of your lives, to attempt to force Adelan's houſe, when there are within it men abundantly provided with large fire-arms, that, upon one diſcharge through the door, will lay you all dead where you now ſtand?" "Stand by from the door, cries Iſmael, and let me fire. Theſe black Kafrs don't yet know what my blunderbuſs is." They had been ſilent from the time I had ſpoken, and had withdrawn the handſpike from under the door. "Ullah! Ullah! cries one of them ſoftly, how ſound you ſleep! we have been endeavouring to waken you this hour. The king is ill; tell Yagoube to come to the palace, and open the door inſtantly." "Tell the king, ſaid I, to drink warm water, and I will ſee him in the morning," Ah! Mahomet, cries Soliman, is that you? I thought you had hada narrow enough eſcape in the palace the other day, but ſtay a little, a ſervant is gone over the back wall to call the Gindi, and we are here numerous enough to defend this houſe till morning againſt all the ſervants the king has, ſo do not attempt to break the door, and Yagoube will go to the king with the Gindi.

At this time one of my ſervants fired a piſtol in the air out of an upper window, upon which they all ran off. They ſeemed to be about ten or twelve in number, and left three handſpikes behind them. The noiſe of the piſtol brought the guard, or patrole, in about half an hour, who carried intelligence to the Sid el Coom, our friend, by whom I was informed in the morning, that he had found them all out, and put them in irons; that Mahomet, the king's ſervant, who met us at Teawa, was one of them; and that there was no poſſibility now of concealing this from Adelan, who would order him to be impaled.

Things were now come to ſuch a criſis that I was determined to leave my inſtruments and papers with Kittou, Adelan's brother, or with the Sid el Coom, while I went to Shaddly to ſee Adelan. But firſt I thought it neceſſary to apply to Hagi Belal to try what funds we could raiſe to provide the neceſſaries for our journey. I ſhewed him the letter of Ibrahim, the Engliſh broker of Jidda, of which before he had received a copy and repeated advices, and told him I ſhould want 200 ſequins at leaſt, for my camels and proviſions, as well as for ſome preſents that I ſhould have occaſion for, to make my way to the great men in Atbara.

bara. Never was ſurpriſe better counterfeited than by this man. He held up his hands in the utmoſt aſtoniſhment, repeating, 200 ſequins! over twenty times, and aſked me if I thought money grew upon trees at Sennaar, that it was with the utmoſt difficulty he could ſpare me 20 dollars, part of which he muſt borrow from a friend.

This was a ſtroke that ſeemed to inſure our deſtruction no other reſource being now left. We were already indebted to Hagi Belal twenty dollars for proviſion; we had ſeven mouths to feed daily; and as we had neither meat, money, nor credit, to continue at Sennaar was impoſſible. We had ſeen, a few nights before, that no houſe could protect us there; and to leave Sennaar was, in our ſituation, as impoſſible as to ſtay there. We had neither camels to carry our proviſions and baggage, nor ſkins for our water, nor, indeed, any proviſions to carry, nor money to ſupply us with any of theſe, nor knew any perſon that could give us aſſiſtance nearer than Cairo, from which we were then diſtant about 17° of the meridian, or above 1000 miles in a ſtraight line; great part of which was thro' the moſt barren, unhoſpitable deſerts in the world, deſtitute of all vegetation, and of every animal that had the breath of life. Hagi Belal was inflexible; he began now to be weary of us, to ſee us but ſeldom, and there was great appearance of his ſoon withdrawing himſelf entirely.

My ſervants began to murmur; ſome of them had known of my gold chain from the beginning, and theſe, in the common danger, imparted what they knew to the reſt. In ſhort, I reſolved, though very unwillingly, not to ſacrifice my own life and that of my ſervants, and the finiſhing my travels now ſo far advanced, to childiſh vanity. I determined therefore to abandon my gold chain, the honourable recompence of a day full of fatigue and danger. Whom to intruſt it to was the next conſideration; and, upon mature deliberation, I found it could be to nobody but Hagi Belal, bad as I had reaſon to think he was. However, to put a check upon him, I ſent for the Sid el Coom, in whoſe preſence I repeated my accuſation againſt Belal; I read the Seraff's letter in my favour, and the ſeveral letters that Belal had written me whilſt I was at Gondar, declaring his acceptance of the order to furniſh me with money when I ſhould arrive at Sennaar; and I upbraided him in the ſtrongeſt terms with duplicity and breach of faith.

But all that I could ſay was very far ſhort of the violent expoſtulation from the Gindi that immediately followed. He gave Hagi Belal many not obſcure hints, "that he looked upon this injury as done to himſelf, and would repay him; that though he had done this to pleaſe the king, the time might not be far off when that favour would be of very little uſe to him; on the contrary, might be a reaſon for ſtripping him of all he had in the world." The force of theſe arguments ſeemed to ſtrike Hagi Belal's imagination very powerfully. He even offered to advance 50 ſequins, and to ſee if he could raiſe any more among his friends. The Gindi (a rare inſtance in that country) offered to lend him fifty. But the dye was now caſt, the chain had been produced and ſeen, and it was become exceedingly dangerous to carry ſuch a quantity of gold in any ſhape along with me. I therefore conſented to ſell it to Hagi Belal in preſence of the Gindi, and we immediately ſet about the purchaſe of neceſſaries, with this proviſo, that if Adelan, upon my going to Shaddly, did furniſh me with camels and neceſſaries, ſo much of the chain ſhould be returned.

It was the 5th of September that we were all prepared to leave this capital of Nubia, an inhoſpitable country from the beginning, and which, every day we continued in it, had engaged us in greater difficulties and dangers. We flattered ourſelves, that, once diſengaged from this bad ſtep, the greateſt part of our ſufferings was over; for we apprehended nothing but from men, and, with very great reaſon, thought we had ſeen the worſt of them.

In the evening I received a meſſage from the king to come directly to the palace. I accordingly obeyed, taking two ſervants along with me, and found him ſitting in a little, low chamber, very neatly fitted up with chintz, or printed callico curtains, of a very gay and glaring pattern. He was ſmoaking with a very long Perſian pipe through water, was alone, and ſeemed rather grave than in ill-humour. He gave me his hand to kiſs as uſual, and, after pauſing a moment without ſpeaking, (during which I was ſtanding before him) a ſlave brought me a little ſtool and ſet it down juſt oppoſite to him; upon which he ſaid, in a low voice, ſo that I could ſcarcely hear him, "Fudda, ſit down," pointing to the ſtool. I ſat down accordingly. "You are going, I hear, ſays he, to Adelan." I anſwered, "Yes." "Did he ſend for you?" I ſaid, "No; but, as I wanted to return to Egypt, I expected letters from him in anſwer to thoſe I brought from Cairo." He told me, Ali Bey that wrote theſe letters was dead; and aſked me if I knew Mahomet Abou Dahab? *Yagoube.* "Perfectly; I was well acquainted with him and the other members of govern-

ment,

ment, all of whom treated me well, and reſpected my nation." *King.* "You are not ſo gay as when you firſt arrived here." *Ya.* "I have had no very great reaſon." Our converſation was now taking a very laconic and ſerious turn, but he did not ſeem to underſtand the meaning of what I ſaid laſt. *K.* "Adelan has ſent for you by my deſire; Wed Abroff and all the Jehaina Arabs have rebelled, and will pay no tribute. They ſay you have a quantity of powerful fire-arms with you that will kill twenty or thirty men at a ſhot." *Ya.* "Say fifty or ſixty, if it hits them." *K.* "He is therefore to employ you with your guns to puniſh thoſe Arabs, and ſpoil them of their camels, part of which he will give to you." I preſently underſtood what he meant, and only anſwered, "I am a ſtranger here, and deſire to hurt no man. My arms are for my own defence againſt robbery and violence." At this inſtant the Turk, Hagi Iſmael, cried from without the door, in broken Arabic, "Why did not you tell thoſe black Kafrs, you ſent to rob and murder us the other night, to ſtay a little longer, and you would have been better able to judge what our fire-arms can do, without ſending for us either to Abroff or Adelan. By the head of the prophet! let them come in the day-time, and I will fight ten of the beſt you have in Sennaar."

K. "THE man is mad, but he brings me to ſpeak of what was in my head when I deſired to ſee you. Adelan has been informed that Mahomet, my ſervant, who brought you from Teawa, has been guilty of a drunken frolic at the door of his houſe, and has ſent ſoldiers to take him today, with two or three others of his companions." *Ya.* "I know nothing about Mahomet, nor do I drink with him, or give him drink. About half a ſcore of people broke into Adelan's houſe in the night, with a view to rob and murder us, but I was not at the pains to fire at ſuch wretches as theſe. Two or three ſervants with ſticks were all that were needful. I underſtand, indeed, that Shekh Adelan is exceedingly diſpleaſed that I did not fire at them, and has ſent to the Gindi, ordering him to deliver two of them to him to-morrow to be executed publicly before the door of his houſe on the market-day. But this, you know, is among yourſelves. I am very well pleaſed none of them are dead, as they might have been, by my hands or thoſe of my people." *K.* " True; but Adelan is not king, and I charge you when you ſee him to aſk for Mahomet's life, or a conſiderable deal of blame will fall upon you. When you return back, I will ſend him to conduct you to the frontiers of Egypt." Upon this I bowed, and took my leave. I went home perfectly determined what I was to do. I had now obtained from the king an involuntary ſafe-guard till I ſhould arrive at Adelan's, that is, I was ſure that, in hopes I might procure a reprieve for Mahomet, no trap would be laid for me on the road. I determined therefore to make the beſt uſe of my time; and every thing being ready, we loaded the camels, and ſent them forward that night to a ſmall village called Soliman, three or four miles from Sennaar; and having ſettled my accounts with Hagi Belal, I received back ſix links, the miſerable remains of one hundred and eighty-four, of which my noble chain once conſiſted.

THIS traitor kept me the few laſt minutes to write a letter to the Engliſh at Jidda, to recommend him for the ſervice he had done me at Sennaar; and this I complied with, that I might inform the broker Ibrahim that I had received no money from his correſpondent, and give him a caution never again to truſt Hagi Belal in ſimilar circumſtances.

CHAP. X.

Journey from Sennaar to Chendi.

AFTER leaving Sennaar I was overtaken on the road by a black ſlave, who at firſt gave me ſome apprehenſion, as I was alone with only one Barbarian, a Nubian ſervant, by the ſide of my camel, and was going ſlowly. Upon inquiry I found him to be ſent from Hagi Belal, with a baſket containing ſome green tea and ſugar, and four bottles of rack, in return for my letter. I ſent back the meſſenger, and gave the care of the baſket to my own ſervant; and, about ten o'clock in the evening of the 5th of September, we all met together joyfully at Soliman.

BEFORE my departure from Sennaar I had prevailed on a Fakir, or Mahometan monk, ſervant to Adelan, to write a letter to his maſter, unknown to any other perſon whatever, to let him know my apprehenſions of the king, and that, in the uncertainty how far his occupations might oblige him to move from Shaddly, my way was directly for Herbagi, and requeſting that he would give me ſuch recommendations to Wed Ageeb as ſhould put me in ſafety from the king's perſecution, and inſure me protection and good reception in Atbara. I begged him, in the moſt ſerious manner, to conſider, however ſlightly he had thought of the king of Abyſſinia's recommendatory letters, he would not treat thoſe of the regency of Cairo, and of the ſherriffe of Mecca, in the ſame manner; that my nation was highly reſpected in both places; and that it was known, by letters written from Sennaar, that I actually was arrived there; that they ſhould take care therefore, and not by ill-uſage of me expoſe their merchants, either at Mecca or Cairo, to a ſevere retaliation that would immediately follow the receiving bad news of me, or no news at all. My faithful Soliman, who was now to leave me, was charged to carry the anſwers they ſhould chooſe to return to the letters I brought from Abyſſinia, and I ſent him that very night, together with the Fakir, to Adelan at Shaddly, fully inſtructed with every particular of ill-uſage I had received from the king, of which he had been an eye-witneſs.

Although my ſervants, as well as Hagi Belal, and every one at Sennaar but the Fakir and Soliman, did imagine I was going to Shaddly, yet their own fears, or rather good ſenſe, had convinced them that it was better to proceed at once for Atbara than ever again to be entangled between Adelan and the king. Sennaar ſat heavy upon all their ſpirits, ſo that I had ſcarce diſmounted from my camel, and before I taſted food, which that day I had not done, when they all intreated me with one voice that I would conſider the dangers I had eſcaped, and, inſtead of turning weſtward to Shaddly, continue north through Atbara. They promiſed to bear fatigue and hunger chearfully, and to live and die with me, provided I would proceed homeward, and free them from the horrors of Sennaar and its king. I did not ſeem to be convinced by what they ſaid, but ordered ſupper, to which we all ſat down in company. As we had lemons enough, and Hagi Belal had furniſhed us with ſugar, we opened a bottle of his rack and in punch (the liquor of our country) drank to a happy return thro' Atbara. I then told them my reſolution was perfectly conformable to their wiſhes; and informed them of the meaſures I had taken to inſure ſucceſs and remove danger as much as poſſible. I recommended diligence, ſobriety, and ſubordination, as the only means of arriving happily at the end propoſed; and aſſured them all we ſhould ſhare one common fare, and one common fortune, till our journey was terminated by good or bad ſucceſs. Never was any diſcourſe more gratefully received; every toil was welcome in flying from Sennaar, and they already began to think themſelves at the gates of Cairo.

As I had recommended great diligence and little ſleep, before four in the morning the camels were loaded, and on their way, and it was then only they came to awake me. The camels were abundantly loaded, and we had then but five, four of which carried all the baggage, the other, a ſmaller one, was reſerved for my riding. This I told them I willingly accepted at the beginning of the journey, and we ſhould all of us take our turn, while water and proviſions

ſions were to be procured, and that Iſmael the Turk, an old man, and Georgis the Greek, almoſt blind, required an additional conſideration, ſo long as it poſſibly could be done with ſafety to us all; but, when we ſhould advance to the borders of the deſert, we muſt all reſolve to paſs that journey on foot, as upon the quantity of water, and the quantity of proviſions alone, to be carried by us, could depend our hopes of ever ſeeing home.

On the 8th of September we left the village of Soliman, and about three o'clock in the afternoon came to Wed el Tumbel, which is not a river, as the name would ſeem to ſignify, but three villages ſituated upon a pool of water, nearly in a line from north to ſouth. The intermediate country between this and Herbagi is covered with great crops of dora. The plain extends as far as the ſight reaches. Though there is not much wood, the country is not entirely deſtitute of it, and the farther you go from Sennaar the finer the trees. At Wed el Tumbel there is great plenty of ebony-buſhes, and a particular ſort of thorn which ſeems to be a ſpecies of dwarf acacia, with very ſmall leaves, and long pods of a ſtrong ſaccharine taſte. This is here in great abundance, and is called Lauts, or Loto, which I ſuſpect to be the tree on whoſe fruit, we are told, the ancient Libyans fed. At a quarter paſt three we left Wed el Tumbel, and entered into a thick wood, in which we travelled till late, when we came to the Nile. We continued along the river for about 500 yards, and alighted at Sit el Bet, a ſmall village about a mile's diſtance from the ſtream. Here we ſaw the tomb of a Shekh, or ſaint, built of brick in a conical form, much after the ſame figure as ſome we had ſeen in Barbary, which were of ſtone.

On the 12th, at ten minutes paſt ſix we ſet out from Sit el Bet, and a few minutes after came to a village called A. geda, and five miles further to another, whoſe name is U. ſheta. At half paſt nine we paſſed a third village, and at half after eleven encamped near a pool of water, called Wed Hydar, or the River of the Lion. All the way from Wed el Tumbel to this village we were much tormented with the fly, the very noiſe of which put our camels in ſuch a fright that they ran violently into the thickeſt trees and buſhes, endeavouring to bruſh off their loads. Theſe flies do not bite at night, nor in the cool of the morning. We were freed from this diſagreeable companion at Wed Hydar, and were troubled with it no more.

At four o'clock we again ſet out through an extenſive plain, quite deſtitute of wood, and all ſown with dora, and about five miles further we encamped at a place named Shwyb, where there is a Shekh called Welled Abou Haſſan. While at Abou Haſſan, we were ſurpriſed with a violent ſtorm of rain and wind, accompanied with great flaſhes of lightning. This ſtorm being blown over, we proceeded to a village called Imſurt. At one mile and a half further we joined the river. The Nile here is in extreme beauty, and winds conſiderably; it is broader than at Sennaar, the banks flat, and quite covered with acacia and other trees in full bloom. The thick parts of this wood were ſtored with great numbers of antelopes, while the open places were covered with large flocks of cattle belonging to the Arabs Refaa, who were returning from the ſands to their paſtures to the ſouthward. Large flocks of ſtorks, cranes, and a variety of other birds, were ſcattered throughout the plain,

which

which was overgrown with fine graſs, and which even the multitude of cattle that thronged upon it ſeemed not capable of conſuming. At three quarters paſt ſix in the evening we came to a large village called Wed Medinai, cloſe upon the ſide of the river, which here having made a large turn, comes again from the S. E. This town or village belongs to a Fakir, who received us very hoſpitably.

On the 14th, at ſix in the morning we ſet out from Wed Medinai in a direction N. W. and at three quarters paſt eight arrived at the village Beroule. We then entered a thick wood, and thence into a very extenſive and cultivated plain, ſown with dora and bammia; a plant which makes a principal article in their food all over the ſouthern part of the kingdom of Sennaar, which is deſcribed, and the figure of it publiſhed, by Proſper Alpinus*. At a quarter paſt eleven we arrived at Azazo, about a mile and a half diſtant from the Nile. The corn ſeemed here much more forward than that at Sennaar, and in ſeveral places it was in the ear. It rained copiouſly in the night of the 14th, but before this there had been a very dry ſeaſon, and very great ſcarcity the preceding year. At ten minutes paſt four in the afternoon we left Azazo, our journey, like that of the day before, partly through thick woods, and partly through plains ſown with dora. Our direction was nearly north, and the river about two miles and a half diſtant, nearly parallel to the road we went. At ſix we came to a ſmall village called Sidi Ali el Genowi.

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* Vid. Proſper Alpin. cap. 27. page 44. tom. 2.

On the 16th, at half paſt ſix in the morning we left Sidi Ali el Genowi, and a few minutes after paſſed two villages on our left along the river ſide, not fifty yards from the water, after which we went through the village of El Menſy. The next to this were two tombs of Fakirs, nothing different from the former ones. At a quarter paſt ten we arrived at Herbagi, a large and pleaſant village, but thinly inhabited, placed on a dry, gravelly ſoil. The people told us, that the greateſt part of the townſmen were at ſome diſtance looking after their farms. Herbagi is the ſeat of Wed Ageeb, hereditary prince of the Arabs, now ſubject to the government of Sennaar, whoſe lieutenant he is according to treaty. He raiſes the tribute, and pays it to the Mek, or his miniſters, from all thoſe Arabs that live in the diſtant parts of the kingdom, as far as the Red Sea, who do not paſs by Sennaar to the ſands, in the ſeaſon of the fly; for theſe, as I have mentioned, are taxed by the chief miniſter, or the perſon who hath the command of the troops of that capital. The revenue ariſing from this is very large, and more than all the reſt put together. The Refaa, one tribe of Arabs who had compounded at this time with Shekh Adelan, were ſaid to poſſeſs 200,000 ſhe-camels, every one of which, at a medium, was worth half an ounce of gold, each ounce being about ten crowns. The tribute then which that Arab paid was 100,000 ounces of gold, or 1,000,000 dollars or 250,000l. There were at leaſt ten of theſe tribes with which Adelan was to account, and at leaſt ſix times that number that fell to the ſhare of Wed Ageeb, whoſe compoſition is the ſame as that paid to Sennaar, beſides whatever extraordinary ſum he impoſes for himſelf. There is alſo a tax upon the male camels; but this is ſmall in compariſon of the others, and the young ones pay no duty, till they are three years old.

Camels fleſh is the ordinary food of the Arabs; but there is ſtill room to inquire what becomes of the prodigious numbers of this animal annually conſumed. The caravan of Mecca requires a large ſupply, and vaſt numbers are employed in the ſervice of Damaſcus, of Syria and Perſia, and eſpecially of Sudan, whoſe caravans traverſe Africa from eaſt to weſt with Indian commodities, which they carry from the Arabian Gulf to the Atlantic Ocean. Theſe, and this vaſt inland trade of which they were maſters, the gold, ivory, pearls, and tortoiſe ſhells, that ſerved for returns to India, were the ſource of the riches and power of thoſe Shepherds, of which ſo many things are recorded in ancient hiſtory almoſt exceeding belief.

Immediately upon entering Herbagi, I went to wait upon Wed Ageeb. He had a very good houſe, conſidered as ſuch, though but a very indifferent palace for a prince. He ſeemed to be a man of very gentle manners; was about 30 years of age; had a thick black beard and whiſkers, large black eyes, and a long thin face, which marked his conſtitution not to be a ſtrong one. We found, indeed, afterwards, that he had been very much addicted to drinking, which he had often endeavoured in vain to leave off, by ſubſtituting opium in its place. He had never before ſeen an European, and teſtified great ſurpriſe at my complexion. He ſent us abundance of proviſions, two ſheep and two goats, and begged I would give him advice about his health in the evening. He inquired very particularly about my reception at Sennaar, which I told him only in part, and, among other circumſtances, the report at Sennaar, that he was gathering his forces to the aſſiſtance of the king againſt

Adelan and Abou Kalec. He anſwered with a ſneer, “ Gehennim el Kafr, *i. e. The Pagan may go to hell.* He ſpoke contemptuouſly of the king of Sennaar, but very reſpectfully of Adelan and Abou Kalec, any one of whoſe little fingers, he ſaid, was ſufficient to cruſh the Mek, and all who adhered to him. I then took my leave, and went home to reſt.

On the 17th, at noon, I obſerved the meridian altitude of the ſun, and found the latitude of the place to be 14° 30′ N. but this obſervation was made with Hadley's quadrant, that I might ſave time, being willing to advance to as great a diſtance as poſſible from Sennaar, ſo there may be perhaps a minute of error, and more there ought not to be, as it was confirmed by ſeveral obſervations at night. The inſtrument, inſpected and rectified by day light, was examined, and I found it to be without alteration before uſing it at night.

About eight o'clock in the evening I went to ſee Wed Ageeb, who had ſupped, and was drinking ſorbet made of tamarinds, I believe rather to ſweeten his breath than from thirſt, for he had apparently drunk of ſtronger liquor before he took the ſorbet. He told me that a ſervant of Adelan was arrived that evening from the camp, who had brought him a letter and meſſages on my account, and bade me be of good courage, for I ſhould be ſafer in my tent than in Adelan's houſe at Sennaar; that two men had been executed for attempting to rob Adelan's houſe; and that Mahomet, the king's ſervant, was deſtined to ſuffer upon a ſtake, as ſoon as ever Adelan ſhould move at a greater diſtance from Shekh Shaddly's tomb, where ſuch executions could not be performed with decency.

I MADE him a ſmall preſent of fine muſlin, which I had bought at Sennaar; and, in the courſe of converſation, he told me that the Mooriſh troops from Ras el Feel had burnt Teawa; that the Daveina were with them, and had plundered the Jehaina, and forced Fidele to fly to Beyla. I aſked if any Chriſtian troops were among them? ſuſpecting much Ayto Engedan and Ayto Confu. He ſaid there were none but the Moors of Ras el Feel, the Ganjar horſe of Kuara, and the Arabs Daveina. As I did not wiſh to be known in this matter, I puſhed my inquiries no further: I aſked him to provide me with one of his men for fear of the Shukorea Arabs, with which he complied, adding, that he was himſelf going out to the Shukorea, and would ſend a man to Halfaia, where I was to conſider, and acquaint him, whether I was to paſs the Nile at Gerri, and go by the deſert of Bahiouda and Dongola, or by the more unfrequented way of Chendi, Barbar, and the great deſert, the fatigues and dangers of which he thought it impoſſible for a European to ſuffer, but would give me a letter to Sittina his ſiſter, to whom that country belonged. After Chendi, he aſſured me there was no protection to be relied upon but that of Heaven. This ſenſible diſcourſe was of great ſervice to me, as it ſet me all the reſt of the journey upon the inquiry as to the proper ſteps for performing this dangerous expedition.

ON the 18th, at ſeven o'clock I left Herbagi, after writing a letter to Adelan, thanking him for his punctuality and care of me, and giving he ſervant that had come on the errand a ſmall preſent. He told me it would be ten days before he returned to the camp; with which laſt intelligence I was very well pleaſed, as thereby no information could arrive where I was, till I was forgot, or out of their power. At ten minutes paſt eleven we arrived at Wed el Frook, a ſmall village cloſe upon the Nile. Nothing could be more beautiful than the country we paſſed that day, partly covered with very pleaſant woods, and partly in lawns, with a few fine ſcattered trees. The Nile is a ſhort quarter of a mile from the village, and is fully half a mile broad. It runs ſmooth, and when in inundation, overflows the ſmall ſpace of ground between its preſent banks and Wed el Frook. It was now conſiderably lower than it had been, and was confined within its banks.

On the 19th we ſet out from Wed el Frook at half paſt five in the morning, and about four miles from it came to a large village, and the tomb of a Fakir, the Nile running all the way parallel to our road. At ten o'clock we came to another village called Abouaſcar; and a little way eaſt of it, in the river, there is a large iſland conſiderably above the water, where ſhrubs and graſs grow abundantly. The village is placed upon a ſmall hill, and there are a great many of the ſame ſize and ſhape ſcattered about the country on the banks of the river, which add greatly to the beauty of it, as we had not yet ſeen ſuch ſince our leaving Sennaar. At three quarters paſt one we came to the village of Kamily. The country here is more open, the ſoil lighter, the graſs ſhort and thin; it is all laid out in paſture, and there is here plenty of goats, as well as black cattle. This day we met a caravan from Egypt, laſt from Chendi, who brought us word that Ali Bey was depoſed, and Mahomet Abou

Dahab was made Bey in his place. They ſaid, one part of the caravan, that went before them, had been attacked and cut off by the Biſhareen under Abou Bertran; that they had eſcaped by a few hours only, and that all the road was ſo infeſted with robbers, that it was a miracle if any one could paſs.

On the 20th we left Kamily at a quarter paſt five in the morning, and at about ſix miles (the diſtance between that and Wed Tyrab) we paſſed a bare and ſandy country, interſperſed with ſmall coppices, and three quarters paſt ten came to Biſhaggara. This is a large village, ſomething above a mile's diſtance from the Nile, which ſpace is entirely taken up with bruſhwood, without any timber trees. We begin now to ſee the effects of the quantity of rain having failed. There was little ſown, and that ſo late as to be ſcarcely above the ground. It ſeems the rains begin later as they paſs northward. Many people were here employed in gathering graſs ſeeds* to make a very bad kind of bread. Theſe people appear perfect ſkeletons, and no wonder, as they live upon ſuch fare. Nothing increaſes the danger of travelling, and prejudice againſt ſtrangers, more than the ſcarcity of proviſions in the country through which you are to paſs.

At fifty minutes paſt three in the afternoon we left Biſhaggara, and at ſeven came to Eltie, a ſtraggling village, about half a mile from the Nile, in the north of a large, bare plain, all paſture, except the banks of the river, which are covered with wood. We now no longer ſaw any corn ſown: The people here were at the ſame miſerable employment as thoſe we had ſeen before, that of gathering graſs-ſeeds; yet, though ſtarving, they brought us plenty of milk in exchange for tobacco, a commodity very much in requeſt in theſe parts. At half paſt ten we arrived at Gidid; the houſes were built of clay, with terraſſed roofs: on our way we paſſed through ſeveral little cantonments of Nuba. All this country is ſand, interſperſed with thick coppices and acacia-trees that ſeemed not to thrive. On the other ſide are large, dead, ſandy plains, but both ſides of the river are covered with wood. The ferry over the Nile is here from the weſt to the eaſt. The country about Gidid, eſpecially to the weſtward, is very bare and barren, and ſcarcely produces any thing ſaving graſs and bent, of which the poor people uſe the ſeed for bread. This is the caſe all to the weſtward of El-aice; and the country here, for want of rain, is faſt dwindling into a deſert, and the ſoil is changed to ſand. There is no corn, though, from the vicinity of two large rivers, it produces graſs enough for cattle, ſheep, and goats, and there is as yet plenty of milk: but as ſoon as the ſun ſhines conſtantly, no herbage will remain that can be food for any other cattle but goats, and at laſt the whole becomes a perfect deſert, capable of nouriſhing nothing but antelopes and oſtriches.

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* We had ſeen this practiſed too by the Agows at the ſource of the Nile.

On the 21ſt, at ſeven in the morning we left Gidid, and near three miles further we came to the paſſage, and deſcended a long way with the current before we landed. The manner they paſs the camels at this ferry is by faſtening cords under their hind quarters, and then tying a halter to their heads. Two men ſuſtain theſe cords, and a third the halter, ſo that the camels, by ſwimming, carry the boat on ſhore. One is faſtened on each ſide of the ſtern, and one along each ſide of the ſtem. Theſe uſeful beaſts ſuffer much by this rude treatment, and many die in the paſſage, with all the care that can be taken, but often through malice, or out of revenge. Theſe boatmen privately put ſalt in the camels ears, which makes the animal deſperate and ungovernable, till, by fretting and plunging his head conſtantly in the water, he loſes his breath, and is drowned; the boatmen then have gained their end, and feaſt upon the fleſh. But the Arabs, when they paſs their camels, uſe a goat's ſkin, blown with wind like a bladder, which they tie to the fore part of the camel, and this ſupports him where he is heavieſt, while the man, ſitting behind on his rump, guides him, for this animal is a very bad ſwimmer, being heavieſt before. The boats here are larger and better made than in any other part on the river. All between the Nile and Halifoon is bare ground, interſperſed with acacia-trees. The loſs of a camel is very conſiderable, but the price of ferrying very moderate; it is only three mahalacs for each camel, with his merchandiſe and every thing belonging to him. The river is ſomething more than a quarter of a mile broad, but is double that meaſure in the rainy ſeaſon, the current very violent, and ſtrong at all times.

Notwithstanding our boatmen had a very bad character at this time, we paſſed with our camels and baggage without loſs or accident. They ſeemed indeed to ſhew a very indifferent countenance at firſt, but good words, and a promiſe of recompence, preſently rendered them tractable. By half paſt twelve we were all ſafe on the other ſide, and are covered with wood. We now no longer ſaw any corn ſown: The people here were at the ſame miſerable employment as thoſe we had ſeen before, that of gathering graſs-ſeeds; yet, though ſtarving, they brought us plenty of milk in exchange for tobacco, a commodity very much in requeſt in theſe parts. At half paſt ten we arrived at Gidid; the houſes were built of clay, with terraſſed roofs: on our way we paſſed through ſeveral little cantonments of Nuba. All this country is ſand, interſperſed with thick coppices and acacia-trees that ſeemed not to thrive. On the other ſide are large, dead, ſandy plains, but both ſides of the river are covered with wood. The ferry over the Nile is here from the weſt to the eaſt. The country about Gidid, eſpecially to the weſtward, is very bare and barren, and ſcarcely produces any thing ſaving graſs and bent, of which the poor people uſe the ſeed for bread. This is the caſe all to the weſtward of El-aice; and the country here, for want of rain, is faſt dwindling into a deſert, and the ſoil is changed to ſand. There is no corn, though, from the vicinity of two large rivers, it produces graſs enough for cattle, ſheep, and goats, and there is as yet plenty of milk: but as ſoon as the ſun ſhines conſtantly, no herbage will remain that can be food for any other cattle but goats, and at laſt the whole becomes a perfect deſert, capable of nouriſhing nothing but antelopes and oſtriches.

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On the 22d, at three o'clock in the afternoon we left Halifoon, and by ten at night came to Halfaia, a large, handſome, and pleaſant town, although built with clay. The houſes are terraſſed at the tops, their inhabitants being no longer afraid of the rains, which have been for ſome time here very inconſiderable. The Battaheen were encamped near Umdoom, a large village on the ſide of the river, about ſeven miles from Halifoon. They are a thieviſh, pilfering ſet, and we paſſed them early in the morning, before it was light. The road is very pleaſant, through woods of acacia-trees, interſperſed with large fields covered with bent graſs. At Umdoom we found troops of women going to their morning occupation, that of gathering ſeeds to make bread.

The command of Mahomet Wed Ageeb is very extenſive. It reaches from this paſſage of the river at Halifoon on the ſouth, as far as Wed Baal a Nagga on the north, and to the eaſt as far as the Red Sea, though a great part of thoſe Arabs have been in rebellion, and have not paid their tax for ſome years. His command on the weſtward of the river reaches to Korti, all over the deſert of Bahiouda, though lately the Beni Gerar, Beni Faiſara, and Cubba-beeſh, have expelled the ancient Arabs of Bahiouda, who pretend now only to be the ſubjects of Kordofan. He has alſo the charge of levying the tribute of horſes from Dongola, in which conſiſts the great ſtrength of Sennaar.

Halfaia is the limit of the rains, and is ſituated upon a large circular peninſula ſurrounded by the Nile from S. W. to N. W. that is, at all the points of W. It is half a mile, or ſomething more, from the river. This peninſula contains all their ſown land, and is not watered by the river, but by what is raiſed from the ſtream by wheels turned by oxen. Halfaia conſiſts of about three hundred houſes; their principal gain is from a manufacture of very coarſe cotton cloth, called Dimour, which ſerves for ſmall money through all the lower parts of Atbara. There are palm-trees at Halfaia, but they produce no dates. The people here eat cats, alſo the river-horſe and the crocodile, both of which are in great plenty. Halfaia, by many altitudes of the ſun and ſtars, was found to be in lat. 15° 45′ 54″, and in long. 32° 49′ 15″ eaſt from the meridian of Greenwich.

On the 29th, at ſix o'clock in the morning we left Halfaia, and continued our journey about 3 miles and a half further, when we came to two villages, a ſmall one to the

north

north and a large one to the weſt. The Nile here runs N. E. of us. This whole day was ſpent in woods of a very pleaſant kind; there were large numbers of birds of various colours, but none of them, ſo far as I could hear ſince we left Sennaar, endowed with the gift of ſong. *Sakies** in the plain, all between the Nile and the road, lift the water from the ſtream, and pour it on the land, in hopes that it may produce ſome miſerable crops of dora; for the river overflows none of this country, and it is very precariouſly and ſcantily watered with rain.

In a little time, continuing our journey, we came to Shekh Atman's, the tomb of a Fakir on the road. There is a high ridge of mountains on our left, weſt of the Nile about five miles, and a low ridge on our right, about eight miles diſtant; our direction was ſtraight north. At half paſt eight, about five miles further, we came to the village Wed Hojila. The river Abiad, which is larger than the Nile, joins it there. Still the Nile preſerves the name of Bahar el Azergue, or the Blue River, which it got at Sennaar. The village was once intended to be built at the junction of the two rivers, but the Fakir's tomb being on the ſide of the Nile, the village likewiſe was placed there. The Abiad is a very deep river; it runs dead and with little inclination, and preſerves its ſtream always undiminiſhed, becauſe riſing in latitudes where there are continual rains, it therefore ſuffers not the decreaſe the Nile does by the ſix months dry weather. Our whole journey this day was through woods, with large intervals of ſandy plains producing nothing except ſome few ſpots of corn ſown in time of the ſhowers, while the ſun returned over the zenith, but ſtill looking very poorly. At half paſt twelve we arrived at Suakem, under trees, near a ſakia. At four o'clock in the afternoon we left Suakem, the mountains of Gerri bearing N. E. of us, and, five miles further, alighted in a wood near the Arabs Abdelab.

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* A machine for raiſing water from the Nile, otherwiſe called the Perſian wheel.

On the 30th, at five o'clock in the morning we left this ſtation, and after having gone eight miles N. E. we came to a village, which is, as it were, the ſuburb of Gerri. The Acaba of Gerri is a low ridge of rocks that ſeems firſt to run from both ſides acroſs the bed of the river, as if deſigned to ſtop it; and it is impoſſible to look at the gap through which it falls down below, without thinking that this paſſage was made by the Nile itſelf when firſt it began to flow. Gerri is built on a riſing ground, conſiſting of white, barren ſand and gravel, intermixed with white alabaſter like pebbles, which, in a bright ſun, are extremely diſagreeable to the eye. It conſiſts of about 140 houſes, none of them above one ſtorey high, neat, well built, flat-roofed, and all of one height, compoſed with the ſame coloured earth as that on which it ſtands, and, for this reaſon, it is ſcarcely viſible at a diſtance. It is immediately at the foot of the Acaba, ſomething more than a quarter of a mile from the Nile. Gerri is ſituated at the end of the tropical rains, in lat. 16° 15′, and the Acaba ſeems to anſwer thoſe mountains of Ptolemy, beyond which (that is to the N.) he ſays it is διαμμον και αβροχον χωραν *, that is, a country full of ſand and without rain; it is but a ſmall ſpot immediately on the Nile, which is all cultivated, as it enjoys the double advantage both of the overflowing of the river and the accidental

ſhowers.

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* Ptol. Geograph. lib. iv. cap. 8.

ſhowers. It is alſo called Beladullah, or the Country of God, on account of this double bleſſing. The dates of Gerri are ſent to the Mek, and are reſerved on purpoſe for him. They are dry, and never ripen, nor have any of the moiſt and pulpy ſubſtance of the dates of Barbary. They are firm and ſmooth in the ſkin, and of a golden colour.

On the 1ſt of October, at half paſt five in the morning we left Gerri, the Acaba continuing on the eaſt and weſt, but the two extremities curving like a bow or an amphitheatre. This ridge of mountains is compoſed of bare, red ſtone, without any graſs. At ten minutes after eight we changed our road to N. E. endeavouring to turn the point of the Acaba about three miles off, and at ten o'clock alighted among green trees to feed our camels. At three o'clock in the afternoon we left our reſting-place in the wood. The mountains, which were then on our left hand, are thoſe of the Acaba of Gerri; but thoſe on the right ſtill ran parallel to our courſe, and ended in the Acaba of Morneſs: we were now two miles from the river, its courſe due north. About twenty minutes paſt four we came to the Acaba of Morneſs, a ridge of bare, ſtony hills, and half an hour after we paſſed it. There is very little aſcent, and the road is only looſe, broken ſtones, which laſt about a quarter of an hour.

At ſix o'clock in the evening we came to Hajar el Aſſad, or Hajar Serrareek, the firſt ſignifying the Lion's Stone, the next the Stone of Thieves, a beggarly, ſtraggling village, where there is a ſakia, and ſmall ſtripes of dora, as if ſown in a garden, and watered from the well at pleaſure. Hajar el Aſſad is the boundary between Wed Ageeb and the Mek of Chendi; it is a yellow ſtone ſet upon a rock, which they

imagine

imagine has the figure of a lion. We now alighted near half a mile from the river, in a ſmall plain, where was only one ſhepherd with his cot and flock. At ſome diſtance, near the river, there was a houſe or two with ſakies. September is the ſeed-time in this country. When the Nile is at its height, the flat ground along the ſide of the water, which is about a quarter of a mile broad, is ſown with dora, as far as water can be conducted in rills to it, but after this ſhort ſpace, the ground riſes immediately; there the harveſt-time is in November; and the ſeed-time at Sennaar is in July, and their harveſt in September; both regulated by the height of the Nile at the reſpective places.

On the 2d of October, at half paſt five in the morning we left Hajar el Aſſad; for the two laſt days paſt our journey lay through woods and deſert, without water or villages; we reſted upon the Nile, which ſoon receded from us. After having gone about two miles we ſaw ſome ſmall houſes and ſakies, with narrow ſtripes of corn on both ſides of the river. About a mile further, we began, inſtead of the ſandy deſert, to ſee large ſtratums of purple, red and white marble, and alſo alabaſter. It ſeems as if thoſe immenſe quarries, which run into Upper Egypt 10° N. from this, firſt take their riſe here. This day we journied through woods of acacia and jujebs. At twenty minutes paſt eight we alighted in a wood to feed our camels. The ſun was ſo immoderately hot that we could not travel. The Nile from Gerri declines almoſt inſenſibly from the E. of N. The whole country is deſert and without inhabitants, ſaving the banks of the river; for there are here no regular rains that can be depended upon at any certain time for the purpoſe of agriculture; only there fall violent ſhowers at the time the ſun is in the zenith, on his progreſs ſouthward from the tropic of Cancer towards the Line, and the graſs grows up very luxuriantly in all the ſpots watered by theſe accidental ſhowers; but all the reſt of the country is dry and burnt up.

Near Gerri, a little north, is the large rock Acaba, full of caves, the firſt habitations of the builders of Meroë. A little below it is the ferry over which thoſe who go by the weſt ſide of the Nile to Dongola, through the deſert of Bahiouda, muſt all paſs. It is five days journey before you come to Korti, where travellers arrive the morning of the ſixth, that is, going at the rate of fifteen miles a-day. Near Korti you again meet the Nile, which has taken a very unnatural turn from Magiran, or where it meets the Tacazzè from Angot. The way through this deſert, which was that of Poncet, is now rendered impaſſable, as I have already ſaid, by the Beni Faiſara, Beni Gerar, and Cubba-beeſh Arabs, three powerful clans, which come from the weſtward near Kordofan from fear of the black horſe there, and which have taken poſſeſſion of all the wells in that deſert, ſo that it is impoſſible for travellers to avoid them. The Cubba-beeſh are ſo called, from kebſh*, a ſheep, becauſe they wear the ſkin of that animal for cloathing. They are very numerous, and extend far into the great deſert Selima and to the frontiers of Egypt. Theſe tribes have cut off the laſt three caravans coming from Dongola and Egypt. This ferry, and the Acaba beyond it, belongs to Wed Ageeb; and here all goods, paſſing to and from Egypt, Dongola, and Chendi, pay a duty, which

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* Kebſh, a ſheep; pl. Cubba-beeſh, ſheep.

which is not regulated as to its extent, but is levied arbitrarily, according to circumſtances of the times, and paid to the Shukorea, or other Arabs, who are in the neighbourhood, which happens from February to July. The Mek, or prince of the Arabs, paſſes them by fair means or force. After the rains become conſtant, theſe go eaſtward to Mendera and Gooz, and then the road from Sennaar to Suakem through theſe places becoming dangerous on account of all the other Arabs aſſembling there to avoid the fly, the caravan of Suakem is obliged to paſs through Halfaia to Barbar, and from thence to Suakem, ſo that this was the moſt frequented road in the kingdom. Now, indeed, the communications on all ſides are obſtructed by the anarchy that prevails among the Arabs, ſo that he who paſſes to or from Egypt muſt depend ſolely upon his own exertions and the protection of Heaven.

The Acaba of Gerri, and the banks of the Nile there, are inhabited by tribes of Arabs, called Beni Hamda, and Haſſani. They are all poor and miſerable banditti, and would not ſuffer a man to paſs there at the ferry were it not for the extraordinary dread they have of fire-arms. The report of a gun, even at a diſtance, will make a hundred of them fly and hide themſelves. We gave them ſeveral vollies of blunderbuſſes, and double-barrelled guns, fired in the air, from the time of our entering their territory till near Wed Baal a Nagga; we ſaw them upon the tops of the pointed rocks as far diſtant as we could wiſh, nor did they ever appear nearer us, or deſcend into the plain.

At Halfaia and Gerri begins that noble race of horſes juſtly celebrated all over the world. They are the breed that was introduced here at the Saracen conqueſt, and have been preſerved unmixed to this day. They ſeem to be a diſtinct animal from the Arabian horſe, ſuch as I have ſeen in the plains of Arabia Deſerta, ſouth of Palmyra and Damaſcus, where I take the moſt excellent of the Arabian breed to be, in the tribe of Mowalli and Annecy, which is about lat. 36°; whilſt Dongola and the dry country near it ſeems to be the center of excellence for this nobler animal, ſo that the bounds within which the horſe is in its greateſt perfection ſeems to be between the degrees of lat. 20°, and 36°, and between long. 30° eaſt from the meridian of Greenwich to the banks of the Euphrates. For this extent Fahrenheit's thermometer is never below 50° in the night, or in the day below 80°, though it may riſe to 120° at noon in the ſhade, at which point horſes are not affected by the heat, but will breed as they do at Halfaia, Gerri, and Dongola, where the thermometer riſes to theſe degrees. Theſe countries, from what has been ſaid, muſt of courſe be a dry, ſandy deſert, with little water, producing ſhort, or no graſs, but only roots, which are blanched like our cellery, being always covered with earth, having no marſhes or ſwamps, fat ſoapy earth, or mould.

I NEVER heard of wild horſes in any of theſe parts. Arabia Deſerta, where they are ſaid to be, ſeems very ill calculated to conceal them, it being flat without wood or cover, they muſt therefore be conſtantly in view; and I never heard any perſon of veracity ſay they ever ſaw wild horſes in Arabia. Wild aſſes I have frequently ſeen alive, but never dead, in neck, head, face, and tail very like ours, only their ſkins are ſtreaked, not ſpotted. The zebra is found nowhere in Abyſſinia, but in the S. W. extremity of

Kuara among the Shangalla and Guba, in Narea and Caffa, and in the mountains of Dyre and Tegla, and to the ſouthward near as far as the Cape.

What figure the Nubian breed would make in point of fleetneſs is very doubtful, their make being ſo entirely different from that of the Arabian; but if beautiful and ſymmetrical parts, great ſize and ſtrength, the moſt agile, nervous, and elaſtic movements, great endurance of fatigue, docility of temper, and ſeeming attachment to man, beyond any other domeſtic animal, can promiſe any thing for a ſtallion, the Nubian is, above all compariſon, the moſt eligible in the world. Few men have ſeen more horſes, or more of the different places where they are excellent, than I have, and no one ever more delighted in them, as far as the manly exerciſe went. What theſe may produce for the turf is what I cannot ſo much as gueſs, as there is not, I believe, in the world one more indifferent to, or ignorant of, that amuſement than I am. The experiment would be worth trying in any view. The expence would not be great, yet there might be ſome trouble and application neceſſary, but, if adroitly managed, not much even of that.

I could not refrain from attempting a drawing of one of them, which I ſince, and but very lately, unfortunately miſlaid. It was a horſe of Shekh Adelan, which with ſome difficulty I had liberty to draw. It was not quite four years old, was full 16 hands high: I mean this only as an idea; I know the faults of my drawing, and could correct many of them; but it is a rule I have invariably adhered to in this, as well as in deſcription, to correct nothing from recollection when the object is out of my ſight. This horſe's name was El Fudda, the meaning of which I will not pretend to explain. In Egypt this is the name of a ſmall piece of money clipped into points, otherwiſe called a parat; but, very probably, the name of horſes in Nubia may have as little alluſion to the quality of the animal as the name which our race-horſes have in England; they are, however, very jealous in keeping up their pedigree. All noble horſes in Nubia are ſaid to be deſcended of one of the five upon which Mahomet and his four immediate ſucceſſors, Abou Becr, Omar, Atman, and Ali, fled from Mecca to Medina, the night of the Hegira. From which of theſe El Fudda was deſcended I did not inquire; Shekh Adelan, armed, as he fought, with his coat of mail and war ſaddle, iron-chained bridle, braſs cheek-plates, front-plate, breaſt-plate, large broad-ſword, and battle-ax, did not weigh leſs upon the horſe than 26 ſtone, horſeman's weight. This horſe kneeled to receive his maſter, armed as he was, when he mounted, and he kneeled to let him diſmount armed likewiſe, ſo that no advantage could be taken of him in thoſe helpleſs times when a man is obliged to arm and diſarm himſelf piece by piece on horſeback. Adelan, in war, was a fair-player, and gave every body his chance. He was the firſt man always that entered among the enemy, and the laſt to leave them, and never changed this horſe. The horſes of Halfaia and Gerri do not arrive at the ſize of thoſe in Dongola, where few are lower than 16 hands. They are black or white, but a vaſt proportion of the former to the latter. I never ſaw the colour we call grey, that is, dappled, but there are ſome bright bays, or inclining to ſorel. They are all kept monſtrouſly fat upon dora, eat nothing green but the ſhort roots of graſs that are to be found by the ſide of the Nile, after the ſun has withered it. This they dig out where it is covered with earth, and appears blanched, which they lay in ſmall heaps once a-day on the ground before them. They are tethered by the fetlock joint of the fore-leg with a very ſoft cotton rope made with a loop and large button. They eat and drink with the bridle in their mouth, not the bridle they actually uſe when armed, but a light one made on purpoſe to accuſtom them to eat and drink with it: If you aſk the reaſon, they tell you of many battles that have been loſt by the troops having been attacked by their enemy when taking off the bridles to give their horſes drink. No Arab ever mounts a ſtallion; on the contrary, in Nubia they never ride mares; the reaſon is plain: The Arabs are conſtantly at war with their neighbours, (for ſo robbery in that country is called) and always endeavour to take their enemies by ſurpriſe in the grey of the evening, or the dawn of day. A ſtallion no ſooner ſmells the ſtale of the mare in the enemy's quarters, than he begins to neigh, and that would give the alarm to the party intended to be ſurpriſed. No ſuch thing ever can happen when they ride mares only; on the contrary, the Funge truſt only to ſuperior force. They are in an open, plain country, muſt be diſcovered at many miles diſtance, and all ſuch ſurpriſes and ſtratagems are uſeleſs to them.

The place where we alighted is called Hajar el Dill, and is a mile eaſt from where we halted in the wood to feed our camels. We continued along the Nile at about a mile's diſtance from it, and, after advancing near three miles, came in ſight of a large village called Derreira; on the oppoſite ſide of the Nile, and beyond that, about four miles on the ſame ſide, is Deleb, a large village, with the ſhrine of a famous ſaint of that name. The country here is more cultivated and pleaſant than that which we had paſſed; there is a low ridge of hills in the way. At half paſt ſix in the evening of the 2d of October we arrived at Wed Baal a Nagga. The village is a very large one, belonging to a Fakir, a ſaint of the firſt conſideration in the government of Chendi. All this country, except immediately upon the Nile, is deſert and ſandy. All along the plain we ſaw numbers of people digging pits, and taking out the earth, which they boil in large earthen vaſes or pans. This is the only way they procure themſelves ſalt, of which they ſend great quantities to Halfaia, where is a market, and from whence it is ſent to Sennaar.

On the 3d, at five o'clock, we left Wed Baal a Nagga, and continued along the Nile, which is about a quarter of a mile off; and ſeven miles further to the N. E. we paſſed a tomb of the Fakir el Deragi, cloſe to the road on our left hand. All from Wed Baal a Nagga, on both ſides of the Nile, is picturesque and pleaſant, full of verdure, and varied with houſes in different ſituations till we come to the tomb of this Fakir. Immediately from this all is bare and deſolate, except one verdant ſpot by the ſide of the river, ſhaded with fine trees, and full of herbage, and there we alighted at nine o'clock. This place is called Maia; a few trees appear on the other ſide, but beyond theſe all the country is deſert. It is inhabited at preſent by the Jaheleen Arabs of Wed el Faal; as they have had violent ſhowers in the high country, and their pools were ſtill full of water, they ſtaid by them longer than ordinary feeding their cattle. Idris Wed el Faal, governor of Chendi, nephew to Wed Ageeb, and ſon to Sittina his ſiſter, to whom this country belongs, was then with them, ſo we did not fear them, otherwiſe there is not a worſe ſet of fanatical wretches, or greater enemies to the name of Chriſtian, than theſe are.

As we are here ſpeaking of Arabs and their names, I ſhall once for all obſerve, that Wed, a word which I have frequently made uſe of in the courſe of this hiſtory, and which in this ſenſe is peculiar to the kingdom of Sennaar, does not mean river, though that is its import in Arabic. Here it is an abbreviation of Welled, peculiar to the inhabitants of this part of Atbara, who ſeem to have an averſion to the letter l; Wed el Faal, the ſon of Faal; Wed Hydar, the ſon of Hydar, or *the lion*; Wed Haſſan, the ſon of Haſſan, and ſo of the reſt. For the ſame reaſon, Melek Sennaar, the king of Sennaar, called *Mek*, by throwing out the l; Abd el Mek, the ſlave of the king, inſtead of Abd el Melek. Here alſo I had the pleaſure to find the language of the Koran that of the whole people in common converſation; and as this was the book in which I firſt ſtudied the Arabic, I found now a propriety and facility of expreſſion I had not been ſenſible of before; for that of the Koran, in Arabia, is a kind of dead language, rarely underſtood but by men of learning.

At Wed Baal a Nagga there is a ferry for thoſe who go to Dongola by the deſert of Bahiouda. Derreira is the landing-place on the other ſide; I ſuppoſe it is to avoid theſe Jaheleen that caravans ferry over at Gerri rather than come ſo low as Wed Baal a Nagga. We left Maia at half paſt three in the afternoon, and, after going three miles, we came to Gooz, a ſmall village on our left, where we found plenty of good food for our camels. At ſix we alighted at Fakari. Chendi was now five miles eaſt of us, where we arrived at eight o'clock in the morning of the 4th of October.

CHAP. XI.

Reception at Chendi by Sittina—Converſations with her—Enter the Deſert—Pillars of moving Sand—The Simoom—Latitude of Chiggre.

CHENDI, or Chandi, is a large village, the capital of its diſtrict, the government of which belongs to Sittina, (as ſhe is called) which ſignifies the Miſtreſs, or the Lady, ſhe being ſiſter to Wed Ageeb, the principal of the Arabs in this country. She had been married, but her huſband was dead. She had one ſon, Idris Wed el Faal, who was to ſucceed to the government of Chendi upon his mother's death, and who, in effect, governed all the affairs of his kindred already. The governor of Chendi is called in diſcourſe Mek el Jaheleen, prince of the Arabs of Beni Koreiſh, who are all ſettled, as I have already ſaid, about the bottom of Atbara, on both ſides of the Magiran.

THERE is a tradition at Chendi, that a woman, whoſe name was Hendaqué, once governed all that country, whence we might imagine that this was part of the kingdom of Candace; for writing this name in Greek letters it will come to be no other than Hendaqué, the native, or miſtreſs, of Chendi, or Chandi. However this may be, Chendi was once a town of great reſort. The caravans of Sennaar, Egypt, Suakem, and Kordofan, all were in uſe to rendezvous here, eſpecially ſince the Arabs have cut off the road by Dongola, and the deſert of Bahiouda; and though it be not now a place of great plenty, yet every thing here is at a cheaper rate, and better than at Sennaar; we muſt except the article fuel, for wood is much dearer here than in any part of Atbara; the people all burn camels dung. Indeed, were it not for dreſſing victuals, fire in a place ſo hot as this would be a nuiſance. It was ſo ſultry in the end of Auguſt and beginning of September, that many people dropt down dead with heat, both in the town and villages round it; but it is now ſaid to be much cooler, though the thermometer at noon was once ſo high as 119°.

Chendi has in it about 250 houſes, which are not all built contiguous, ſome of the beſt of them being ſeparate, and that of Sittina's is half a mile from the town. There are two or three tolerable houſes, but the reſt of them are miſerable hovels, built of clay and reeds. Sittina gave us one of theſe houſes, which I uſed for keeping my inſtruments and baggage from being pilfered or broken; I ſlept abroad in the tent, and it was even there hot enough. The women of Chendi are eſteemed the moſt beautiful in Atbara, and the men the greateſt cowards. This is the character they bear among their countrymen, but we had little opportunity of verifying either.

On our arrival at Chendi we found the people very much alarmed at a phænomenon, which, though it often happens, by ſome ſtrange inadvertency had never been obſerved, even in this ſerene ſky. The planet Venus appeared ſhining with undiminiſhed light all day, in defiance of the brighteſt ſun, from which ſhe was but little diſtant. Tho' this phænomenon be viſible every four years, it filled all the people, both in town and country, with alarm. They flocked to me in crowds from all quarters to be ſatisfied what it meant, and, when they ſaw my teleſcopes and quadrant, they could not be perſuaded but that the ſtar had become viſible by ſome correſpondence and intelligence with me, and for my uſe. The bulk of the people in all countries is the ſame; they never foretell any thing but evil. The very regular and natural appearance of this planet was immediately converted, therefore, into a ſign that there would be a bad harveſt next year, and ſcanty rains; that Abou Kalec with an army would depoſe the king, and over-run all Atbara; whilſt ſome threatened me as a principal operator in bringing about theſe diſaſters. On the other hand, without ſeeming over-ſolicitous about my vindication, I inſinuated among the better ſort, that this was a lucky and favourable ſign, a harbinger of good fortune, plenty, and peace. The clamour upon this ſubſided very much to my advantage, the rather, becauſe Sittina and her ſon Idris knew certainly that Mahomet Abou Kalec was not to be in Atbara that year.

On the 12th of October I waited upon Sittina, who received me behind a ſcreen, ſo that it was impoſſible either to ſee her figure or face; I obſerved, however, that there were apertures ſo managed in the ſcreen that ſhe had a perfect view of me. She expreſſed herſelf with great politeneſs, talked much upon the terms in which Adelan was with the king, and wondered exceedingly how a white man like me ſhould venture ſo far in ſuch an ill-governed country. "Allow me, Madam, ſaid I, to complain of a breach of hoſpitality in you, which no Arab has been yet guilty of towards me."—"Me! ſaid ſhe, that would be ſtrange indeed, to a man that bears my brother's letter. How can that be!"—"Why, you tell me, Madam, that I am a white man, by which I know that you ſee me, without giving me the like advantage. The queens of Sennaar did not uſe me ſo hardly; I had a full ſight of them without having uſed any importunity." On this ſhe broke out into a great fit of laughter; then fell into a converſation about medicines to make her hair grow, or rather to hinder it from falling off. She deſired me to come to her the next day; that her ſon Idris would be then at home from the Howat *, and that he very much wiſhed to ſee me. She that day ſent us plenty of proviſions from her own table.

On the 13th it was ſo exceſſively hot that it was impoſſible to ſuffer the burning ſun. The poiſonous ſimoom blew likewiſe as if it came from an oven. Our eyes were dim, our lips cracked, our knees tottering, our throats perfectly dry, and no relief was found from drinking an immoderate quantity of water. The people adviſed me to dip a ſpunge in vinegar and water, and hold it before my mouth and noſe, and this greatly relieved me. In the evening I went to Sittina. Upon entering the houſe, a black ſlave laid hold of me by the hand, and placed me in a paſſage, at the end of which were two oppoſite doors. I did not well know the reaſon.

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* The farm where he kept the flocks belonging to himſelf.

reaſon of this; but had ſtaid only a few minutes when I heard one of the doors at the end of the paſſage open, and Sittina appeared magnificently dreſſed, with a kind of round cap of ſolid gold upon the crown of her head, all beat very thin, and hung round with ſequins; with a variety of gold chains, ſolitaires, and necklaces of the ſame metal, about her neck. Her hair was plaited in ten or twelve ſmall diviſions like tails, which hung down below her waiſt, and over her was thrown a common cotton white garment. She had a purple ſilk ſtole, or ſcarf, hung very gracefully upon her back, brought again round her waiſt, without covering her ſhoulders or arms. Upon her wriſts ſhe had two bracelets like handcuffs, about half an inch thick, and two gold manacles of the ſame at her feet, fully an inch diameter, the moſt diſagreeable and aukward part of all her dreſs. I expected ſhe would have hurried through with ſome affectation of ſurpriſe. On the contrary, ſhe ſtopt in the middle of the paſſage, ſaying, in a very grave manner, "Kiſhalee," —how are you? I thought this was an opportunity of kiſſing her hand, which I did, without her ſhewing any ſort of reluctance. "Allow me as a phyſician, ſaid I, Madam, to ſay one word." She bowed with her head, and ſaid, "Go in at that door, and I will hear you." The ſlave appeared, and carried me through a door at the bottom of the paſſage into a room, while her miſtreſs vaniſhed in at another door at the top, and there was the ſcreen I had ſeen the day before, and the lady ſitting behind it.

She was a woman ſcarcely forty, taller than the middle ſize, had a very round, plump face, her mouth rather large, very red lips, the fineſt teeth and eyes I have ſeen, but at the top of her noſe, and between her eye-brows, ſhe had a ſmall ſpeck made of cohol or antimony, four-corner'd, and of the ſize of the ſmalleſt patches our women uſed to wear; another rather longer upon the top of her noſe, and one on the middle of her chin.

Sittina. "Tell me what you would ſay to me as a phyſician."—*Ya.* "It was, Madam, but in conſequence of your diſcourſe yeſterday. That heavy gold cap with which you preſs your hair will certainly be the cauſe of a great part of it falling off." *Sitt.* "I believe ſo; but I ſhould catch cold, I am ſo accuſtomed to it, if I was to leave it off. Are you a man of name and family in your own country?" *Ya.* "Of both, Madam." *Sitt.* "Are the women handſome there?" *Ya.* "The handſomeſt in the world, Madam; but they are ſo good, and ſo excellent in all other reſpects, that nobody thinks at all of their beauty, nor do they value themſelves upon it." *Sitt.* "And do they allow you to kiſs their hands?" *Ya.* "I underſtand you, Madam, though you have miſtaken me. There is no familiarity in kiſſing hands, it is a mark of homage, and diſtant reſpect paid in my country to our ſovereigns, and to none earthly beſides." *Sitt.* "O yes! but the kings." *Ya.* "Yes, and the queens, too, always on the knee, Madam; I ſaid our ſovereigns, meaning both king and queen. On her part it is a mark of gracious condeſcenſion, in favour of rank, merit, and honourable behaviour; it is a reward for dangerous and difficult ſervices, above all other compenſation." *Sitt.* "But do you know that no man ever kiſſed my hand but you?" *Ya.* "It is impoſſible I ſhould know that, nor is it material. Of this I am confident, it was meant reſpectfully, cannot hurt you, and ought not to offend you." *Sitt.* "It certainly has done neither, but I wiſh very much Idris my ſon would come and ſee you, as it is on his account I dreſſed myſelf to-day." *Ya.* "I hope, Madam, when I do ſee him he will think of ſome way of forwarding me ſafely to Barbar, in my way to Egypt." *Sitt.* "Safely! God forgive you! you are throwing yourſelf away wantonly. Idris himſelf, king of this country, dares not undertake ſuch a journey. But why did not you go along with Mahomet Towaſh? He ſet out only a few days ago for Cairo, the ſame way you are going, and has, I believe, taken all the Hybeers with him. Go call the porter", ſays ſhe to her ſlave. When the porter came, "Do you know if Mahomet Towaſh is gone to Egypt?" "I know he is gone to Barbar, ſays the porter, the two Mahomets, and Abd el Jelleel, the Biſhareen, are with him." "Why did he take all the Hybeers?" ſays Sittina. "The men were tired and diſcouraged, anſwered the porter, by their late ill-uſage from the Cubba-beeſh, and, being ſtripped of every thing, they wanted to be at home." *Sitt.* "Somebody elſe will offer, but you muſt not go without a good man with you; I will not ſuffer you. Theſe Biſhareen are people known here, and may be truſted; but while you ſtay let me ſee you every day, and if you want any thing, ſend by a ſervant of mine. It is a tax, I know, improperly laid upon a man like you, to aſk for every neceſſary, but Idris will be here, and he will provide you better." I went away upon this converſation, and ſoon found, that Mahomet Towaſh had ſo well followed the direction of the Mek of Sennaar, as to take all the Hybeers of note with him on purpoſe to diſappoint me.

THIS being the firſt time I have had occaſion to mention this uſeful ſet of men, it will be neceſſary I ſhould here explain

plain their office and occupation. A Hybeer is a guide, from the Arabic word Hubbar, to inform, inſtruct, or direct, becauſe they are uſed to do this office to the caravans travelling through the deſert in all its directions, whether to Egypt and back again, the coaſt of the Red Sea, or the countries of Sudan, and the weſtern extremities of Africa. They are men of great conſideration, knowing perfectly the ſituation and properties of all kinds of water to be met on the route, the diſtance of wells, whether occupied by enemies or not, and, if ſo, the way to avoid them with the leaſt inconvenience. It is alſo neceſſary to them to know the places occupied by the ſimoom, and the ſeaſons of their blowing in thoſe parts of the deſert, likewiſe thoſe occupied by moving ſands. He generally belongs to ſome powerful tribe of Arabs inhabiting theſe deſerts, whoſe protection he makes uſe of to aſſiſt his caravans, or protect them in time of danger, and handſome rewards were always in his power to diſtribute on ſuch occaſions; but now that the Arabs in theſe deſerts are everywhere without government, the trade between Abyſſinia and Cairo given over, that between Sudan and that metropolis much diminiſhed, the importance of that office of Hybeer, and its conſideration, is fallen in proportion, and with theſe the ſafe conduct; and we ſhall ſee preſently a caravan cut off by the treachery of the very Hybeers that conducted them, the firſt inſtance of the kind that ever happened.

One day, ſitting in my tent muſing upon the very unpromiſing aſpect of my affairs, an Arab of very ordinary appearance, naked, with only a cotton cloth around his middle, came up to me, and offered to conduct me to Barbar and thence to Egypt. He ſaid his houſe was at Daroo on the ſide of the Nile, about twenty miles beyond Syene, or Aſſouan, nearer Cairo. I aſked him why he had not gone with Mahomet Towaſh? He ſaid, he did not like the company, and was very much miſtaken if their journey ended well. Upon preſſing him further if this was really the only reaſon; he then told me, that he had been ſick for ſome months at Chendi, contracted debt, and had been obliged to pawn his cloaths, and that his camel was detained for what ſtill remained unpaid. After much converſation, repeated ſeveral days, I found that Idris (for that was his name) was a man of ſome ſubſtance in his own country, and had a daughter married to the Schourbatchie at Aſſouan. He ſaid that this was his laſt journey, for he never would croſs the deſert again. A bargain was now ſoon made. I redeemed his camel and cloak; he was to ſhew me the way to Egypt, and he was there to be recompenſed, according to his behaviour.

Chendi, by repeated obſervations of the ſun and ſtars, made for ſeveral ſucceeding days and nights, I found to be in lat. 16° 38′ 35″ north, and at the ſame place, the 13th of October, I obſerved an immerſion of the firſt ſatellite of Jupiter, from which I concluded its longitude to be 33° 24′ 45″ eaſt of the meridian of Greenwich. The higheſt degree of the thermometer of Fahrenheit in the ſhade was, on the 10th of October, at one o'clock P. M. 119°, wind north; the loweſt was on the 11th, at midnight, 87°, wind weſt, after a ſmall ſhower of rain.

I prepared now to leave Chendi, but firſt returned my benefactreſs Sittina thanks for all her favours. She had called for Idris, and given him very poſitive inſtructions, mixt with threats, if he miſbehaved; and hearing what I had done for him, ſhe too gave him an ounce of gold, and ſaid, at parting, that, for knowledge of the road through the deſert, ſhe believed Idris to be as perfect as any body; but in caſe we met with the Biſhareen, they would neither ſhew to him nor to me any mercy. She gave me, however, a letter to Mahomet Abou Bertran, Shekh of one of the tribes of Biſhareen, on the Tacazzé, near the Magiran, which ſhe had made her ſon write from the Howat, it not being uſual, ſhe ſaid, for her to write herſelf. I begged I might be again allowed to teſtify my gratitude by kiſſing her hand, which ſhe condeſcended to in the moſt gracious manner, laughing all the time, and ſaying, "Well, you are an odd man! if Idris my ſon ſaw me juſt now, he would think me mad."

On the 20th of October, in the evening, we left Chendi, and reſted two miles from the town, and about a mile from the river; and next day, the 21ſt, at three quarters paſt four in the morning we continued our journey, and paſſed through five or ſix villages of the Jaheleen on our left; at nine we alighted to feed our camels under ſome trees, having gone about ten miles. At this place begins a large iſland in the Nile ſeveral miles long, full of villages, trees, and corn, it is called Kurgos. Oppoſite to this is the mountain Gibbainy, where is the firſt ſcene of ruins I have met with ſince that of Axum in Abyſſinia. We ſaw here heaps of broken pedeſtals, like thoſe of Axum, all plainly deſigned for the ſtatues of the dog; ſome pieces of obeliſk, likewiſe, with hieroglyphics, almoſt totally obliterated. The Arabs told us theſe ruins were very extenſive; and that many pieces of ſtatues, both of men and animals, had been dug up there; the ſtatues of the men were moſtly of black ſtone. It is impoſſible to avoid riſquing a gueſs that this is the ancient city of Meroë, whoſe latitude ſhould be 16° 26′; and I apprehend further, that in this iſland was the obſervatory of that famous cradle of aſtronomy. The Ethiopians cannot pronounce P; there is, indeed, no ſuch letter in their alphabet. Curgos, then, the name of the iſland, ſhould probably be Purgos, the tower or obſervatory of that city.

There are four remarkable rivers mentioned by the ancients as contributing to form the iſland of Meroë. The firſt is the Aſtuſaſpes, or the river Mareb, ſo called from hiding itſelf under ground in the ſand, and again immerging in the time of rain, and running to join the Tacazzé.

The next is the Tacazzé, as I have ſaid, the Siris of the ancients, by the natives called Aſtaboras, which forms, as Pliny has ſaid, the left channel of Atbara, or, as the Greeks have called it, the iſland of Meroë.

On the weſt, or right hand, is another conſiderable river, called by the name of the White River, and by the ancients Aſtapus, and which Diodorus Siculus ſays comes from large lakes to the ſouthward, which we know to be truth. This river throws itſelf into the Nile, and together with it makes the right-hand channel, incloſing Meroë or Atbara. The Nile here is called the Blue River; and Nil, in the language of the country, has preciſely that ſignification. This too was known to the ancients, as the Greeks have called it the Blue River, and theſe being all found to incloſe Meroë, neither

ther Gojam, nor any place that is not ſo limited, can ever be taken for that iſland.

I will not pretend to ſay that any poſitive proof ſhould be founded upon the aſtronomical obſervations of the ancients, unleſs there are circumſtances that go hand in hand with, and corroborate them; but we ſhould be at a very great loſs indeed, notwithſtanding all the diligence of modern travellers, were we to throw the celeſtial obſervations of the ancients entirely behind us. We have, from various concurring circumſtances, fixed our Meroë at Gerri, or between that town and Wed Baal a Nagga, that is about lat. 16° 10′ north; and Ptolemy, from an obſervation of the Solſtice, fixes it at 16° 26′, ſo that the error here, if any, ſeems to be of no conſequence, as the direction of the city might extend to the northward. The obſervations mentioned by Pliny are not ſo accurate, nor do they merit to be put in competition with thoſe of Ptolemy, for very obvious reaſons; yet ſtill, when ſtrictly examined, they do not fail, inaccurate as they are, to throw ſome light upon this ſubject. He ſays the ſun is vertical at Meroë twice a-year, once when he enters the 18° of Taurus, and again when he is in the 14th degree of the Lion.

Here are three impoſſibilities, which plainly ſhew that this error is not that of Pliny, but of an ignorant tranſcriber; for if the zenith of Meroë anſwered to the 18th degree of Taurus, it is impoſſible that the ſame point ſhould anſwer to the 14th degree of the Lion; and if Syene was 5000 ſtadia from the one, it is impoſſible it could be no more from the other which was ſouth of it, if they were all three under the ſame meridian; let us then confeſs, as we muſt, that both theſe obſervations are erroneous.

But let us ſuppoſe that the firſt will make the latitude of Meroë to be 17° 20′, and the ſecond 16° 40′; taking then a medium of theſe two bad obſervations, as is the practice in all ſuch caſes, we ſhall find the latitude of Meroë to be 16° 30′, only 4′ difference from the obſervation of Ptolemy.

Vosius *, among a multitude of errors he has committed relating to the Nile, denies that there are any iſlands in that river. The reader will be long ago ſatisfied from our hiſtory, that this is without foundation, ſeeing that from the iſland of Rhoda, where ſtands the Mikeas, to the iſland of Curgos, which we have juſt now mentioned, we have deſcribed ſeveral. He would indeed inſinuate, that Meroë, or Atbara, is not an iſland, but a peninſula, though it is well known in hiſtory theſe words are conſtantly uſed as ſynonimous; but were it not ſo, Meroë ſcarcely ſtands in need of this excuſe. If the reader will caſt his eye upon the map, he will ſee two rivers, the Rahad and Tocoor, that almoſt meet in lat. 12° 40′ north. Acroſs the peninſula, left by theſe rivers, is a ſmall ſtripe called Falaty, running in a contrary direction from the general courſe of rivers in this country, that is from eaſt to weſt, though part of it in dry weather is hid in the ſand, and this river makes Atbara a complete iſland in time of rain.

Simonides

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* De. orig. flum. cap. xvi. p. 57.

Simonides the Leſs ſtaid five years in Meroë; after him, Ariſtocreon, Bion, and Baſilis*. It is not then probable that men of their character omitted to aſcertain the fact whether or not the place where they lived was an iſland. Diodorus Siculus has ſaid, that Meroë was in the form of a ſhield, that is, in the figure of that triangular ſhield called Scutum, pointed at the bottom, and growing broader towards the top where it is ſquare. Nothing can be more exact than this reſemblance of the lower part of Atbara, that is, from Gerri to the Magiran, the part we ſuppoſe Diodorus was acquainted with, and it is ſcarcely poſſible that he could have fixed upon this reſemblance without having ſeen ſome figure of it delineated upon paper.

As this muſt ſuppoſe a more than ordinary knowledge in Diodorus, we ſhall examine how the meaſures he has given us of the iſland correſpond with the truth. He ſays, that the iſland is 3000 ſtadia long, and 1000 ſtadia broad. Now taking 8 ſtadia for a mile, we have 375 miles, and meaſuring with the compaſs from the river Falaty, where, as I have ſaid, Atbara becomes an iſland by the confluence of the rivers, I find that diſtance to be 345 miles, of 60 miles to a degree, ſo that without making any allowance for the diſadvantages of the country, it is impoſſible at this day to have a more accurate eſtimation. As for the breadth, it is ſcarcely poſſible to gueſs at what part Diodorus means it was meaſured, on account of the figure of the ſhield, as I have already obſerved, as conſtantly varying. But ſuppoſe, as is moſt probable, that the breadth of the iſland was referred to the place where the city ſtood, then, in place of 125 miles, the produce of 1000 ſtadia, I find it meaſures 145 miles, a difference as little to be regarded as the other.

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* Plin. lib. vi. c. 30.

Let us now examine what information we can learn from the report of the centurions ſent on purpoſe by Nero to explore this unknown country, whoſe report has been looked upon as deciſive of the diſtances of places through which they paſſed.

These travellers pretend, that between Syene and the entrance into the iſland of Meroë was 873 miles, and from thence to the city 70 miles; the whole diſtance then between Syene and the city of Meroë will be 943 miles, or 15° 43′. Now Syene was very certainly in 24°, a few minutes more or leſs; and from this if we take 15°, there will remain 9° of latitude for the iſland of Meroë, according to the report of theſe centurions, and this would have carried Meroë far to the ſouthward of the fountains of the Nile, and confounded every idea of the geography of Africa. The parallel which marks 11° cuts Gojam very exactly in the middle, and this peninſula may be ſaid to reſemble the ſhield called Pelta; but very certainly not the Scutum, to which Diodorus has very properly likened it. Beſides, their own obſervation condemns them, for it is about Meroë where they firſt ſaw an appearance of verdure; the reaſon of which is very plain, if the latitude of that city was in 16°, upon the verge of the tropical rains, where, as an eye-witneſs, I who have paſſed that dreary diſtance on foot can teſtify, thoſe green herbs and ſhrubs, though they begin, as is very properly and cautiouſly expreſſed, to appear there, ſeem neither luxuriant nor abundant.

But had the centurions gone to Gojam, they would have paſſed a hundred miles of a more verdant and more beautiful country before arriving there. The pſittaci aves, or the paroquets, which they very properly obſerved were firſt ſeen in Meroë, that is, in Atbara, would have been ſought for in vain in Gojam, a cold country; whereas the paroquet's delight is in the low, or hot country, where there is always variety of fruit; neither could Ptolemy's obſervation, nor thoſe two juſt mentioned by Pliny, be admitted, after any ſort of modification whatever.

Strabo remarks of the ſituation of Meroë, that it was placed upon the verge of the tropical rains; and, with his uſual accuracy and good ſenſe, he wonders the regularity of theſe tropical rains, as to their coming and duration, was not known earlier, when ſo many occaſions had offered to obſerve them at Meroë before his time. The ſame author ſays, that the ſun is vertical at Meroë forty-five days before the ſummer ſolſtice; ſo that this too will place that iſland in lat. 16° 44′, very little different from the latitude that Ptolemy gives it. From all which circumſtances we may venture to maintain, that very few places in ancient geography have their ſituations more ſtrictly defined, or by a greater variety of circumſtances, than the iſland of Atbara or Meroë. But ſuppoſing the caſe were otherwiſe, there is not one of theſe circumſtances that I know of, that could be adduced with any effect to prove Gojam to be Meroë, as Le Grande and the Jeſuits have vainly aſſerted.

At half paſt eleven o'clock in the forenoon of the 21ſt of October, having ſpent the whole day in winding through vallies, and the bare hills of the Acaba, we alighted in a wood about a mile from the river. This ſide of the Nile, along which we travelled to-day, is quite bare, the other full of trees and corn, where are ſeveral large villages.

On the 22d, in the afternoon, we left this place, which is called Hor-Gibbaity, and paſſed through ſeveral villages of the Macabrab, named Dow-Dowa, and three miles further came to Demar, a town belonging to Fakir Wed Madge Doub, who is a ſaint of the firſt conſequence among the Jaheleen. They believe that he works miracles, and can ſtrike whom he pleaſes with lameneſs, blindneſs, or madneſs; for which reaſon they ſtand very much in awe of him, ſo that he paſſes the caravans in ſafety through this neſt of robbers, ſuch as the Macabrab are, and always have been, though there are caravans who chuſe rather to paſs unſeen under the cloud of night, than truſt to the veneration theſe Jaheleen may have of Wed Madge Doub's ſanctity. After theſe are Eliab, their habitation four miles on our left at Howiah.

On the 25th, at three quarters paſt ſix in the morning we left Demar, and at nine came to the Tacazzè, five ſhort miles diſtant from Demar, and two ſmall villages built with canes and plaiſtered with clay, called Dubba-beah; theſe are allies of the Macabrab, as coming from Demar. They took it in their heads to believe that we were a caravan going to Mecca, in which they were confirmed by a ſon of Wed Madge Doub, whom I brought with me, and it was neither my buſineſs nor inclination to undeceive them, but juſt the contrary.

The Tacazzé is here about a quarter of a mile broad, exceedingly deep, and they have choſen the deepeſt part for the ferry. It is clear as in Abyſſinia, where we had often ſeen it. It riſes in the province of Angot, in about lat. 9°, but has loſt all the beauty of its banks, and runs here thro' a deſert and barren country. I reflected with much ſatiſfaction upon the many circumſtances the ſight of this river recalled to my mind; but ſtill the greateſt was, that the ſcenes of theſe were now far diſtant, and that I was by ſo much the more advanced towards home. The water of the Tacazzé is judged by the Arabs to be lighter, clearer, and wholeſomer than that of the Nile. About half a mile after this ferry it joins with that river. Though the boats were ſmaller, the people more brutiſh, and leſs expert than thoſe at Halifoon, yet the ſuppoſed ſanctity of our characters, and liberal payment, carried us over without any difficulty. Theſe ſons of Mahomet are very robuſt and ſtrong, and, in all their operations, ſeemed to truſt to that rather than to addreſs or ſlight. We left the paſſage at a quarter after three, and at half paſt four arrived at a gravelly, waſte piece of ground, and all round it planted thick with large trees without fruit. The river is the boundary between Atbara and Barbar, in which province we now are. Its inhabitants are the Jaheleen of the tribe of Mirifab.

On the 26th, at ſix o'clock, leaving the Nile on our left about a mile, we continued our journey over gravel and ſand, through a wood of acacia-trees, the colour of whoſe flowers was now changed to white, whereas all the reſt we had before ſeen were yellow. At one o'clock we left the wood, and at 40 minutes paſt three we came to Gooz, a ſmall village, which nevertheleſs is the capital of Barbar.

The village of Gooz is a collection of miſerable hovels compoſed of clay and canes. There are not in it above 30 houſes, but there are ſix or ſeven different villages. The heat ſeemed here a little abated, but everybody complained of a diſeaſe in their eyes they call Tiſhaſh, which often terminates in blindneſs. I apprehend it to be owing to the ſimoom and fine ſand blowing through the deſert. Here a misfortune happened to Idris our Hybeer, who was arreſted for debt, and carried to priſon. As we were now upon the very edge of the deſert, and to ſee no other inhabited place till we ſhould reach Egypt, I was not diſpleaſed to have it in my power to lay him under one other obligation before we truſted our lives in his hands, which we were immediately to do. I therefore paid his debt, and reconciled him with his creditors, who, on their part, behaved very moderately to him.

When trade flouriſhed here, and the caravans went regularly, Gooz was of ſome conſideration, as being the firſt place where they ſtopped, and therefore got the firſt offer of the market; but now no commerce remains, nor is it worth while for ſtated guides to wait there to conduct the caravans through the deſert, as they did formerly. Gooz is ſituated fifteen miles from the junction of the two rivers, the Nile and Tacazzé. By many obſervations of the ſun and ſtars, and by a mean of theſe, I found it to be in lat. 17° 57′ 22″; and by an immerſion of the firſt ſatellite of Jupiter obſerved there the 5th of November, determined its longitude to be 34° 20′ 30″ eaſt of the meridian of Greenwich. The greateſt height of Fahrenheit's thermometer was, at Gooz, the 28th day of October, at noon, 111°.

Having received all the aſſurances poſſible from Idris that he would live and die with us, after having repeated the prayer of peace, we put on the beſt countenance poſſible, and committed ourſelves to the deſert. There were Iſmael the Turk, two Greek ſervants beſides Georgis, who was almoſt blind and uſeleſs. Two Barbarins, who took care of the camels, Idris, and a young man, a relation of his, who joined him at Barbar, to return home; in all nine perſons, eight only of whom were effective. We were all well-armed with blunderbuſſes, ſwords, piſtols, and double-barrelled guns, except Idris and his lad, who had lances, the only arms they could uſe. Five or ſix naked wretches of the Tucorory joined us at the watering place, much againſt my will, for I knew that we ſhould probably be reduced to the diſagreeable neceſſity of ſeeing them die with thirſt before our eyes; or by aſſiſting them, ſhould any accident happen to our water, we ran a very great riſk of periſhing with them.

It was on the 9th of November, at noon, we left Gooz, and ſet out for the ſakia, or watering-place, which is below a little village called Haſſa. All the weſt ſide of the Nile is full of villages down to Takaki, but they are all Jaheleen, without government, and perpetually in rebellion. At half paſt three in the afternoon we came to the Nile to lay in our ſtore of water. We filled four ſkins, which might contain altogether about a hogſhead and a half. As for our food, it conſiſted in twenty-two large goats ſkins ſtuffed with a powder of bread made of dora here at Gooz, on purpoſe for ſuch expeditions. It is about the ſize and ſhape of a pancake, but thinner. Being much dried, rather than toaſted at the fire, it is afterwards rubbed between the hands into a duſt or powder, for the ſake of package; and the goat's ſkin crammed as full as poſſible, and tied at the mouth with a leather thong. This bread has a ſouriſh taſte, which it imparts to the water when mingled with it, and ſwells to ſix times the ſpace that it occupied when dry. A handful, as much as you could graſp, put into a bowl made of a gourd ſawed in two, about twice the contents of a common tea-baſon, was the quantity allowed to each man every day, morning and evening; and another ſuch gourd of water divided, one half two hours before noon, the other about an hour after. Such were the regulations we all of us ſubſcribed to; we had not camels for a greater proviſion. The Nile at Haſſa runs at the foot of a mountain called Jibbel Ateſhan, or the *Mountain of Thirſt*; the men, emphatically enough, conſidering that thoſe who part from it, entering the deſert, take there the firſt proviſions againſt thirſt, and there thoſe that come to it from the deſert firſt aſſuage theirs.

On the 11th, about eleven o'clock in the forenoon we left Haſſa. It required a whole day to fill our ſkins, and ſoak them well in the water, in order to make an experiment, which was of the greateſt conſequence of any one we ever made, whether theſe ſkins were water-tight or not. I had taken the greateſt care while at Chendi to dawb them well over with greaſe and tar, to ſecure their pores on the outſide; but Idris told us this was not enough, and that ſoaking the inſide with water, filling them choak-full, and tying their mouths as hard as poſſible, was the only way to be certain if they were water-tight without.

While the camels were loading, I bathed myſelf with infinite pleaſure for a long half hour in the Nile, and thus took leave of my old acquaintance, very doubtful if we ſhould ever meet again. We then turned our face to N. E. leaving the Nile, and entering into a bare deſert of fixed gravel, without trees, and of a very diſagreeable whitiſh colour, mixed with ſmall pieces of white marble, and pebbles like alabaſter. At a quarter paſt four we alighted in a ſpot of high bent graſs, where we let our camels feed till eight o'clock, and at three quarters paſt ten we halted for the night in another patch of graſs; the place is called Howeela. Jibbel Ateſhan bore S. W. and by W. of us, the diſtance about ſeven miles. I inquired of Idris, if he knew, to point out to me, preciſely where Syene lay, and he ſhewed me without difficulty. I ſet it by the compaſs, and found it to be N. and by W. very near the exact bearing it turned out upon obſervation afterwards. He ſaid, however, we ſhould not keep this tract, but ſhould be obliged to vary occaſionally in ſearch of water, as we ſhould find the wells in the deſert empty or full.

On the 12th, at ſeven o'clock in the morning we quitted Howeela, continuing our journey through the deſert in the ſame direction, that is to the N. E.; our reaſon was, to avoid as much as poſſible the meeting any Arab that could give intelligence of our being on our journey, for nothing was ſo eaſy for people, ſuch as the Biſhareen, to way-lay and cut us off at the well, where they would be ſure we muſt of neceſſity paſs. At twenty minutes paſt eight we came to Waadi el Haimer, where there are a few trees and ſome bent graſs, for this is the meaning of the word Waadi in a deſert. The Arabs, called Sumgar, are here on the weſt of us, by the river ſide. At half paſt twelve we alighted on a ſpot of graſs. Takaki from this diſtance will be twenty-four miles, between the points N. W. and N. N. W. and from Takaki to Dongola ten ſhort days journeys, I ſuppoſe 180 miles at moſt. We are now in the territory of the Biſhareen, but they were all retired to the mountains, a high even ridge, that is ſomething above two days diſtance from us, and runs parallel to our courſe, on the right hand of us, all the way into Egypt.

At half paſt eight we alighted in a ſandy plain without trees or graſs. Our camels, we found, were too heavily loaded, but we comforted ourſelves that this fault would be mended every day by the uſe we made of our proviſions; however, it was very much againſt them that they were obliged to paſs this whole night without eating. This place is called Umboia. We left Umboia, ſtill ſtretching farther into the deſert at N. E. At nine we ſaw a hill called Aſſero-baybe, with two pointed tops N. of us, which may be about twelve or fourteen miles diſtant, perhaps more. This is the next Hybeer's mark, by which he directs his courſe. On the eaſt is Ebenaat, another ſharp-pointed rock, about ten miles diſtant. All this day, and the evening before, our road has been through ſtony, gravelly ground, without herb or tree. Large pieces of agate and jaſper, mixt with many beautiful pieces of marble, appear everywhere on the ground.

At two o'clock in the afternoon we came to Waadi Amour, where we alighted, after we had gone ſix hours this day with great diligence. Waadi Amour has a few trees and ſhrubs, but ſcarce enough to afford any ſhade, or night's proviſion.

proviſion for our camels. Being now without fear of the Arabs who live upon the Nile, from which we were at a ſufficient diſtance, we with the ſame view to ſafety, declined approaching the mountains, but held our courſe nearly N. to a ſmall ſpot of graſs and white ſand, called Aſſa-Nagga. Here our misfortunes began, from a circumſtance we had not attended to. Our ſhoes, that had needed conſtant repair, were become at laſt abſolutely uſeleſs, and the hard ground, from the time we paſſed Amour, had worn the ſkin off in ſeveral places, ſo that our feet were very much inflamed by the burning ſand.

About a mile north-weſt of us is Hambily, a rock not conſiderable in ſize, but, from the plain country in which it is ſituated, has the appearance of a great tower or caſtle, and ſouth of it two hillocks or little hills. Theſe are all land-marks of the utmoſt conſequence to caravans in their journey, becauſe they are too conſiderable in ſize to be covered at any time by the moving ſands. At Aſſa Nagga, Aſſiro-baybe is ſquare with us, and with the turn which the Nile takes eaſtward to Korti and Dongola. The Takaki are the people neareſt us, weſt of Aſſa Nagga, and Aſſero-baybe upon the Nile. After theſe, when the Nile has turned E. and W. are the Chaigie, on both ſides of the river, on to Korti, where the territory called the kingdom of Dongola begins. As the Nile no longer remains on our left, but makes a remarkable turn, which has been much miſrepreſented in the maps, I put my quadrant in order, and by a medium of three obſervations, one of Procyon, one of Rigel, and one of the middle ſtar of the belt of Orion, I found the latitude of Aſſa Nagga to be 19° 30′, which being on a parallel with the fartheſt point of the Nile northward, gives the latitude of that place where the river turns weſt by Korti towards Dongola, and this was of great ſervice to me in fixing ſome other material points in my map.

On the 14th, at ſeven in the morning we left Aſſa Nagga, our courſe being due north. At one o'clock we alighted among ſome acacia-trees at Waadi el Halboub, having gone twenty-one miles. We were here at once ſurpriſed and terrified by a ſight ſurely one of the moſt magnificent in the world. In that vaſt expanſe of deſert, from W. and to N. W. of us, we ſaw a number of prodigious pillars of ſand at different diſtances, at times moving with great celerity, at others ſtalking on with a majeſtic ſlowneſs; at intervals we thought they were coming in a very few minutes to overwhelm us; and ſmall quantities of ſand did actually more than once reach us. Again they would retreat ſo as to be almoſt out of ſight, their tops reaching to the very clouds. There the tops often ſeparated from the bodies; and theſe, once disjoined, diſperſed in the air, and did not appear more. Sometimes they were broken near the middle, as if ſtruck with a large cannon ſhot. About noon they began to advance with conſiderable ſwiftneſs upon us, the wind being very ſtrong at north. Eleven of them ranged alongſide of us about the diſtance of three miles. The greateſt diameter of the largeſt appeared to me at that diſtance as if it would meaſure ten feet. They retired from us with a wind at S. E. leaving an impreſſion upon my mind to which I can give no name, though ſurely one ingredient in it was fear, with a conſiderable deal of wonder and aſtoniſhment. It was in vain to think of flying; the ſwifteſt horſe, or faſteſt ſailing ſhip, could be of no uſe to carry us out of this danger, and the full perſuaſion of this rivetted me as if to the ſpot where I ſtood, and let the camels gain on me ſo much in my ſtate of lameneſs, that it was with ſome difficulty I could overtake them.

The effect this ſtupendous ſight had upon Idris was to ſet him to his prayers, indeed rather to his charms; for, beſides the name of God and Mahomet, all the reſt of the words were mere gibberiſh and nonſenſe. This created a violent altercation between him and Iſmael the Turk, who abuſed him for not praying in the words of the Koran, maintaining, with apparent great wiſdom at the ſame time, that nobody had charms to ſtop theſe moving ſands but the inhabitants of Arabia Deſerta.

The Arabs to whom this inhoſpitable ſpot belongs are the Adelaia. They, too, are Jaheleen, or Arabs of Beni Koreiſh. They are ſaid to be a harmleſs race, and to do no hurt to the caravans they meet; yet I very much doubt, had we fallen in with them they would not have deſerved the good name that was given them. We went very ſlowly to-day, our feet being ſore and greatly ſwelled. The whole of our company were much diſheartened, (except Idris) and imagined that they were advancing into whirlwinds of moving ſand, from which they ſhould never be able to extricate themſelves; but before four o'clock in the afternoon theſe phantoms of the plain had all of them fallen to the ground and diſappeared. In the evening we came to Waadi Dimokea, where we paſſed the night, much diſheartened, and our fear more increaſed, when we found, upon wakening in the morning, that one ſide was perfectly buried in the ſand that the wind had blown above us in the night.

From this day, ſubordination, though not entirely ceaſed, was faſt on the decline; all was diſcontent, murmuring, and fear. Our water was greatly diminiſhed, and that terrible death by thirſt began to ſtare us in the face, and this was owing in a great meaſure to our own imprudence. Iſmael, who had been left centinel over the ſkins of water, had ſlept ſo ſoundly, that this had given an opportunity to a Tucorory to open one of the ſkins that had not been touched, and ſerve himſelf out of it at his own diſcretion. I ſuppoſe that, hearing ſomebody ſtir, and fearing detection, he had withdrawn himſelf as ſpeedily as poſſible, without taking time to tie the mouth of the girba, which we found in the morning with ſcarce a quart of water in it.

On the 15th, at a quarter paſt ſeven in the morning we left Waadi Dimokea, keeping a little to the weſtward of north, as far as I could judge, juſt upon the line of Syene. The ſame ridge of hills being on our right and left as yeſterday, in the center of theſe appeared Del Aned. At twenty minutes paſt two o'clock in the afternoon we came to an opening in the ridge of rocks; the paſſage is about a mile broad, through which we continued till we alighted at the foot of the mountain Del Aned. The place is called Waadi Del Aned.

The ſame appearance of moving pillars of ſand preſented themſelves to us this day in form and diſpoſition like thoſe we had ſeen at Waadi Halboub, only they ſeemed to be more in number, and leſs in ſize. They came ſeveral times in a direction cloſe upon us; that is, I believe, within leſs than two miles. They began, immediately after ſun-riſe, like a thick wood, and almoſt darkened the ſun:

His rays ſhining through them for near an hour, gave them an appearance of pillars of fire. Our people now became deſperate: The Greeks ſhrieked out, and ſaid it was the day of judgment. Iſmael pronounced it to be hell, and the Tucorories, that the world was on fire. I aſked Idris if ever he had before ſeen ſuch a ſight? He ſaid he had often ſeen them as terrible, though never worſe; but what he feared moſt was that extreme redneſs in the air, which was a ſure preſage of the coming of the ſimoom. I begged and entreated Idris that he would not ſay one word of that in the hearing of the people, for they had already felt it at Imhanzara in their way from Ras el Feel to Teawa, and again at the Acaba of Gerri, before we came to Chendi, and they were already nearly diſtracted at the apprehenſion of finding it here.

At half paſt four o'clock in the afternoon we left Waadi Del Aned, our courſe a little more to the weſtward than the direction of Syene. The ſands which had diſappeared yeſterday ſcarcely ſhewed themſelves at all this day, and at a great diſtance from the horizon. This was, however, a comfort but of ſhort duration. I obſerved Idris took no part in it, but only warned me and the ſervants, that, upon the coming of the ſimoom, we ſhould fall upon our faces, with our mouths upon the earth, ſo as not to partake of the outward air as long as we could hold our breath. We alighted at ſix o'clock at a ſmall rock in the ſandy ground, without trees or herbage, ſo that our camels faſted all that night. This place is called Ras el Seah, or, by the Biſhareen, El Mout, which ſignifies death, a name of bad omen.

On the 16th, at half paſt ten in the forenoon we left El Mout, ſtanding in the direction cloſe upon Syene. Our men, if not gay, were however in better ſpirits than I had ſeen them ſince we left Gooz. One of our Barbarins had even attempted a ſong; but Hagi Iſmael very gravely reproved him, by telling him, that ſinging in ſuch a ſituation was a tempting of Providence. There is, indeed, nothing more different than active and paſſive courage. Hagi Iſmael would fight, but he had not ſtrength of mind to ſuffer. At eleven o'clock, while we contemplated with great pleaſure the rugged top of Chiggre, to which we were faſt approaching, and where we were to ſolace ourſelves with plenty of good water, Idris cried out, with a loud voice, Fall upon your faces, for here is the ſimoom. I ſaw from the S. E. a haze come, in colour like the purple part of the rainbow, but not ſo compreſſed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground. It was a kind of bluſh upon the air, and it moved very rapidly, for I ſcarce could turn to fall upon the ground with my head to the northward, when I felt the heat of its current plainly upon my face. We all lay flat on the ground, as if dead, till Idris told us it was blown over. The meteor, or purple haze, which I ſaw, was indeed paſſed, but the light air that ſtill blew was of heat to threaten ſuffocation. For my part, I found diſtinctly in my breaſt that I had imbibed a part of it, nor was I free of an aſthmatic ſenſation till I had been ſome months in Italy, at the baths of Poretta, near two years afterwards.

An univerſal deſpondency had taken poſſeſſion of our people. They ceaſed to ſpeak to one another, and when they did, it was in whiſpers, by which I eaſily gueſſed their diſcourſe was not favourable to me, or elſe that they were increaſing each others fears, by vain ſuggeſtions calculated to ſink each others ſpirits ſtill further, but from which no earthly good could poſſibly reſult. I called them together, and both reprimanded and exhorted them in the ſtrongeſt manner I could; I bade them attend to me, who had nearly loſt my voice by the ſimoom, and deſired them to look at my face, ſo ſwelled as ſcarcely to permit me to ſee; my neck covered with bliſters, my feet ſwelled and inflamed, and bleeding with many wounds. In anſwer to the lamentation that the water was exhauſted, and that we were upon the point of dying with thirſt, I ordered each man a gourd full of water more than he had the preceding day, and ſhewed them, at no great diſtance, the bare, black, and ſharp point of the rock Chiggre, wherein was the well at which we were again to fill our girbas, and thereby baniſh the fear of dying by thirſt in the deſert. I believe I never was at any time more eloquent, and never had eloquence a more ſudden effect. They all proteſted and declared their concern chiefly aroſe from the ſituation they ſaw me in; that they feared not death or hardſhip, provided I would ſubmit a little to their direction in the taking a proper care of myſelf. They intreated me to uſe one of the camels, and throw off the load that it carried, that it would eaſe me of the wounds in my feet, by riding at leaſt part of the day. This I poſitively refuſed to do, but recommended to them to be ſtrong of heart, and to ſpare the camels for the laſt reſource, if any ſhould be taken ill and unable to walk any longer.

THIS phænomenon of the ſimoom, unexpected by us, though foreſeen by Idris, cauſed us all to relapſe into our former deſpondency. It ſtill continued to blow, ſo as to exhauſt us entirely, though the blaſt was ſo weak as ſcarcely would have raiſed a leaf from the ground. At twenty minutes before five the ſimoom ceaſed, and a comfortable and cooling breeze came by ſtarts from the north, blowing five or ſix minutes at a time, and then falling calm. We were now come to the Acaba, the aſcent before we arrived at Chiggre, where we intended to have ſtopt that night, but we all moved on with tacit conſent, nor did one perſon pretend to ſay how far he gueſſed we were to go.

AT thirteen minutes paſt eight we alighted in a ſandy plain abſolutely without herbage, covered with looſe ſtones, a quarter of a mile due north of the well, which is in the narrow gorge, forming the ſouthern outlet of this ſmall plain. Though we had travelled thirteen hours and a quarther this day, it was but at a ſlow pace, our camels being famiſhed, as well as tired, and lamed likewiſe by the ſharp ſtones with which the ground in all places was covered. The country, for three days paſt, had been deſtitute of herbage of any kind, entirely deſert, and abandoned to moving ſands. We ſaw this day, after paſſing Ras el Seah, large blocks and ſtrata of pure white marble, equal to any in colour that ever came from Paros.

CHIGGRE is a ſmall narrow valley, cloſely covered up and ſurrounded with barren rocks. The wells are ten in number, and the narrow gorge which opens to them is not ten yards broad. The ſprings, however, are very abundant. Wherever a pit is dug five or ſix feet deep, it is immediately filled with water. The principal pool is about forty yards ſquare and five feet deep; but the beſt taſted water was in the cleft of a rock, about 30 yards higher, on the weſt ſide of this narrow outlet. All the water, however, was very foul, with a number of animals both aquatic and land. It was impoſſible to drink without putting a piece of our cotton girdle over our mouths, to keep, by filtration, the filth of dead animals out of it. We ſaw a great many partridges upon the face of the bare rock; but what they fed upon I could not gueſs, unleſs upon inſects. We did not dare to ſhoot at them, for fear of being heard by the wandering Arabs that might be ſomewhere in the neighbourhood; for Chiggre is a haunt of the Biſhareen of the tribe of Abou Bertran, who, though they do not make it a ſtation, becauſe there is no paſture in the neighbourhood, nor can any thing grow there, yet it is one of the moſt valuable places of refreſhment, on account of the great quantity of water, being nearly half way, when they drive their cattle from the borders of the Red Sea to the banks of the Nile; as alſo in their expeditions from ſouth to north, when they leave their encampments in Barbar, torob the Ababdé Arabs on the frontiers of Egypt.

Our firſt attention was to our camels, to whom we gave that day a double feed of dora, that they might drink for the reſt of their jonrney, ſhould the wells in the way prove ſcant of water. We then waſhed in a large pool, the coldeſt water, I think, I ever felt, on account of its being in a cave covered with rock, and was inacceſſible to the ſun in any direction. All my people ſeemed to be greatly recovered by this refrigeration, but from ſome cauſe or other, it fared otherwiſe with the Tucorory; one of whom died about an hour after our arrival, and another early the next morning.

Subordination, if now not entirely gone, was expiring, ſo that I ſcarcely expected to have intereſt enough with my own ſervants to help me to ſet up my large quadrant: Yet I was exceedingly curious to know the ſituation of this remarkable place, which Idris the Hybeer declared to be half way to Aſſouan. But it ſeems their curioſity was not leſs than mine; above all, they wanted to prove that Idris was miſtaken, and that we were conſiderably nearer to Egypt than we were to Barbar. While Idris and the men filled the ſkins with water, the Greeks and I ſet up the quadrant, and, by obſervation of the two bright ſtars of Orion, I found the latitude of Chiggre to be 20° 58′ 30″ N.; ſo that, allowing even ſome ſmall error in the poſition of Syene in the French maps, Idris's gueſs was very near the truth, and both the latitude and longitude of Chiggre and Syene ſeemed to require no further inveſtigation.

During the whole time of the obſervation, an antelope, of a very large kind, went ſeveral times round and round the quadrant; and at the time when my eyes were fixed upon the ſtar, came ſo near as to bite a part of my cotton cloth which I had ſpread like a carpet to kneel on. Even when I ſtirred, it would leap about two or three yards from me, and then ſtand and gaze with ſuch attention, that it would have appeared to by-ſtanders (had there been any) that we had been a long time acquainted. The firſt idea was the common one, to kill it. I eaſily could have done this with a lance; but it ſeemed ſo intereſted in what I was doing, that I began to think it might perhaps be my good genius which had come to viſit, protect, and encourage me in the deſperate ſituation in which I then was.

CHAP. XII.

Diſtreſſes in the Deſert—Meet with Arabs—Camels die—Baggage abandoned—Come to Syene.

ON the 17th of November, at half paſt ten in the forenoon, we left the valley and pool of Chiggre. Iſmael, and Georgis the blind Greek, had complained of ſhivering all night, and I began to be very apprehenſive ſome violent fever was to follow. Their perſpiration had not returned but in ſmall quantity ever ſince their coming out of the water, and the night had been exceſſively cold, the thermometer ſtanding at 63°. The day, however, was inſufferably hot, and their complaints inſenſibly wore off to my great comfort. A little before eleven we were again terrified by an army (as it ſeemed) of ſand pillars, whoſe march was conſtantly ſouth, and the favourite field which they occupied was that great circular ſpace which the Nile makes when oppoſite to Aſſa Nagga, where it turns weſt to Korti and Dongola. At one time a number of theſe pillars faced to the eaſtward, and ſeemed to be coming directly upon us; but, though they were little nearer us than two miles, a conſiderable quantity of ſand fell round us. I began now to be ſomewhat reconciled to this phænomenon, ſeeing it had hitherto done us no harm. The great magnificence it exhibited in its appearance, ſeemed, in ſome meaſure, to indemnify us for the panic it had firſt occaſioned: But it was otherwiſe with the ſimoom; we all of us were firmly perſuaded that another paſſage of the purple meteor over us would be attended with our deaths.

At half paſt four we alighted in a vaſt plain, bounded on all ſides by low ſandy hills, which ſeemed to have been tranſported hither lately. Theſe hillocks were from ſeven to thirteen feet high, drawn into perfect cones, with very ſharp points and well-proportioned baſes. The ſand was of an inconceivable fineneſs, having been the ſport of hot winds for thouſands of years. There could be no doubt that the day before, when it was calm, and we ſuffered ſo much by the ſimoom between El Mout and Chiggre, the wind had been raiſing pillars of ſand in this place, called Umdoom; marks of the whirling motion of the pillars were diſtinctly ſeen in every heap, ſo that here again, while we were repining at the ſimoom, Providence was buſied keeping us out of the way of another ſcene, where, if we had advanced a day, we had all of us been involved in inevitable deſtruction.

On the 18th we left Umdoom at ſeven in the morning, our direction N. a little inclined to W.; at nine o'clock we paſſed through a ſandy plain, without trees or verdure. About 300 yards out of our way, to the left, among ſome ſandy hillocks, where the ground ſeems to be more elevated than the reſt, Idris the Hybeer told me, that one of the largeſt caravans which ever came out of Egypt, under the conduct of the Ababdé and the Biſhareen Arabs, was there covered with ſand, to the number of ſome thouſands of camels. There are large rocks of grey granite ſcattered through this plain. At ten o'clock we alighted at a place called Erboygi, where are ſome trees, to feed our camels. The trees I have ſo often mentioned in our journey thro' the deſert are not timber, or tall-growing trees; there are none of theſe north of Sennaar, except a few at Chendi. The trees I ſpeak of, which the camels eat, are a kind of dwarf acacia, growing only to the height of buſhes; and the wood ſpoken of likewiſe is only of the deſert kind, ate almoſt bare by the camels. There are ſome high trees, indeed, on the banks of the Nile. At half paſt one o'clock we left Erboygi, and came to a large wood of doom (Palma cuciofera). Here, for the firſt time, we ſaw a ſhrub which very much reſembled Spaniſh broom. The whole ground is dead ſand, with ſome rocks of reddiſh granite. Exactly at five o'clock we alighted in the wood, after having travelled a moderate pace. The place is called El Cowie, and is a ſtation of the Biſhareen in the ſummer months; but theſe people were now eaſt of us, three days journey, towards the Red Sea, where the rains had fallen, and there was plenty of paſture. At forty minutes paſt twelve we left El Cowie, and at five o'clock in the evening alighted in a wood, called Terfowey, full of trees and graſs. The trees are the talleſt and largeſt we had ſeen ſince leaving the Nile. We had this day enjoyed, as it were, a holiday, free from the terrors of the ſand, or dreadful influence of the ſimoom. This poiſonous wind had made ſeveral attempts to prevail this day, but was always overpowered by a cool breeze at north.

On the 19th we left the weſt end of the wood, or rather continued the whole length of it, and at a quarter paſt eight in the evening arrived at the well. It is about four fathoms deep, but the ſpring not very abundant. We drained it ſeveral times, and were obliged to wait its filling again. Theſe laſt two days, ſince we were at El Cowie, we had ſeen more verdure than we had altogether ſince we left Barbar. Here, particularly at Terfowey, the acacia-trees are tall and verdant, but the mountains on each ſide appear black and barren beyond imagination.

As ſoon as we alighted at Terfowey, and had choſen a proper place where our camels could feed, we unloaded our baggage near them, and ſent the men to clean the well, and wait the filling of the ſkins. We had lighted a large fire. The nights were exceſſively cold, though the thermometer was at 53°; and that cold occaſioned me inexpreſſible pain in my feet, now ſwelled to a monſtrous ſize, and everywhere inflamed and excoriated. I had taken upon me the charge of the baggage, and Mahomet, Idris's young man, the care of the camels; but he too was gone to the well, though expected to return immediately.

A doubt had ariſen in my mind by the way, which was then giving me great uneaſineſs. If Syene is under the ſame meridian with Alexandria, (for ſo Eratoſthenes conceived when he attempted to meaſure the circumference of the earth), in this caſe, Alexandria being ſuppoſed to lye in long. 30°, Syene muſt be in 30° likewiſe; but Gooz being in 34°, it is impoſſible that Syene can be within a trifle north of Gooz; and therefore we muſt have a much greater quantity of weſting to travel than Idris the Hybeer imagines, who places Syene a very little weſt of the meridian of Gooz, or immediately under the ſame meridian, and due north from it.

Our camels were always chained by the feet, and the chain ſecured by a padlock, leſt they ſhould wander in the night, or be liable to be ſtolen and carried off. Muſing then upon the geographical difficulties juſt mentioned, and gazing before me, without any particular intention or ſuſpicion, I heard the chain of the camels clink, as if ſomebody was unlooſing them, and then, at the end of the gleam made by the fire, I ſaw diſtinctly a man paſs ſwiftly by, ſtooping as he went along, his face almoſt to the ground. A little time after this I heard another clink of the chain, as if from a pretty ſharp blow, and immediately after a movement among the camels. I then roſe, and cried in a threatening tone, in Arabic, "I charge you on your life, whoever you are, either come up to me directly, or keep at a diſtance till day, but come that way no more; why ſhould you throw your life away?" In a minute after, he repaſſed in the ſhade among the trees, pretty much in the manner he had done before. As I was on guard between the baggage and the camels, I was conſequently armed, and advanced deliberately ſome ſteps, as far as the light of the fire ſhone, on purpoſe to diſcover how many they were, and was ready to fire upon the next I ſaw. "If you are an honeſt man, cried I aloud, and want any thing, come up to the fire and fear not, I am alone;

alone; but if you approach the camels or the baggage again, the world will not be able to ſave your life, and your blood be upon your own head." Mahomet, Idris's nephew, who heard me cry, came running up from the well to ſee what was the matter. We went down together to where the camels were, and, upon examination, found that the links of one of the chains had been broke, but the opening not large enough to let the correſponding whole link through to ſeparate it. A hard blue ſtone was driven through a link of one of the chains of another camel, and left ſticking there, the chain not being entirely broken through; we ſaw, beſides, the print of a man's feet on the ſand. There was no need to tell us after this that we were not to ſleep that night; we made therefore another fire on the other ſide of the camels with branches of the acacia-tree, which we gathered. I then ſent the man back to Idris at the well, deſiring him to fill his ſkins with water before it was light, and tranſport them to the baggage where I was, and to be all ready armed there by the dawn of day; ſoon after which, if the Arabs were ſufficiently ſtrong, we were very certain they would attack us. This agreed perfectly with Idris's ideas alſo, ſo that, contenting themſelves with a leſſer quantity of water than they firſt intended to have taken, they lifted the ſkins upon the camels I ſent them, and were at the rendezvous, near the baggage, a little after four in the morning.

The Barbarins, and, in general, all the lower ſort of Moors and Turks, adorn their arms and wriſts with amulets; theſe are charms, and are ſome favourite verſe of the Koran wrapt in paper, neatly covered with Turkey leather. The two Barbarins that were with me had procured for themſelves new ones at Sennaar, which were to defend them from the ſimoom and the ſand, and all the dangers of the deſert. That they might not ſoil theſe in filling the water, they had taken them from their arms, and laid them on the brink of the well before they went down. Upon looking for theſe after the girbas were filled, they were not to be found. This double attempt was an indication of a number of people being in the neighbourhood, in which caſe our preſent ſituation was one of the moſt deſperate that could be figured. We were in the middle of the moſt barren, inhoſpitable deſert in the world, and it was with the utmoſt difficulty that, from day to day, we could carry wherewithal to aſſuage our thirſt. We had with us the only bread it was poſſible to procure for ſome hundred miles; lances and ſwords were not neceſſary to deſtroy us, the burſting or tearing of a girba, the lameneſs or death of a camel, a thorn or ſprain in the foot which might diſable us from walking, were as certain death to us as a ſhot from a cannon. There was no ſtaying for one another; to loſe time was to die, becauſe, with the utmoſt exertion our camels could make, we ſcarce could carry along with us a ſcanty proviſion of bread and water ſufficient to keep us alive.

That deſert, which did not afford inhabitants for the aſſiſtance or relief of travellers, had greatly more than ſufficient for deſtroying them. Large tribes of Arabs, two or three thouſand, encamped together, were cantoned, as it were, in different places of this deſert, where there was water enough to ſerve their numerous herds of cattle, and theſe, as their occaſion required, traverſed in parties all that wide expanſe of ſolitude, from the mountains near the Red Sea eaſt, to the banks of the Nile on the weſt, according as their ſeveral deſigns or neceſſities required. Theſe were Jaheleen Arabs, thoſe cruel, barbarous fanatics, that deliberately ſhed ſo much blood during the time they were eſtabliſhing the Mahometan religion. Their prejudices had never been removed by any mixture of ſtrangers, or ſoftened by ſociety, even with their own nation after they were poliſhed; but buried, as it were, in theſe wild deſerts, if they were not grown more ſavage, they had at leaſt preſerved, in their full vigour, thoſe murdering principles which they had brought with them into that country, under the brutal and inhuman butcher Kaled Ibn el Waalid, impiouſly called *The Sword of God*. If it ſhould be our lot to fall among theſe people, and it was next to a certainty that we were at that very inſtant ſurrounded by them, death was certain, and our only comfort was, that we could die but once, and that to die like men was in our own option. Indeed, without conſidering the bloody character which theſe wretches naturally bear, there could be no reaſon for letting us live: We could be of no ſervice to them as ſlaves; and to have ſent us into Egypt, after having firſt rifled and deſtroyed our goods, could not be done by them but at a great expence, to which well-inclined people only could have been induced from charity, and of that laſt virtue they had not even heard the name. Our only chance then remaining was, that their number might be ſo ſmall, that, by our great ſuperiority in fire-arms and in courage, we might turn the misfortune upon the aggreſſors, deprive them of their camels and means of carrying water, and leave them ſcattered in the deſert, to that death which either they or we, without alternative, muſt ſuffer.

I EXPLAINED myſelf to this purpoſe, briefly to the people, on which a great cry followed, "God is great! let them come!" Our arms were perfectly in order, and our old Turk Iſmael ſeemed to move about and direct with the vigour of a young man. As we had no doubt they would be mounted on camels, ſo we placed ourſelves a little within the edge of the trees. The embers of our two fires were on our front; our tents, baggage, and boxes, on each ſide of us, between the opening of the trees; our camels and water behind us, the camels being chained together behind the water, and ropes at their heads, which were tied to trees. A ſkin of water, and two wooden bowls beſide it, was left open for thoſe that ſhould need to drink. We had finiſhed our breakfaſt before day-break, and I had given all the men directions to fire ſeparately, not together, at the ſame ſet of people; and thoſe who had the blunderbuſſes to fire where they ſaw a number of camels and men together, and eſpecially at any camels they ſaw with girbas upon them, or where there was the greateſt confuſion.

THE day broke; no Arabs appeared; all was ſtill. The danger which occurred to our minds then was, leſt, if they were few, by tarrying we ſhould give them time to ſend off meſſengers to bring aſſiſtance. I then took Iſmael and two Barbarins along with me, to ſee who theſe neighbours of ours could be. We ſoon traced in the ſand the footſteps of the man who had been at our camels; and, following them behind the point of a rock, which ſeemed calculated for concealing thieves, we ſaw two ragged, old, dirty tents, pitched with graſs cords.

The two Barbarins entered one of them, and found a naked woman there. Iſmael and I ran briſkly into the largeſt, where we ſaw a man and a woman both perfectly naked, frightful, emaciated figures, not like the inhabitatns of this world. The man was partly ſitting on his hams; a child, ſeemingly of the age to ſuck, was on a rag at the corner; and the woman looked as if ſhe wiſhed to hide herſelf. I ſprung forward upon the man, and, taking him by the hair of the head, pulled him upon his back on the floor, ſetting my foot upon his breaſt, and pointing my knife to his throat; I ſaid to him ſternly, "If you mean to pray, pray quickly, for you have but this moment to live." The fellow was ſo frightened, he ſcarce could beg us to ſpare his life; but the woman, as it afterwards appeared, the mother of the ſucking child, did not ſeem to copy the paſſive diſpoſition of her huſband; ſhe ran to the corner of the tent, where was an old lance, with which, I doubt not, ſhe would have ſufficiently diſtinguiſhed herſelf, but it happened to be entangled with the cloth of the tent, and Iſmael felled her to the ground with the butt-end of his blunderbuſs, and wreſted the lance from her. A violent howl was ſet up by the remaining woman like the cries of thoſe in torment. "Tie them, ſaid I, Iſmael; keep them ſeparate, and carry them to the baggage till I ſettle accounts with this camel-ſtealer, and then you ſhall ſtrike their three heads off, where they intended to leave us miſerably to periſh with hunger; but keep them ſeparate." While the Barbarins were tying the woman, the one that was the nurſe of the child turned to her huſband, and ſaid, in a moſt mournful, deſpairing tone of voice, "Did I not tell you, you would never thrive if you hurt that good man?

did not I tell you this would happen for murdering the Aga?"

Our people had come to ſee what had paſſed, and I ſent the women away, ordering them to be kept ſeparate, out of the hearing of one another, to judge if in their anſwers they did not prevaricate. The woman deſired to have her child with her, which I granted. The little creature, inſtead of being frightened, crowed, and held out its little hands as it paſſed me. We faſtened the Arab with the chain of the camels, and ſo far was well; but ſtill we did not know how near the Biſhareen might be, nor who theſe were, nor whether they had ſent off any intelligence in the night. Until we were informed of this, our caſe was little mended. Upon the man's appearing, all my people declared, with one general voice, that no time was to be loſt, but that they ſhould all be put to death as ſoon as the camels were loaded, before we ſet out on our journey; and, indeed, at firſt view of the thing, ſelf-preſervation, the firſt law of nature, ſeemed ſtrongly to require it. Hagi Iſmael was ſo determined on the execution that he was already ſeeking a knife ſharper than his own. "We will ſtay, Hagi Iſmael, ſaid I, till we ſee if this thief is a liar alſo. If he prevaricates in the anſwers he gives to my queſtions, you ſhall then cut his head off, and we will conſign him with the lie in his mouth, ſoul and body to hell, to his maſter whom he ſerves." Iſmael anſwered, "The truth is the truth; if he lies, he can deſerve no better.

The reader will eaſily underſtand the neceſſity of my ſpeaking at that moment in terms not only unuſual for a Chriſtian, but even in any ſociety or converſation; and if the ferocity and brutality of the diſcourſe ſhould ſhock any, eſpecially my fair readers, they will remember, that theſe were intended for a good and humane purpoſe, to produce fear in thoſe upon whom we had no other tie, and thereby extort a confeſſion of the truth; which might anſwer two purpoſes, the ſaving the effuſion of their blood, and providing for our own preſervation. "You ſee, ſaid I, placing the man upon his knees, your time is ſhort, the ſword is now drawn which is to make an end of you, take time, anſwer diſtinctly and deliberately, for the firſt trip or lie that you make, is the laſt word that you will utter in this world. Your wife ſhall have her fair chance likewiſe, and your child; you and all ſhall go together, unleſs you tell me the naked truth. Here, Iſmael, ſtand by him, and take my ſword, it is, I believe, the ſharpeſt in the company."

"Now I aſk you, at your peril, Who was the good man your wife reproached you with having murdered? where was it, and when, and who were your accomplices? He anſwered trembling, and indiſtinctly, through fear, "It was a black, an Aga from Chendi." "Mahomet Towaſh, ſays Iſmael; Ullah Kerim! God is merciful!" "The ſame," ſays the Biſhareen. He then related the particulars of his death in the manner in which I ſhall have occaſion to ſtate afterwards. "Where are the Biſhareen? continued I; where is Abou Bertran? how ſoon will a light camel and meſſenger arrive where he now is?" "In leſs than two days; perhaps, ſays he, in a day and a half, if he is very diligent and the camel good." "Take care, ſaid I, you are in danger. Where did you and your women come from, and when?" "From Abou Bertran, ſays he; we arrived here at noon on the 5th day*, but the camels were all ſhe-camels; they are favourite camels of Shekh Seide; we drove them ſoftly; the two you ſaw at the tents are lame; beſides there were ſome others unſound; there were alſo women and children." "Where did that party, and their camels, go to from this? and what number of men was there with them?" "There were about three hundred camels of all ſorts, and about thirty men, all of them ſervants; ſome of them had one lance, and ſome of them two; they had no ſhields or other arms." "What did you intend laſt night to do with my camels?" "I intended to have carried them, with the women and child, to join the party at the Nile." "What muſt have become of me in that caſe? we muſt have died?" He did not anſwer. "Take care, ſaid I, the thing is now over, and you are in my hands; take care what you ſay." "Why, certainly, ſays he, you muſt have died, you could not live, you could not go anywhere elſe." "If another party had found us here, in that caſe would they have ſlain us?" He heſitated a little, then, as if he recollected himſelf, ſaid, "Yes, ſurely, they murdered the Aga, and would murder any body that had not a Biſhareen with them." A violent cry of condemnation immediately followed. "Now attend and underſtand me diſtinctly, ſaid I, for upon theſe two queſtions hangs your life: Do you know of any party of Biſhareen who are ſoon to paſs here, or any wells to the north, and in what number? and have you ſent any intelligence ſince laſt night you ſaw us here?" He anſwered, with more readineſs than uſual, "We have ſent nobody anywhere; our camels are lame; we were to follow, as ſoon as they could be able to travel, to join thoſe at the Nile. The parties of the Biſhareen are always paſſing here, ſometimes more, ſometimes leſs; they will not come till they hear from the Nile whether the graſs is grown. They have with them two dromedaries, who will carry the news from the Nile in three days, or they will come in ſmall parties like the laſt, for they have no fear in theſe parts. The wells to the north belong to the Ababdé. When they paſs by them with cattle they are always in great numbers, and a Shekh along with them; but thoſe wells are now ſo ſcanty they have not water for any number, and they muſt therefore all paſs this way."

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* It is not here to be underſtood that the Arab deſcribed the day by the 5th, but by an interval of time which we knew correſponded to the 5th.

I got up, and called on Iſmael. The poor fellow thought he was to die. Life is ſweet even to the moſt miſerable. He was ſtill upon his knees, holding his hands claſped round the back of his neck, and already, I ſuppoſe, thought he felt the edge of Iſmael's knife. He ſwore that every word he had ſpoken was truth; and if his wife was brought ſhe could not tell another ſtory.

I thereupon left him, and went to his wife, who, when ſhe ſaw Hagi Iſmael with a drawn ſword in his hand, thought all was over with her huſband, and fell into a violent fit of deſpair, crying out, "That all the men were liars and murderers, but that ſhe would have told the truth if I had aſked her firſt." "Then go, Hagi Iſmael, ſaid I, tell them not to put him to death till I come, and now you have your chance, which if you do not improve by telling the truth, I will firſt ſlay your child with my own hand before your face, and then order you all to be cruelly put to death together." She began with great earneſtneſs to ſay, "She could not tell who killed Mahomet Towaſh, for ſhe only heard it in converſation from her huſband, who was there, after he had come home." I then, word for word, put thoſe queſtions to her that I had done to her huſband, and had preciſely the ſame anſwers. The only difference was, that ſhe believed a party of the Ababdé would paſs Chiggre ſoon; but ſeeing me riſe to go away, ſhe burſt out into a flood of tears, and tore her hair in the moſt violent exceſs of paſſion; ſhrieking out, to have mercy upon her, and preſſing the little child to her breaſt as if to take leave of it, then laying it down before me, in great agony and bitterneſs of heart, ſhe again ſhrieked out, "If you are a Turk, make it a ſlave, but do not kill my child, and ſpare my huſband."

Though I underſtood Arabic well, I did not, till that day, know it had ſuch powers, or that it contained expreſſions at once ſo forcible and ſo ſimple. I found myſelf ſo much moved, and my tears came ſo faſt, that it was in vain to endeavour to carry on a farce under ſuch tragical appearances, "Woman, ſaid I, I am not a Turk, nor do I make ſlaves, or kill children. It is your Arabs that force me to this; it was you that attacked me laſt night, it was you that murdered Mahomet Towaſh, one of your own religion, and buſied in his duty. I am a ſtranger, ſeeking my own ſafety, but you are all murderers and thieves."—"It is true, ſays ſhe, they are all murderers and liars, and my huſband, not knowing, may have lied too. Only let me hear what he told you, and I will tell you whether it is truth or not." Day was now advancing apace, and no reſolution taken, whilſt our preſent ſituation was a very unſafe one. We carried the three priſoners bound, and ſet George, the Greek, centinal over them. I then called the people together.

I STATED fairly, in a council held among ourſelves, the horror of ſlaughtering the women and child, or even leaving them to ſtarve with hunger by killing their camels, from whom they got their only ſuſtenance; for, though we ſhould not ſtain our hands with their blood, it was the ſame thing to leave them to periſh: that we were ſtrangers, and had fallen upon them by accident, but they were in their own country. On the contrary, ſuppoſe we only ſlew the man, any of the women might mount a camel, and, travelling with diligence, might inform the Biſhareen, who would ſend a party and cut us off at the next well, where we muſt paſs, and where it would be impoſſible to eſcape them. I muſt ſay, there was a conſiderable majority for ſparing the women and child, and not one but who willingly decreed the death of the man, who had confeſſed he was endeavouring to ſteal our camels, and that he intended to carry them to his party at the Nile; in which caſe the loſs of all our lives was certain, as we ſhould have been ſtarved to death, or murdered by the Arabs.

THE very recital of this attempt ſo enraged Hagi Iſmael that he deſired he might have the preference in cutting off his head. The Barbarins, too, were angry for the loſs of their bracelets. Indeed every one's opinion was, that the Arab ſhould die, and eſpecially ſince the account of their behaviour to Mahomet Towaſh, whoſe death I, for my own part, cannot ſay I thought myſelf under any obligation to revenge. "Since you are differing in your opinions, and there is no time to loſe, ſaid I, allow me to give you mine. It has appeared to me, that often, ſince we began this journey, we have been preſerved by viſible inſtances of God's protection, when we ſhould have loſt our lives if we had gone by the rules of our own judgment only. We are, it is true, of different religions, but all worſhip the ſame God. Suppoſe the preſent caſe ſhould be a trial, whether we truſt really in God's protection, or whether we believe our ſafety owing to our own foreſight and courage. If the man's life be now taken away, to-morrow we may meet the Biſhareen, and then we ſhall all reflect upon the folly of our precaution. For my own part, my conſtant creed is, that I am in God's hands, whether in the houſe or in the deſert; and not in thoſe of the Biſhareen, or of any lawleſs ſpoiler. I have a clear conſcience, and am engaged in no unlawful purſuit, ſeeking on foot my way home, feeding on bread and water, and have done, nor deſign, wrong to no man. We are well armed, are nine in number, and have twice as many firelocks, many of theſe with double-barrels, and others of a ſize never before ſeen by Arabs, armies of whom have been defeated with fewer: we are ragged and tattered in our clothes, and no prize to any one, nor do I think we ſhall be found a party of pleaſure for any ſet of wild young men, to leave their own homes, with javelins and lances to way-lay us at the well for ſport and diverſion, ſince gain and profit are out of the queſtion. But this I declare to you, if ever we meet theſe Arabs, if the ground is ſuch as has been near all the wells we have come to, I will fight the Biſhareen boldly and chearfully, without a doubt of beating them with eaſe. I do not ſay my feelings would be the ſame if my conſcience was loaded with that moſt heinous and horrid crime, murder in cold blood; and therefore my determination is to ſpare the life even of this man, and will oppoſe his being put to death by every means in my power."

It was eaſy to ſee, that fear of their own lives only, and not cruelty, was the reaſon they ſought that of the Arab. They anſwered me, two or three of them at once, "That it was all very well; what ſhould they do? ſhould they give themſelves up to the Biſhareen, and be murdered like Mahomet Towaſh? was there any other way of eſcaping?" "I will tell you, then, ſince you aſk me what you ſhould do: You ſhall follow the duty of ſelf-defence and ſelf-preſervation, as far as you can do it without a crime. You ſhall leave the women and the child where they are, and with them the camels, to give them and their child milk; you ſhall chain the huſband's right hand to the left of ſome of yours, and you ſhall each of you take him by turns till we ſhall carry him into Egypt. Perhaps he knows the deſert and the wells better than Idris; and if he ſhould not, ſtill we have two Hybeers inſtead of one; and who can foretell what may happen to Idris more than to any other of us? But as he knows the ſtations of his people, and their courſes at particular ſeaſons, that day we meet one Biſhareen, the man that is chained with him, and conducts him, ſhall inſtantly ſtab him to the heart, ſo that he ſhall not ſee, much leſs triumph in, the ſucceſs of his treachery. On the contrary, if he is faithful, and informs Idris where the danger is, and where we are to avoid it, keeping us rather by ſcanty wells than abundant ones, on the day I arrive ſafely in Egypt I will cloath him anew, as alſo his women, give him a good camel for himſelf, and a load of dora for them all. As for the camels we leave here, they are ſhe-ones, and neceſſary to give the women food. They are not lame, it is ſaid, but we ſhall lame them in earneſt, ſo that they ſhall not be able to carry a meſſenger to the Biſhareen before they die with thirſt in the way, both they and their riders, if they ſhould attempt it."

An univerſal applauſe followed this ſpeech; Idris, above all, declared his warmeſt approbation. The man and the women were ſent for, and had their ſentence repeated to them. They all ſubſcribed to the conditions chearfully; and the woman declared ſhe would as ſoon ſee her child die as be an inſtrument of any harm befalling us, and that, if a thouſand Biſhareen ſhould paſs, ſhe knew how to miſlead them all, and that none of them ſhould follow us till we were far out of danger.

I sent two Barbarins to lame the camels effectually, but not ſo as to make them paſt recovery. After which, for the nurſe and the child's ſake, I took twelve handfuls of the bread which was our only food, and indeed we could ſcarely ſpare it, as we ſaw afterwards, and left it to this miſerable family, with this agreeable reflection, however, that we ſhould be to them in the end a much greater bleſſing than in the beginning we had been an affliction, provided only they kept their faith, and on their part deſerved it.

On the 20th, at eleven o'clock we left the well at Terfowey, after having warned the women, that their chance of ſeeing their huſband again depended wholly upon his and their faithful conduct. We took our priſoner with us, his right hand being chained to the left of one of the Barbarins. We had no ſooner got into the plain than we felt great ſymptoms of the ſimoom, and about a quarter before twelve, our priſoner firſt, and then Idris, cried out, The Simoom! the Simoom! My curioſity would not ſuffer me to fall down without looking behind me. About due ſouth, a little to the eaſt, I ſaw the coloured haze as before. It ſeemed now to be rather leſs compreſſed, and to have with it a ſhade of blue. The edges of it were not defined as thoſe of the former, but like a very thin ſmoke, with about a yard in the middle tinged with thoſe colours. We all fell upon our faces, and the ſimoom paſſed with a gentle ruffling wind. It continued to blow in this manner till near three o'clock, ſo we were all taken ill that night, and ſcarcely ſtrength was left us to load the camels and arrange the baggage. This day one of our camels died, partly famiſhed, partly overcome with extreme fatigue, ſo that, incapable as we were of labour, we were obliged, for ſelf-preſervation's ſake, to cut off thin ſlices of the fleſhy part of the camel, and hang it in ſo many thongs upon the trees all night, and after upon the baggage, the ſun drying it immediately, ſo as to prevent putrefaction.

At half paſt eight in the evening we alighted at a well called Naibey, in a bare, ſandy plain, where there were a few ſtraggling acacia-trees. We had all this day ſeen large blocks of foſſile ſalt upon the ſurface of the earth where we trod. This was the cauſe, I ſuppoſe, that both the ſpring at Terfowey, and now this of Naibey, were brackiſh to the taſte, and eſpecially that of Naibey. We found near the well the corpſe of a man and two camels upon the ground. It was apparently long ago that this accident happened, for the moiſture of the camel was ſo exhaled that it ſeemed to weigh but a very few pounds; no vermin had touched it, as in this whole deſert there is neither worm, fly, nor any thing that has the breath of life.

On the 21ſt, at ſix in the morning, having filled the girbas with water, we ſet out from Naibey, our direction due north, and, as we thought, in a courſe almoſt ſtraight upon Syene. The firſt hour of our journey was through ſharp-pointed rocks, which it was very eaſy to foreſee would very ſoon finiſh our camels. About eight we had a view of the deſert to the weſtward as before, and ſaw the ſands had already begun to riſe in immenſe twiſted pillars, which darkened the heavens. The riſing of theſe in the morning ſo early, we began now to obſerve, was a ſure ſign of a hot day, with a briſk wind at north; and that heat, and the early riſing of the ſands, was as ſure a ſign of its falling calm about mid-day, and its being followed by two hours of the poiſonous wind. That laſt conſideration was what made the greateſt impreſſion, for we had felt its effects; it had filled us with fear, and abſorbed the laſt remnant of our ſtrength; whereas the ſand, though a deſtruction to us if it had involved us in its compaſs, had as yet done us no other harm than terrifying us the firſt days we had ſeen it.

It was this day more magnificent than any we had as yet ſeen. The ſun ſhining through the pillars, which were thicker, and contained more ſand apparently than any of the preceding days, ſeemed to give thoſe neareſt us an appearance as if ſpotted with ſtars of gold. I do not think at any time they ſeemed to be nearer than two miles. The moſt remarkable circumſtance was, that the ſand ſeemed to keep in that vaſt circular ſpace ſurrounded by the Nile on our left, in going round by Chaigie towards Dongola, and ſeldom was obſerved much to the eaſtward of a meridian, paſſing along the Nile through the Magiran, before it takes that turn; whereas the ſimoom was always on the oppoſite ſide of our courſe, coming upon us from the ſouth-eaſt.

A LITTLE before twelve our wind at north ceaſed, and a conſiderable quantity of fine ſand rained upon us for an hour afterwards. At the time it appeared, the deſcription of this phænomenon in Syphax's ſpeech to Cato was perpetually before my mind:—

> So, where our wide Numidian waſtes extend,
> Sudden th' impetuous hurricanes deſcend,
> Wheel through the air, in circling eddies play,
> Tear up the ſands, and ſweep whole plains away.
> The helpleſs traveller, with wild ſurpriſe,
> Sees the dry deſert all around him riſe,
> And ſmother'd in the duſty whirlwind dies.
>
> ADDISON.

Theſe lines are capital, and are a fine copy, which can only appear tame by the original having been before our eyes, painted by the great maſter, the Creator and Ruler of the world.

THE ſimoom, with the wind at S. E. immediately follows the wind at N. and the uſual deſpondency that always accompanied it. The blue meteor, with which it began, paſſed over us about twelve, and the ruffling wind that followed it continued till near two. Silence, and a deſperate kind of indifference about life, were the immediate effects up us; and I began now, ſeeing the condition of my camels, to fear we were all doomed to a ſandy grave, and to contemplate it with ſome degree of reſignation. At half paſt eight in the evening we alighted in a ſandy flat, where there was great ſtore of bent graſs and trees which had a conſiderable degree of verdure, a circumſtance much in favour of our camels. We determined to ſtop here to give them an opportunity of eating their fill where they could find it.

On the 22d, at ſix o'clock we ſet out from the ſandy flat, and one of the Tucorory was ſeized with a phrenzy or madneſs. At firſt I took it for a fit of the epilepſy, by the diſtortions of his face, but it was ſoon ſeen to be of a more ſerious nature. Whether he had been before afflicted with it I know not. I offered to bleed him, which he refuſed; neither, though we gave him water, would he drink, but very moderately. He rolled upon the ground, and moaned, often repeating two or three words which I did not underſtand. He refuſed to continue his journey, or riſe from where he lay, ſo that we were obliged to leave him to his fortune. We went this day very diligently, not remarkably ſlow nor faſt; but though our camels, as we thought, had fared well for theſe two nights, another of them died about four o'clock this afternoon, when we came to Umarack.

I here began to provide for the worſt. I ſaw the fate of our camels approaching, and that our men grew weak in proportion; our bread, too, began to fail us, altho' we had plenty of camels fleſh in its ſtead; our water, though in all appearance we were to find it more frequently than in

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the beginning of our journey, was nevertheleſs brackiſh, and ſcarce ſerved the purpoſe to quench our thirſt; and, above all, the dreadful ſimoom had perfectly exhauſted our ſtrength, and brought upon us a degree of cowardice and languor that we ſtruggled with in vain; I therefore, as the laſt effort, began to throw away every thing weighty I could ſpare, or that was not abſolutely neceſſary, ſuch as all ſhells, foſſiles, minerals, and petrefactions that I could get at, the counter-caſes of my quadrant, teleſcopes, and clock, and ſeveral ſuchlike things.

Our camels were now reduced to five, and it did not ſeem that theſe were capable of continuing their journey much longer. In that caſe, no remedy remained, but that each man ſhould carry his own water and proviſions. Now, as no one man could carry the water he ſhould uſe between well and well, and it was more than probable that diſtance would be doubled by ſome of the wells being found dry; and if that was not the caſe, yet, as it was impoſſible for a man to carry his proviſions who could not walk without any burden at all, our ſituation ſeemed to be moſt deſperate.

The Biſhareen alone ſeemed to keep up his ſtrength, and was in excellent ſpirits. He had attached himſelf, in a particular manner, to me, and with a part of that very ſcanty rag which he had round his waiſt he had made a wrapper, very artificially, according to the manner his countrymen the Biſhareen practice on ſuch occaſions. This had greatly defended my feet in the day, but the pain occaſioned by the cold in the night was really ſcarce ſufferable. I offered to free him from the confinement of his left hand, which was chained to ſome one of the company night and day; but he very ſenſibly refuſed it, ſaying, "Unchain my hands when you load and unload your camels, I cannot then run away from you; for tho' you did not ſhoot me, I ſhould ſtarve with hunger and thirſt; but keep me to the end of the journey as you began with me, then I cannot miſbehave, and loſe the reward which you ſay you are to give me."

At forty minutes paſt three o'clock we ſaw large ſtratas of foſſile ſalt everywhere upon the ſurface of the ground. At five we found the body of Mahomet Towaſh, on the ſpot where he had been murdered, ſtript naked, and lying on his face unburied. The wound in the back-ſinew of his leg was apparent; he was, beſides, thruſt through the back with a lance, and had two wounds in the head with ſwords. We followed ſome footſteps in the ſand to the right, and there ſaw three other bodies, whom Idris knew to be his principal ſervants. Theſe, it ſeemed, had taken to their arms upon the Aga's being firſt wounded, and the cowardly, treacherous Biſhareens had perſuaded them to capitulate upon promiſe of giving them camels and proviſion to carry them into Egypt, after which they had murdered them behind theſe rocks.

At ſix o'clock we alighted at Umarack, ſo called from a number of rack-trees that grow there, and which ſeem to affect a ſaltiſh ſoil; at Raback and Maſuah I had ſeen them growing in the ſea. When I ordered a halt at Umarack, the general cry was, to travel all night, ſo that we might be at a diſtance from that dangerous, unlucky ſpot. The ſight of the men murdered, and fear of the like fate, had got the better of their other ſenſations. In ſhort, there was nothing more viſible, than that their apprehenſions were of two ſorts, and produced very different operations. The ſimoom, the ſtalking pillars of ſand, and probability of dying with thirſt or hunger, brought on a torpor, or indifference, that made them inactive; but the diſcovery of the Arab at Terfowey, the fear of meeting the Biſhareen at the wells, and the dead bodies of the Aga and his unfortunate companions, produced a degree of activity and irritation that reſembled very much their ſpirits being elevated by good news. I told them, that, of all the places in the deſert through which they had paſſed, this was by far the ſafeſt, becauſe fear of being met by troops from Aſſouan, ſeeking the murderers of Mahomet Towaſh would keep all the Biſhareen at a diſtance. Our Arab ſaid, that the next well belonged to the Ababdé, and not the Biſhareen, and that the Biſhareen had ſlain the Aga there, to make men believe it had been done by the Ababdè. Idris contributed his morſel of comfort, by aſſuring us, that the wells now, as far as Egypt, were ſo ſcanty of water, that no party above ten men would truſt their proviſion to them, and none of us had the leaſt apprehenſion from marauders of twice that number. The night at Umarack was exceſſively cold as to ſenſation; Fahrenheit's thermometer was however at 49° an hour before day-light.

On the 23d we left Umarack at ſix o'clock in the morning, our road this day being between mountains of blue ſtones of a very fine and perfect quality, through the heart of which ran thick veins of jaſper, their ſtrata perpendicular to the horizon. There were other mountains of marble of the colour called Iſabella. In other places the rock ſeemed compoſed of petrified wood, ſuch as we had ſeen in the mountains near Coſſeir. At a quarter paſt eleven, going due N. we entered a narrow valley, in which we paſſed two wells on our left, and following the windings through this valley, all of deep ſand, we came to a large pool of excellent water, called Umgwat, ſheltered from the rays of the ſun by a large rock which projected over it, the upper part of which was ſhaped like a wedge, and was compoſed all of green marble, without the ſmalleſt variety or ſpot of other colour in it.

Through this whole valley, to-day, we had ſeen the bodies of the Tucorory who had followed Mahomet Towaſh, and been ſcattered by the Biſhareen, and left to periſh with thirſt there. None of them, however, as far as we could obſerve, had ever reached this well. In the water we found a bird of the duck kind called Teal, or Widgeon. The Turk Iſmael was preparing to ſhoot at it with his blunderbuſs, but I deſired him to refrain, being willing, by its flight, to endeavour to judge ſomething of the nearneſs of the Nile. We raiſed it therefore by ſudden repeated cries, which method was likely to make it ſeek its home ſtraight, and abandon a place it muſt have been a ſtranger to. The bird flew ſtraight weſt, riſing as he flew, a ſure proof his journey was a long one, till at laſt, being very high and at a diſtance, he vaniſhed from our ſight, without deſcending or ſeeking to approach the earth; from which I drew an unpleaſant inference that we were yet far from the Nile, as was really the caſe.

Here we threw away the brackiſh water that remained in our girbas, and filled them with the wholeſome element drawn from this pool of Umgwat. I could not help reproaching Idris with the inaccuracy of the information he had pretended to give us the day before, that no party above ten men could meet us at any of theſe wells, as none of them could ſupply water for more; whereas in this pool there was certainly enough of excellent water to ſerve a whole tribe of Arabs for a month. He had little to ſay, further than that Haimer, though near, was a ſcanty well, and perhaps we ſhould not find water there at all. He truſted, however, if our people would take heart, we were out of all danger from Arabs, or any thing elſe.

At a quarter paſt three we left the well, and continued along a ſandy valley, which is called Waadi Umgwat. This night it was told me that Georgis, and the Turk Iſmael, were both ſo ill, and ſo deſponding, that they had reſolved to purſue the journey no farther, but ſubmit to their deſtiny, as they called it, and ſtay behind and die. It was with the utmoſt difficulty I could get them to lay aſide this reſolution, and the next morning I promiſed they ſhould ride by turns upon one of the camels, a thing that none of us had yet attempted. They had, indeed, often deſired me to do ſo, but I well knew, if I had ſet them that example, beſides deſtroying the camels, it would have had the very worſt effect upon their daſtardly ſpirits; and, indeed, we very ſoon ſaw the bad effects of this humane conſideration for the two invalids.

On the 24th, at half paſt ſix in the morning we left Umgwat, following the windings of ſandy valleys between ſtony hills. At half paſt nine we found Mahomet Aga's horſe dead. The poor creature ſeemed, without a guide, to have followed exactly enough the tract of the wells and way to Egypt, and had ſurvived all his fellow-travellers. At eleven o'clock we came to ſome plains of looſe, moving ſand, and ſaw ſome pillars in motion, which had not wind to ſuſtain them for any time, and which gave us, therefore, little concern. At one we alighted near the well Mour, which was to the N. E. of us. At four we left the well Mour: At forty minutes after four paſſed the well itſelf, which was then dry; and at a quarter paſt ſix we found a dead man, whoſe corpſe was quite dry, and had been ſo a conſiderable time. At ſeven o'clock in the evening we alighted at El Haimer, where are the two wells in a large plain of ſand. The water is good. There is another well to the weſt of us, but it is bitter and ſaltiſh, though more abundant than either of the other two, which, by filling our ſkins, we had ſeveral times drained.

On the 25th, at half paſt ſeven in the morning we left the well El Haimer, and at ten o'clock alighted among ſome acacia-trees, our camels having ate nothing all night, except the dry bitter roots of that drug, the ſenna. While we were attending the camels, and reſting ourſelves on the graſs, we were ſurpriſed at the appearance of a troop of Arabs all upon camels, who looked like a caravan, each camel having a ſmall loading behind him. They had two gentle aſcents before they could arrive at the place where we were. The road is between two ſandy hills, at the back of which our camels were feeding in a wood; and near the road was the well El Haimer, where our ſkins were lying full of water. It was neceſſary then to underſtand one another before we allowed them to paſs between the ſandy hills. Upon the firſt alarm, my people all repaired to me, bringing their arms in their hands, as well thoſe that they carried upon them, as the ſpare arms, all of which were primed and charged.

The firſt queſtion was, what to do with the Biſhareen? None of us had any ſuſpicion of him. We unchained him from the Barbarin, and faſtened his other hand, then gave him to the Tucorory, and made them ſtand behind to increaſe the appearance of our number. I then advanced to the edge of the hill, and cried out with a loud voice, "Stop! for you cannot paſs here." Whether they underſtood it I do not know, but they ſtill perſiſted in mounting the hill. I again cried, ſhewing my firelock, "Advance a ſtep farther and I'll fire." After a ſhort pauſe they all diſmounted from their camels, and one of them, with his lance in his hand, came forward till within twenty yards, upon which Idris immediately knew them, and ſaid, they were Ababdé. "Ababdè or not, ſaid I, they are ſeventeen men, and Arabs, and I am not of a diſpoſition, without further ſurety, to put myſelf in their hands as Mahomet Aga did. I am ſure they are perfectly in our power now, as long as they ſtand where they are." Idris then told me that he was married to one of the Ababdè of Shekh Ammer, and he would go and get a ſure word from them. Tell them from me, ſaid I, that I, too, am the friend of Nimmer their Shekh, and his two ſons, and of Shekh Hammam of Furſhout; that I am going into Egypt, have been followed by the Biſhareen, and truſt nobody; have twenty men armed with firelocks, and will do them no harm, provided they conſent to paſs, one by one, and give a man for a hoſtage.

Idris, without arms, having joined the man who had advanced towards us, went down with him to the body of ſtrangers, and the treaty was ſoon agreed to. Two of the principal men among them approaching me without their lances, and the compliment of peace, "Salam Alicum! and Alicum Salam!" was given and returned by both ſides. They ſeemed, however, ſtartled at ſeeing the Biſhareen with both his hands chained; but I told them, that had no regard to them, and deſired Idris to order their camels to go on; and one of the Barbarins in the meantime brought them a gourd full of water, and bread, for eating together is like pledging your faith. They had not heard of the fate of Mahomet Aga, and ſeemed very ill-pleaſed at it, ſaying, that Abou Bertran was a thief and a murderer. All the camels being paſt, I aſked them whither they were going? They ſaid to Atbieh, weſt of Terfowey, to gather ſenna for the government of Cairo. I would very fain have had them to ſell or exchange with me a couple of camels. They ſaid theirs were not ſtrong; that before they could reach home they would be much in the ſame condition with our own; that they were obliged to load them very heavily, as indeed the bags they had behind them to carry the ſenna ſeemed to indicate their profit was but ſmall, ſo that the death of one camel was a moſt ſerious loſs.

I thought myſelf obliged in humanity to introduce our priſoner to the two Ababdé that had remained with us. They ſaid, they intended to take water at Terfowey, and we told them briefly the accident by which we came in company with the Biſhareen. They, on the contrary, thought that we had been a party of ſoldiers from Aſſouan who apprehended the Arab. Immediately after which they converſed in the language of Beja, which is that of the Habab, Suakem, and Maſuah. I told them plainly, that, though I knew that language, I would not ſuffer them to ſpeak any but Arabic, underſtood by us all. They immediately complied, and then inquired about the poſition of Abou Bertran and his tribe of Biſhareen. This, too, I would not ſuffer the Arab to inform them of, but charged them, as he did alſo, to tell his wives that he was well, and ate and drank as we had done, and was within two days of arriving at Aſſouan, whence he ſhould be returned to them with the rewards promiſed. I then deſired him to lay a lance in a manner that the point ſhould be towards Syene, which they accordingly did, and with a long needle of 12 inches in a braſs box, having an arch of a few degrees marked on it, I, with the utmoſt attention, took the direction from Haimer to Syene N. N. W. or more northerly. I would very willingly have had it in my power to have made an obſervation of latitude, but noon was paſt; I contented myſelf, therefore, with keeping my route as diſtinctly as poſſible till the evening.

At 40 minutes paſt one o'clock we left Haimer, and our friends, the Ababdé, continued their route, after giving us great praiſe, as well for our civility, as our keeping the watch like men, as they expreſſed it. At half paſt eight we alighted at Abou Ferege, a place where there was very little verdure of any kind. Here, for the firſt time on our journey, we met with a cloudy ſky, which effectually diſappointed my obſervation of latitude; but every noon and night I deſcribed, in a rough manner, my courſe through the day, carrying always a compaſs, with a needle about five inches radius, round my neck, by a lace, and reſting in my pocket. I thus found that we had kept the line directly upon Syene, which the Ababdé Arab had ſhewed us.

On the 26th, at half after ſix in the morning we ſet out from Abou Ferege, continuing nearly in the ſame direction upon Syene till eleven o'clock, when, for the purpoſe of obſervation only, I alighted at a place called Abou Heregi, without water, graſs, or food for our camels. We were exceedingly averſe to exertions, and became ſo weak and ſpiritleſs, that it was not poſſible to prevail upon our people to take the large quadrant out of its cheſt to put it together, and prepare it for obſervation. I therefore took a Hadley's quadrant, with a mixture I had made, which ſerved me better than quick-ſilver, and made my obſervation by reflection at Abou Heregi, and found it in lat. 23°, from which I inferred, with ſome degree of comfort to myſelf, that the longitude of Syene in the French maps is ill laid down, and that we were now in the direction upon Syene, had no weſting to run down, but the journey muſt finiſh in a very few days.

At two o'clock in the afternoon we left Abou Heregi, and at four had an unexpected entertainment, which filled our hearts with a very ſhort-lived joy. The whole plain before us ſeemed thick-covered with green graſs and yellow daiſies. We advanced to the place with as much ſpeed as our lame condition would ſuffer us, but how terrible was our diſappointment, when we found the whole of that verdure to conſiſt in ſenna and coloquintida, the moſt nauſeous of plants, and the moſt incapable of being ſubſtituted as food for man or beaſt. At nine o'clock in the evening we alighted at Saffieha, which is a ridge of craggy mountains to the

S. E. and N. W. The night here was immoderately cold, and the wind north. We were now very near a criſis, one way or the other. Our bread was conſumed, ſo that we had not ſufficient for one day more; and though we had camels fleſh, yet, by living ſo long on bread and water, an invincible repugnance aroſe either to ſmell or taſte it. As our camels were at their laſt gaſp, we had taken ſo ſparingly of water, that, when we came to divide it, we found it inſufficient for our neceſſities, if Syene was even ſo near as we conceived it to be.

Georgis had loſt one eye, and was nearly blind in the other. Iſmael and he had both become ſo ſtiff by being carried, that they could not bear to ſet their feet to the ground; and I may ſay for myſelf, that, though I had ſupported the wounds in my feet with a patience very uncommon, yet they were arrived at that height as to be perfectly intolerable, and, as I apprehended, on the point of mortification. The bandage, which the Biſhareen had tied about the hollow of my foot, was now almoſt hidden by the fleſh ſwelling over it. Three large wounds on the right foot, and two on the left, continued open, whence a quantity of lymph oozed continually. It was alſo with the utmoſt difficulty we could get out the rag, by cutting it to ſhreds with ſciſſars. The tale is both unpleaſant and irkſome. Two ſoles which remained from our ſandals, the upper leathers of which had gone to pieces in the ſand near Gooz, were tied with a cotton cloth very adroitly by the Biſhareen. But it ſeemed impoſſible that I could walk further, even with this aſſiſtance, and therefore we determined to throw away the quadrant, teleſcopes, and timekeeper, and ſave our lives, by riding the camels alternately.

But Providence had already decreed that we ſhould not terminate this dangerous journey by our own ordinary foreſight and contrivance, but owe it entirely to his viſible ſupport and interpoſition.

On the 27th, at half paſt five in the morning we attempted to raiſe our camels at Saffieha by every method that we could deviſe, but all in vain, only one of them could get upon his legs, and that one did not ſtand two minutes till he kneeled down, and could never be raiſed afterwards. This the Arabs all declared to be the effects of cold; and yet Fahrenheit's thermometer, an hour before day, ſtood at 42°. Every way we turned ourſelves death now ſtared us in the face. We had neither time nor ſtrength to waſte, nor proviſions to ſupport us. We then took the ſmall ſkins that had contained our water, and filled them as far as we thought a man could carry them with eaſe; but after all theſe ſhifts, there was not enough to ſerve us three days, at which I had eſtimated our journey to Syene, which ſtill however was uncertain. Finding, therefore, the camels would not riſe, we killed two of them, and took ſo much fleſh as might ſerve for the deficiency of bread, and, from the ſtomach of each of the camels, got about four gallons of water, which the Biſhareen Arab managed with great dexterity. It is known to people converſant with natural hiſtory, that the camel has within him reſervoirs in which he can preſerve drink for any number of days he is uſed to. In thoſe caravans, of long courſe, which come from the Niger acroſs the deſert of Selima, it is ſaid that each camel, by drinking, lays in a ſtore of water that will ſupport him for forty days. I will by no means be a voucher of this account, which carries with it an air of exaggeration; but fourteen or ſixteen days, it is well known, an ordinary camel will live, though he hath no freſh ſupply of water. When he chews the cud, or when he eats, you conſtantly ſee him throw, from this repoſitory, mouthfuls of water to dilute his food; and nature has contrived this veſſel with ſuch properties, that the water within it never putrifies, nor turns unwholeſome. It was indeed vapid, and of a bluiſh caſt, but had neither taſte nor ſmell.

The ſmall remains of our miſerable ſtock of black bread and dirty water, the only ſupport we had hitherto lived on amidſt the burning ſands, and our ſpirits likewiſe, were exhauſted by an uncertainty of our journey's end. We were ſurrounded among thoſe terrible and unuſual phænomena of nature which Providence, in mercy to the weakneſs of his creatures, has concealed far from their ſight in deſerts almoſt inacceſſible to them. Nothing but death was before our eyes; and, in theſe terrible moments of pain, ſuffering, and deſpair, honour, inſtead of relieving me, ſuggeſted ſtill what was to be an augmentation to my misfortune; the feeling this produced fell directly upon me alone, and every other individual of the company was unconſcious of it.

The drawings made at Palmyra and Baalbec for the king, were, in many parts of them, not advanced farther than the outlines, which I had carried with me, that, if leiſure or confinement ſhould happen, I might finiſh them during my travels in caſe of failure of other employment, ſo far at leaſt, that, on my return through Italy, they might be in a ſtate of receiving further improvement, which might carry them to that perfection I have ſince been enabled to conduct them. Theſe were all to be thrown away, with other not leſs valuable papers, and, with my quadrant, teleſcopes, and time-keeper, abandoned to the rude and ignorant hands of robbers, or to be buried in the ſands. Every memorandum, every deſcription, ſketch, or obſervation ſince I departed from Badjoura and paſſed the deſert to Coſſeir, till I reached the preſent ſpot, were left in an undigeſted heap, with our carrion-camels, at Saffieha, while there remained with me, in lieu of all my memoranda, but this mournful conſideration, that I was now to maintain the reality of theſe my tedious perils, with thoſe who either did, or might affect, from malice and envy, to doubt my veracity upon my *ipſe dixit* alone, or abandon the reputation of the travels which I had made with ſo much courage, labour, danger, and difficulty, and which had been conſidered as deſperate and impracticable to accompliſh for more than 2000 years.

I WOULD be underſtood not to mean by this, that my thoughts were at ſuch a time in the leaſt diſturbed with any reflection on the paltry lies that might be propagated in malignant circles, which has each its idol, and who, meeting, as they ſay, for the advancement of learning, employ themſelves in blaſting the fame of thoſe who muſt be allowed to have ſurpaſſed them in every circumſtance of intrepidity, forethought, and fair atchievement. The cenſure of theſe lion-faced and chicken-hearted critics never entered as an ingredient in my ſorrows on that occaſion in the ſadneſs of my heart; if I had not poſſeſſed a ſhare of ſpirit enough to deſpiſe theſe, the ſmalleſt trouble that occurred in my travels muſt have overcome a mind ſo feebly armed. My ſorrows were of another kind, that I ſhould, of courſe, be deprived of a conſiderable part of an offering I meant as a mark of duty to my ſovereign, that, with thoſe that knew and eſteemed me, I ſhould be obliged to run in debt for the credit of a whole narrative of circumſtances, which ought, from their importance to hiſtory and geography, to have a better foundation than the mere memory of any man, conſidering the time and variety of events which they embraced; and, above all, I may be allowed to ſay, I felt for my country, that chance alone, in this age of diſcovery, had robbed her of the faireſt garland of this kind ſhe ever was to wear, which all her fleets, full of heroes and men of ſcience, in all the oceans they might be deſtined to explore, were incapable of replacing upon her brow. Theſe ſad reflections were mine, and confined to myſelf. Luckily my companions were no ſharers in them; they had already, in their own ſufferings, much more than their little ſtock of fortitude, philoſophy, or education enabled them to bear.

About three o'clock in the afternoon of the 27th we ſaw two kites, or what are called Haddaya, very numerous in Egypt; about a quarter of an hour afterwards, another of the ſame ſort, known to be carrion-birds, probably going in ſearch of the dead camels. I could not conceal my joy at what I regarded as a happy omen. We went five hours and a half this day, and at night came to Waadi el Arab, where are the firſt trees we had ſeen ſince we left El Haimer.

On the 28th, at half paſt ſeven in the morning we left Waadi el Arab, and entered into a narrow defile, with rugged, but not high mountains on each ſide. About twelve o'clock we came to a few trees in the bed of a torrent. Ill as I was, after refreſhing myſelf with my laſt bread and water, I ſet out in the afternoon to gain a riſing ground, that I might ſee, if poſſible, what was to the weſtward; for the mountains ſeemed now rocky and high like thoſe of the Kennouſs near Syene. I arrived, with great difficulty and pain, on the top of a moderate hill, but was exceedingly diſappointed at not ſeeing the river to the weſtward; however, the vicinity of the Nile was very evident, by the high, uniform mountains that confine its torrent when it comes out of Nubia. The evening was ſtill; ſo that ſitting down and covering my eyes with my hands, not to be diverted by external objects, I liſtened and heard diſtinctly the noiſe of waters, which I ſuppoſed to be the cataract, but it ſeemed to the ſouthward of us, as if we had paſſed it. I was, however, fully ſatisfied that it was the Nile.

Just before I left my ſtation the ſun was already low, when I ſaw a flock of birds, which, in Syria, where they are plenty, are called the Cow Bird. In Egypt they are alſo numerous upon the Nile, but I do not know their name. They are a ſmall ſpecies of the heron, about a third of the ſize of the common one, milk-white, having a tuft of fleſh-coloured feathers upon their breaſt, of a coarſer, ſtronger, and more hairy-like quality than the ſhorter feathers. A flock of theſe birds was flying in a ſtraight line, very low, evidently ſeeking food along the banks of the river. It was not an hour for birds to go far from their home, nor does this bird feed at a diſtance from its accuſtomed haunt at any time. Satisfied then that, continuing our courſe N. W. we ſhould arrive at or below Syene, I returned to join my companions, but it was now dark, and I found Idris and the Barbarins in ſome pain, endeavouring to trace me by my footſteps.

I COMMUNICATED to them this joyful news, which was confirmed by Idris, though he did not himſelf know the juſt diſtance from this place (Abou Seielat) as his uſual way had been to Daroo, not to Aſſouan, which he did not chooſe to approach, for fear of the vexations from the Turkiſh garriſon. A cry of joy followed this annunciation. Chriſtians, Moors, and Turks, all burſt into floods of tears, kiſſing and embracing one another, and thanking God for his mercy in this deliverance, and unanimouſly in token of their gratitude, and acknowledgment of my conſtant attention to them in the whole of this long journey; ſaluting me with the name of Abou Ferege, Father Foreſight, the only reward it was in their power to give.

ON the 29th, at ſeven o'clock in the morning we left Abou Seielat; about nine, we ſaw the palm trees at Aſſouan, and a quarter before ten arrived in a grove of palm-trees on the north of that city.

CHAP. XIII.

Kind reception at Aſſouan—Arrival at Cairo—Tranſactions with the Bey there—Land at Marſeilles.

WITHOUT congratulating one another on their eſcape and ſafe arrival, as they had the night before at Abou Seielat, my companions with one accord ran to the Nile to drink; though they had already ſeen, in the courſe of the journey, two or three tragical inſtances, the conſequences of intemperance in drinking water. I ſat myſelf down under the ſhade of the palm-trees, to recollect myſelf. It was very hot, and I fell into a profound ſleep. But Hagi Iſmael, who was neither ſleepy nor thirſty, but exceedingly hungry, had gone into the town in ſearch of ſomebody that would give him food. He was not gone far before his green turban and ragged appearance ſtruck ſome brethren janizaries, who met him; one of whom aſked him the reaſon of his being there, and whence he came? Iſmael, in a violent paſſion, and broken Arabic, ſaid, that he was a janizary of Cairo, was laſt come from hell, where there was not one devil, but thouſands, from a country of Kafrs that called themſelves Muſſulmen; that he had walked through a deſert where the earth was on fire and the wind was flame, and in fear of dying every day with thirſt and hunger.

The ſoldier who heard him talk in this disjointed, raving manner, deſired him to go with him to the Aga. This was the very thing that Iſmael wanted. He only deſired time to acquaint his companions. " Have you companions, ſays the ſoldier, from ſuch a country?"—" Companions! ſays Iſmael; what the devil! do you imagine I came this journey alone?"—" If the journey, ſays the man, is ſuch as you deſcribe it, I do not think many would go with you; well, go along with my companions, and I will ſeek yours, but how ſhall I find them?"—" Go, ſays Iſmael, to the palm-trees, and when you find the talleſt man you ever ſaw in your life, more ragged and dirty than I am, call him Yagoube, and deſire him to come along with you to the Aga."

The ſoldier accordingly found me ſtill ſitting at the root of the palm-tree. The ſervants, who had now ſatisfied their thirſt, and were uncertain what was next to be done, were ſitting together at ſome diſtance from me. They began to feel their own wearineſs, and were inclined to leave me to a little repoſe, which they hoped might enable me to overcome mine. For my own part, a dullneſs and inſenſibility, an univerſal relaxation of ſpirits which I cannot deſcribe, a kind of ſtupor, or palſy of the mind, had overtaken me, almoſt to a deprivation of underſtanding. I found in myſelf a kind of ſtupidity, and want of power to reflect upon what had paſſed. I ſeemed to be, as if awakened from a dream when the ſenſes are yet half aſleep, and we only begin to doubt whether what has before paſſed in thoughts is real or not. The dangers that I was juſt now delivered from made no impreſſion upon my mind, and what more and more convinces me I was for a time not in my perfect ſenſes, is, that I found in myſelf a hard-heartedneſs, without the leaſt inclination to be thankful for that ſignal deliverance which I had juſt now experienced.

From this ſtupor I was awakened by the arrival of the ſoldier, who cried out to us at ſome diſtance, "You muſt come to the Aga to the caſtle, all of you, as faſt as you can, the Turk is gone before you." "It will not be very faſt, if we even ſhould do that, ſaid I; the Turk has ridden two days on a camel, and I have walked on foot, and do not know at preſent if I can walk at all." I endeavoured, at the ſame time, to riſe and ſtand upright, which I did not ſucceed in, after ſeveral attempts, without great pain and difficulty. I obſerved the ſoldier was in a prodigious aſtoniſhment at my appearance, habit, and above all, at my diſtreſs. "We ſhall get people in town, ſays he, to aſſiſt you, and if you cannot walk, the Aga will ſend you a mule."

The Turk and the Greeks were cloathed much in the ſame manner; Iſmael and Michael had in their hands two monſtrous blunderbuſſes. The whole town crowded after us while we walked to the caſtle, and could not ſatiate themſelves with admiring a company of ſuch an extraordinary appearance. The Aga was ſtruck dumb upon our entering the room, and told me afterwards, that he thought me a full foot taller than any man he had ever ſeen in his life. I ſaw he was embarraſſed whether he ſhould deſire me to ſit down or not, ſo that I ſaved him the deliberation, by ſaying, immediately after ſaluting him, "Sir, you will excuſe me, I muſt ſit." He bowed, and made a ſign, complacently aſking me, "Are you a Turk? Are you a Muſſulman?" "I am not a Turk, ſaid I, nor am I a Muſſulman; I am an Engliſhman, and bearer of the grand ſignior's firman to all his ſubjects, and of letters from the regency of Cairo, and from the Porte of Janizaries, to you." "Caz Dangli, ſays Iſmael, they are the ſame as Turks, they came firſt from Anatolia, I have been at the place." Upon my mentioning the grand ſignior, the Aga got upon his feet, and, without heeding Iſmael's ſpeech, ſaid, very politely, "Do you chooſe to have your ſervants ſit?" "In ſuch a diſaſtrous journey as I have made, Sir, ſaid I, our ſervants muſt be our companions; beſides, they have a ſtrong excuſe for ſitting, neither they nor I have a foot to ſtand upon."

Aga. "Where are thoſe letters and firman?" *Ya.* "Where they may be now I know not, we left them at Saffieha with all the reſt of our baggage; our camels died, our proviſions and water were exhauſted, we therefore left every thing behind us, and made this one effort to ſave our lives. It is the firſt favour I am to aſk of you, when I ſhall have reſted myſelf two days, to allow me to get freſh camels, to go in ſearch of my letters and baggage." *Aga.* "God forbid I ſhould ever ſuffer you to do ſo mad an action. You are come hither by a thouſand miracles, and after this, will you tempt God and go back? we ſhall take it for granted what thoſe papers contain. You will have no need of a firman between this and Cairo." *Ya.* "We ſhall leave it upon that footing for the preſent, allow me only to ſay, I am a ſervant of the king of England, travelling, by his order, and for my own and my countrymen's information; that I had rather riſk my life twenty times, than loſe the papers I have left in the deſert." *Aga.* "Go in peace, and eat and ſleep. Carry them, ſays he, ſpeaking to his attendants, to the houſe of the Schourbatchie." Thus ended our firſt interview with the Aga, who put us in poſſeſſion of a very good houſe, and it happened to be the very man to whom I was recommended by my correſpondents at Cairo when I was firſt here, who had abſolutely forgotten, but ſoon remembered me, as did many others, but my old friend the Aga had been changed, and was then at Cairo.

We were not long arrived before we received from the Aga about fifty loaves of fine wheat bread, and ſeveral large diſhes of dreſt meat. But the ſmell of theſe laſt no ſooner reached me than I fainted upon the floor. I made ſeveral trials afterwards, with no better ſucceſs, for the firſt two days, nor could I reconcile myſelf to any ſort of food but toaſted bread and coffee. My ſervants had none of theſe qualms, for they partook largely and greedily of the Aga's bounty.

I had kept the houſe five or ſix days after my arrival, during which I correſponded with the Aga only by meſſages, and from my ſervant who had paſſed between us he had learned the whole of our adventures. I then went to the caſtle for an audience, and intreated the Aga that he would procure ſix or eight camels to mount my men upon, and bring my baggage from Saffieha. He gave a ſtart at the firſt requeſt, and would not by any means hear of that propoſal; he called it tempting God, and aſſured me I ſhould be cut off by the very men that had murdered Mahomet Aga; that, having ſeen the caſes and things which I had thrown away at Umarack, they would follow my tract on to Saffieha, would have taken ever thing that I had left, and would be now purſuing me up to the gates of Aſſouan. All this was extremely probable, but it was not to ſuch reaſoning that I could be a convert. I had inſinuated that the wellfare of mankind was concerned in the recovery of thoſe papers; that there was among them recipes, which, if they did not totally prevent the plague, and the ſmall-pox, would at leaſt greatly leſſen their violence and duration. This, and perhaps a more forcible inſinuation, that he ſhould not be without a recompence for any trouble that he gave himſelf on my account, brought him at laſt to conſent to my requeſt, and we arranged our expedition accordingly.

Our firſt ſtep was to ſend for Idris and the Arab from Daroo, for neither of them would enter the town with us, for fear ſome ſtory ſhould be trumped up againſt them regarding Mahomet Towaſh's murder, which would not have failed to have been the caſe had not we been with them; but upon the Aga ſending a man of confidence for them, they both came without delay, and were lodged in my houſe, under my protection.

The night following, everything being ready, we ſet out after it was dark from the caſtle, all upon dromedaries, The gates of the town were open for us, and were immediately ſhut upon our paſſing through them; the Aga fearing his own people as much as the Biſhareen; and ſaying always, by way of proverb, "Every body is an enemy in the deſert." The Aga had ſent four ſervants belonging to his ſtables to accompany us; active, lively, and good-humoured fellows. Our people too, were all recruited. Iſmael, and blind Georgis, were left to take care of the houſe in my abſence. About twelve o'clock we got into a valley, and hid ourſelves in the loweſt part of it, under a bank, for the night was exceeding cold; but we had ſpirits with us, which we drank with moderation. We there refreſhed our beaſts about half an hour, and again ſtopt in a valley among trees. I was afraid that we had paſſed our baggage in the dark, as none of us were perfectly ſure of the place; but as ſoon as light came, we recovered our tract as freſh and entire as when we made it. After having gone about half an hour in our former footſteps, we had the unſpeakable ſatisfaction to find our quadrant and whole baggage; and by them the bodies of our ſlaughtered camels, a ſmall part of one of them having been torn by the haddaya, or kite.

It was agreed we ſhould not ſtay here, but load and depart immediately; this was done in an inſtant; five camels eaſily carried the loads, with a man upon them beſides; and there were three more camels, upon which we rode by turns. We made a briſk retreat from Saffieha to Syene, which is about forty miles. At a little paſt four in the afternoon we entered the town again, without any accident whatever, or without having ſeen one man in our journey.

Here then we were to cloſe our travels through the deſert, by diſcharging the debts contracted in it. We had now got our credit and letters, which furniſhed us with money. I began by recompenſing Idris Welled Hamran, the Hybeer, for his faithful ſervices. The next thing was to keep our faith with our priſoner. I had made Idris chuſe him a good camel, cloathed him anew, and gave him dreſſes for his two wives, with a load of dora. I then diſpatched him with the Aga's protection, wondering what men we were, who, without compulſion or ſubterfuge, kept our words ſo exactly. Though rich beyond his hopes, and ſo very lately our enemy, the poor fellow, with tears in his eyes, declared, if I would permit him, he would only go back and deliver up what I had given him to his family, and return to me at Syene, and follow me as my ſervant wherever I ſhould go.

Although we had wherewithal to have bought proper dreſſes, I thought it better to do this when we ſhould come to Cairo. We got each of us a coarſe barracan, for cleanlineſs only, and a pair of trowſers. I furniſhed Iſmael with a green turban, to give us ſome weight with the vulgar during our voyage down the Nile. I then went to my friend the Aga, to concert the meaſures that remained neceſſary for leaving Aſſouan and beginning our journey. He teſtified the greateſt joy at ſeeing us again. He had been informed of our whole expedition by his ſervants the night before, and praiſed us, in the preſence of his attendants, for our alacrity, ſteadineſs, and courage under the great fatigues of travelling. Iſmael had told him of the trees and plants which I painted, and he expreſſed great curioſity to ſee them when I ſhould find it convenient. From the known diſpoſition of thoſe people, that what they deſire muſt be granted inſtantly, I aſked him whether he was at leiſure or not to ſee them? He ſaid, "By all means; it was a good time." I then ſent Michael my ſervant for a book of trees, and one of fiſhes.

In the interim arrived one of their prieſts, or an Imam, who are eſteemed the moſt learned of their clergy. Ill-humour and ill-breeding is the characteriſtic of violent people of all religions; a Chriſtian fanatic is not one bit more charitable towards thoſe that differ from him than a Turkiſh ſaint; the greateſt difference between them is the turban. Though I was the only reaſon of his coming there at that time, he paſſed me with the moſt contemptible indifference, his eyes half ſhut and lifted up to heaven, full of that exalted pride by which his great maſter fell from happineſs. "I wiſh to know, (ſays he to the Aga, regardleſs of me) if that Kafr ſaw any thing of Mahomet Towaſh in the deſert." The Aga aſked me, I ſaw, with ſome degree of ſhame, and I anſwered him:—"I ſaw Mahomet Towaſh alive at Chendi, richly cloathed as if he had been at Mecca. He had twelve or fourteen men armed with firelocks, and about fourſcore Tucorory, each with a lance in his hand, to whom he was to give food and water in croſſing the deſert. There were three Hybeers, all Biſhareen, who had come from Suakem with the caravan, and were carrying back ſenna to the neighbourhood of Syene. I offered to join company with them; and though one Hybeer was enough for him, yet, to diſtreſs me as being a Chriſtian, he took the whole three along with him. In vain Sittina, Wed Ageeb's ſiſter, and Wed el Faal's mother, deſired him to leave one of the Biſhareen

reen Hybeers for me, or rather to join our companies together, for the Biſhareen were not to be truſted. Contrary to the deſire of the chief of the Arabs, he took away the three Hybeers, to diſappoint me; he found them three murderers, and left me the only honeſt man whom he did not know. God puniſhed the preſumption and pride of which he was full, juſt as this Moullah, who laſt came in, and ſits before you, appears to be."

The Aga then aſked me, if I ſaw him afterwards? "You know, I ſuppoſe, the ſtory. One of the three Hybeers went to Abou Bertran, a principal Shekh of the Biſhareen, and prepared a party to meet them on the road at the next ſtation, while the other two Hybeers, their guides, took care to deceive him by lies, and carried him directly upon the road where the plot was laid. About twenty men on camels, armed with lances, and as many young men on foot, with ſwords, came to meet him, and thoſe upon camels made their beaſts kneel down at ſome diſtance from him, as out of reſpect coming to kiſs his hands, as of a holy perſon belonging to the Caaba, their ſanctuary at Mecca.

"The vain, imprudent man diſmounted from his camel to give them a more eaſy opportunity of paying him their reſpects, and when one of them held him by the hand in token of friendſhip, another cut him acroſs the hams with a broad-ſword, and a third run him through the back with a lance. He endeavoured to put his hands to his piſtols, but it was too late. They afterwards perſuaded his ſervants, who had fire-arms in their hands, and, like fools, did not uſe them, to capitulate; and, after they had diſarmed them, they carried them aſide and murdered them alſo, then took away all the water and camels, and left the Tucorory to die with thirſt. You aſked me when I ſaw him after his leaving Chendi? I tell you it was at a ſtation of the Biſhareen, two hours before you come to Umarack; his body lay upon the ſand withered and dried, but not corrupted; his hough of the right leg, and back-ſinew of the left, juſt above the heel, were cut aſunder by a ſword. The wounds through his body were apparent. The lance, I apprehend, had ſome crooks below the head of it, as is their cuſtom, becauſe a conſiderable quantity of his bowels were drawn out at the back. He had two wounds upon his head, which I ſuppoſe were given him after he was dead, for they had cut through the ſkull entirely, and any one of them would have been mortal in a moment. Iſmael and the Barbarin threw ſand over him. For my part, I paid no ſort of reſpect to the carcaſe of a man, who, when living, had ſhewed ſo little for my preſervation. We went to the right, and followed ſome footſteps; we ſaw three men dead, all big and corpulent; they were all thruſt through with three lances; each of them had his throat cut, and one his jaw broken.

"All the next day the road was ſtrewed with the bodies of the Tucorory, and the day after, at nine o'clock in the morning, we found his horſe dead; the day following we found dead bodies of people, who had periſhed with thirſt, ſcattered here and there like the tract of a purſuit after a battle; their dry bottles, made of gourds, were graſped in their hands, and ſome held them to their mouths as if ſucking them. God, as I ſay, puniſhed this man, by allowing his pride and preſumption to blind him; for, had we joined our companies, there could not have been a better place imagined to have fought the Biſhareen than that ſpot, had they dared to attack, which is not probable. It was a narrow, deep, ſandy ſtrait, and rugged on each ſide of it. We could have put our camels, with our water, in perfect ſecurity behind us, while our fire-arms, ſafely from the rock, would, with the firſt diſcharge, have deſtroyed the beſt men among them, and ſcattered the herd of them into the deſert. The Tucorory would have ſeized their camels and water, of which they had but a ſmall quantity, or we ſhould have ſhot the ſkins through, or the Aga's horſe would have overtaken them. In either caſe, as they were two days journey from Abou Bertran, the greateſt part of them would have died with thirſt; and if they had choſen to follow us, which after this rude treatment they would not have done, they could never have reached us till we had got out of their territory into thoſe of the Ababdé, where they were as much ſtrangers, and in as great danger as we, and the wells not capable of filling their girbas, ſo that they would have brought themſelves both into diſtreſs and diſpute. This is all that I know of Mahomet Towaſh."

THE Aga ſaid to himſelf, "Ullah Akbar;" and ſeveral of the company made their private ejaculations. The Imam had not yet ſpoke, but addreſſing himſelf to the Aga, "True it is, ſays he, God is great, and does what ſeems to him beſt; or who would have thought that a ſervant of the Caaba ſhould be forſaken, while Kafrs like them, a thouſand of them not of the account of one hair of that man's head, were protected by him, and arrived ſafe and unhurt!"

I WAS exceedingly angry, but weak in health and ſpirits; beſides, I deſpiſed the Imam heartily, and was determined to be ſilent. But directly addreſſing himſelf to me, which he hitherto had not done, "I wonder, ſays he, how a Kafr like you, a man of no more worth than the duſt under a muſſulman's feet, ſhould dare to wear a white turban, which none are permitted to do but true believers, and men of conſideration in learning, or in the law!" I could hold no longer. "Kafr! ſaid I, do you call me? You are a Kafr yourſelf. I worſhip God as you do, and Jeſus Chriſt, whom Mahomet calls Rouch Ullah, the Spirit of God. Kafrs worſhip ſtones and trees, are ill-bred, and rude in manners, ſuch as you are. Sir, ſaid I to the Aga, I demand of you if the grand ſignior, whoſe firman you have in your hand, when writing of me, calls me Kafr? Does Ali Bey, and the Porte of Janizaries, uſe ſuch opprobrious expreſſions? If they do not, you ſuffer me to be affronted in contempt of their orders, in a fortreſs which you command in the grand ſignior's name, which is not to your credit either as a muſſulman or a ſoldier."—"He is right," ſays an old man, who ſeemed to be a ſecretary. "Moullah, ſays the Aga, I did not expect this from you; I did not think you could be ſo abſurd as to aſk any man, returning from ſo dangerous a journey as his, the reaſon of the colour of his turban."—"I do not refer that to his diſcretion, ſaid I, there is my firman; I inſiſt upon its being read at the divan, and I will afterwards dreſs my head and my body in any colour that is permitted me therein, and that I know is every ſort of colour*, and I inſiſt that my firman may be read in the Divan."

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* It is always the part of a firman from the Porte, that the bearer is at liberty to wear what colour, dreſs, or arms he pleaſes.

"Moullah, ſays Hagi Iſmael, addreſſing himſelf to the Imam, who had twice attempted to ſpeak but could not get permiſſion, you put me in mind of theſe liars and thieves at Teawa; all their turbans were white or green; they call themſelves muſſulmen, and ſheraffe, and men of learning like you; but I ſwear, greater Kafrs than they were never in hell. I wiſh you may not be ſomething of that kind. Hagi Iſmael was ſtanding behind. He had a barracan like us, a red cap and no turban, and the Moullah, I believe, did not know he was a Turk, and ſtill leſs that he was a ſherriffe; I fancy he rather took him for a Greek, from the bad manner in which he pronounced the Arabic. "Friend, ſaid the prieſt, take this piece of advice from me, and ſpeak more reverently of your betters, or you may have a chance to get your tongue ſcraped." Hagi Iſmael was never bleſſed with much temper. He was very honeſt, but, though ſeventy years old, was as paſſionate as a child, and the more ſo, as he did not underſtand the language. He was an officer in the Porte of Janizaries, beſides being a ſherriffe; had been ſent, as I have already ſaid, by the Bey to eſcort the Abuna to Abyſſinia. Unluckily at this time he underſtood what was ſaid diſtinctly, and came up cloſe to the Moullah, ſaying, in a violent paſſion, "Kafr Meloun Ibn kelb, *i. e.* Pagan accurſed, and race of a dog!" do you threaten me, a ſherriffe, with a grey beard? Who are my betters? The Aga is not my ſuperior, were he a ſherriffe, which he is not. He is an officer of the janizaries as I am; he commands me to-day, and I command him to-morrow; but, if it was not for his preſence, I would not leave that beard of yours till I had ſhaken your head from your ſhoulders."

All now was confuſion. I cried, "Hagi Iſmael, for God's ſake forbear." Every body ſpoke, no body heard. The Moullah had croſſed the room and ſat down beſide the Aga, who ſaid to him very ſternly, "What Yagoube may do, and what he may not do, in Syene, has never been confided to you, though it has been to me, and I have not thought it neceſſary to take your advice upon it. This man is the ſervant of a king. Were you to inſult him in Conſtantinople, his complaint would coſt a much greater man than you his life, even this day before ſun-ſet. Who taught you to call him Kafr whom you had never before ſeen, and then abuſe the janizary, who, beſides, is a ſherriffe, and an aged man, whoſe hand better men than you kiſs when they meet him in the ſtreet? Go home and learn wiſdom, ſince you cannot teach it; at leaſt, don't make the grand ſignior's caſtle the ſcene of your abuſe and folly." The Moullah upon this rebuke departed, very much humbled.

As Michael had brought the drawings, I turned to the trees and flowers. The Aga was greatly pleaſed with them, and laughed, putting them up to his noſe as if ſmelling them. They did not offend him, as they were not the likeneſs of any thing that had life. I then ſhewed him a fiſh, and reached the book to an old man with a long beard, but who had a very chearful countenance. He looked at it with great ſurpriſe. The Aga had ſeveral times called him his father. "Do not be angry, ſays he to me, if I aſk you a queſtion. I am not ſuch a man as the Moullah that is gone." "I will anſwer all your queſtions with pleaſure, ſaid I, and, in your turn, you muſt not take the anſwer ill." "No, no, ſaid two or three of them, Hagi Soliman knows better." *Soliman.* "Do you not believe, ſays he, that that fiſh will riſe

againſt

againſt you at the day of judgment?" *Ya.* "I do not know, but I ſhall be very much ſurpriſed if it does." "I aſſure you he will, ſays Hagi Soliman." *Ya.* "Be it ſo, it is a matter of indifference to me." *Sol.* "Do you know what God will ſay to you about that fiſh? Shall I tell you? *Ya.* "I have not the leaſt idea, and you will oblige me." *Sol.* "God will ſay to you, Did you make that fiſh? What will you anſwer? *Ya.* "I will anſwer, I did." *Sol.* "He will ſay to you again, Make a ſoul to it." *Ya.* "I will anſwer, I cannot." *Sol.* "He will ſay, Why did you make that fiſh's body, when you was not capable to give it a ſoul? What can you anſwer then?" *Ya.* "I made that body, becauſe thou gaveſt me talents and capacity to do it. I do not make the ſoul, becauſe thou haſt denied me power and ability, and reſerved that to thyſelf only." *Sol.* "Do you think he will be contented with that anſwer?" *Ya.* "I do moſt certainly think ſo. It is truth, and I do not think a more direct one can be given." *Sol.* "Aha! the Moullah would tell you that will not do; painting things that have life is idolatry, and the puniſhment is hell-fire." *Ya.* "Patience, then, my caſe is deſperate, for it is not a ſin I intend to repent of." Thus ended this curious diſcuſſion, and we went away in perfect good humour one with the other. A number of the better ſort drank coffee with me in the evening. The Aga ſent me two ſheep, and, obſerving my feet much inflamed and wounded, made me likewiſe a preſent of a pair of ſlippers of ſoft Turkey leather to defend them from the inclemency of the weather.

It was the 11th of December when we left Syene; we cannot ſay ſailed, for our maſt being down, we went with the current and the oars, when the wind was againſt us. In our voyage down the Nile we had but very indifferent weather, clear throughout the day, exceedingly cold in the night and morning; but, being better cloathed, better fed than in the deſert, and under cover, we were not ſo ſenſible of it, though the thermometer ſhewed the ſame degrees. Above all, we had a good decent proviſion of brandy on board, part of which I had procured from the Aga, part from the Schourbatchie my landlord, neither of whom knew the other had given me any, and both of them pretended to each other, and to the world, that they never taſted fermented liquors of any kind, nor kept them in their cuſtody.

I HAD given to each of my ſervants, to Soliman and to the Greeks likewiſe, a common blanket called a barracan, of the warmeſt and coarſeſt kind, with a waiſtcoat and trowſers of the ſame, and all of us, I believe, had conſigned to the Nile the clothes in which we paſſed the deſert. The meanneſs of our appearance did not at all ſhock us, ſince nothing contributes more to ſafety in a country like this. I paſſed Shekh Nimmer not without regret, but it was night, and I was very ill.

ON the 19th we arrived at How, where the intermitting fever, which I had at Syene, again returned, with unuſual violence, and, what was moſt unlucky, my ſtock of bark was almoſt exhauſted, and the Rais had buſineſs that obliged him to lie by for a day. As we were within a ſmall diſtance of Furſhout, I diſpatched one of the Barbarins, with a camel, to the fathers at the monaſtery of Furſhout informing them of my arrival and very bad ſtate of health, and requeſting them to ſend me ſome wheat bread, as mine was all conſumed, and likewiſe ſome rice, if they had any. Upon the Arab's firſt delivering his meſſage the fathers treated him as an impoſtor, declaring that they knew from good authority that I was drowned in the Red Sea, which another of them contradicted, being equally poſitive, from the ſame good authority, that my death had happened from robbers in Abyſſinia. The Barbarin (a ſhrewd fellow) deſired the fathers to obſerve, that, if I had been drowned in the Red Sea, it was not poſſible I could be ſlain by robbers on land two years afterwards; therefore, as one report was certainly falſe, both might be ſo, and he aſſured them this was the caſe, and that I was at How; but they laughed him to ſcorn, and threatened to carry him to Shekh Hamam to puniſh him. The poor fellow anſwered very pertinently, If I had come in Yagoube's name for gold or ſilver, then you might have diſtruſted me; but ſure it is not worth my while to hire a camel to come here from How, and go back again to cheat you out of two loaves of bread and a pound of rice, which I never taſted myſelf till I was with Yagoube, who made us partake of every thing that he ate as long as it laſted, and faſted with us when our meat was exhauſted." They continued to aſk him, where he had found me? The fellow ſaid, At Ras el Feel; and not being able to deſcribe where that was, a freſh altercation began, in which it was concluded betwixt the two reverend diſputants, that I had been drowned three years before in the Red Sea, and therefore all the ſtory of Ras el Feel muſt be a lie.

It happened, as indeed was often the caſe in theſe matters, that my Greek ſervant Michael had been more provident than I. He had thought ſomething of this kind might be poſſible, and therefore had deſired the Barbarin, if ſo it happened, to call at Shekh Iſmael's at Badjoura, and inquire of him in my name for a loaf or two of wheat bread and ſome rice. This the Barbarin did with ſome diffidence, after the refuſal received from the fathers, and was very much ſurpriſed at the chearful reception Shekh Iſmael gave him. The bread and rice were ſent; he too had heard of my death, but was much eaſier convinced that I was ſtill alive than the reverend fathers had been, becauſe more deſirous that it ſhould be ſo.

Next day, the 20th, we arrived at Furſhout, though Hagi Iſmael's invitation, and the unkindneſs of the fathers, had ſtrongly tempted me to take up my quarters at Badjoura to guard him againſt the pleuriſy, and the miſtaking again the month of Ramadan. Some aukward apologies paſſed at meeting; and if theſe fathers, the ſole object of whoſe miſſion was the converſion of Ethiopia and Nubia, were averſe before to the undertaking their miſſion, they did not ſeem to increaſe in keenneſs from the circumſtances which they learned from me.

On the 27th we ſailed for Cairo. At a ſmall village before we came to Achmim we were hailed by a perſon, who, though meanly dreſſed, ſpoke with the tone of authority, and aſked for a paſſage to Cairo, which I would have denied him if I could have had my own will; but the Rais readily promiſed it him upon his firſt application. He afterwards told me he was a Copht and a Chriſtian, employed to gather the Bey's taxes in ſuch villages as were only inhabited by Chriſtians, to which the Bey did not permit his Turks to go. "I heard, ſays he, you was coming down the Nile, and I way-laid you for a paſſage; the Rais knows who I am, and that I ſhall not be troubleſome to you; but I have a large ſum of money, and do not chuſe to have it known, I hope, however, you will give me your protection for the ſake of my maſter."—"Indeed, friend, ſaid I, I have but ſeven ſhillings in the whole world, and my cloaths, I believe, are not worth much above that ſum, and it is but a few days ago I was rejoicing at this as one of my greateſt ſecurities. But ſince Providence has, I hope for your good, thrown you and your money in my way, I will do the beſt for you that is in my power, the ſame as if it was my own."

On the 10th of January 1773 we arrived at the convent of St George, all of us, as I thought, worſe in health and ſpirits than the day we came out of the deſert. Nobody knew us at the convent, either by our face or our language, and it was by a kind of force that we entered. Iſmael, and the Copht went ſtraight to the Bey, and I, with great difficulty, had intereſt enough to ſend to the patriarch and my merchants at Cairo, by employing the two only piaſtres I had in my pocket. If the capuchins at Furſhout received us coldly, theſe Caloyeros of St George kept us ſtill at a greater diſtance. It was half by violence that we got admittance into the convent. But this difficulty was to be but of ſhort duration; the morning was to end it, and give us a ſight of our friends, and in the meantime we were to ſleep ſoundly. We had nothing elſe to do, having no victuals, and the Caloyeros nothing to give us, even if they had been inclined, of which we had not ſeen yet the ſmalleſt token.

This we thought, and this, in the common view of things, we were intitled to think; but we forgot that we were at

Cairo, no longer to depend upon the ordinary or rational courſe of events, but upon the arbitrary, oppreſſive will of irrational tyrants. Accordingly I had, for about an hour, loſt myſelf in the very uncommon enjoyment of a moſt profound ſleep, when I was awakened by the noiſe of a a number of ſtrange tongues; and, before I could recollect myſelf ſufficiently to account what this ſtrange tumult might be, eleven or twelve ſoldiers, very like the worſt of banditti, ſurrounded the carpet whereon I was aſleep. I had preſence of mind ſufficient to recollect this was not a place where people were robbed and murdered without cauſe; and, convinced in my own mind that I had given none, from that alone I inferred I was not to be robbed or murdered at that inſtant. Without this, the appearance of the ſtrangers, their dreſs, language, and behaviour, all joined to perſuade me of the contrary. I aſked them, with ſome ſurpriſe, "What is the matter, Sirs? What is the meaning of this freedom?" The anſwer was in Turkiſh, "Aya! Aya! Get up! the Bey calls you."—The Bey, ſays I, certainly calls at a very unſeaſonable hour." The anſwer was, "Get up, or we will carry you by force."—I fancy friends, ſaid I, you have miſtaken me for ſome other perſon, I have not been here above two hours, and ſince that time have never been out of the convent. It is impoſſible the Bey ſhould know that I am here."—"What ſignifies it to us, ſays one in lingua Franca, whether he knows you are here or not? he has ſent us for you, and we are come, Aya! Aya! get up!" He put his hand forward to take me by the arm. "Keep your diſtance, you inſolent blackguard, ſaid I, remember I am an Engliſhman; do not lay your hands upon me. If the Bey calls me, he is maſter in his own country, and I will wait upon him; But hands off: though I have not ſeen Mahomet Bey theſe three years, he knows what is owing to his own character better than to ſuffer a ſlave like you to lay his filthy hands on a ſtranger like me."—"No! No! Mallem, ſays the man that ſpoke Italian, we will do you no harm. Iſmael, that you brought from Habeſh, has been with the Bey, and he wants to ſee you; and that is all."—Then ſtay without, ſaid I, till I am ready, and I will come to you preſently."

OUT they went: I heard them crying to the Caloyeros for drink, but they never in their lives were in a place where they could addreſs themſelves worſe for either meat or liquors; on the other hand, I did not keep them long in dreſſing. I had no ſhirt on, nor had I been maſter of one for fourteen months paſt. I had a waiſtcoat of coarſe, brown, woollen blanket, trowſers of the ſame, and an upper blanket of the ſame wrapt about me, and in theſe I was lying. I had cut off my long beard at Furſhout, but ſtill wore prodigious muſtachoes. I had a thin, white, muſlin cloth round a red Turkiſh cap, which ſerved me for a night-cap, a girdle of coarſe woollen cloth that wrapt round my waiſt eight or ten times, and ſwaddled me up from the middle to the pit of my ſtomach, but without either ſhoes or ſtockings. In the left of my girdle I had two Engliſh piſtols mounted with ſilver, and on the right hand a common crooked Abyſſinian knife, with a handle of a rhinoceros horn. Thus equipt, I was uſhered by the banditti, in a dark and very windy night, to the door of the convent.

THE Sarach, or commander of the party, rode upon a mule, and, as a mark of extreme conſideration, he had brought an aſs for me, with ſods, or a carſaddle upon his back, the only animal that, to the ſhame of our Chriſtian rulers, any of our faith is ſuffered to ride on in Cairo. The beaſt had not a light load, but was ſtrong enough. The difficulty was, his having no ſaddle, and there were no ſtirrups, ſo that my feet would have touched the ground had I not held them up, which I did with the utmoſt pain and difficulty, as they were all inflamed and ſore, and full of holes from the inflammation in the deſert. Nobody can ever know, from a more particular deſcription, the hundredth part of the pain I ſuffered that night. I was happy that it was all external. I had hardened my heart; it was ſtrong, vigorous, and whole, from the near proſpect I had of leaving this moſt accurſed country, and being again reſtored to the converſation of men.

The mule on which the Sarach rode went at a very briſk pace; my animal did her beſt, but ſhe could not keep up with the mule. Each man of the ſoldiers, beſides the reſt of his arms, had a quarter-ſtaff like a watchman's pole, about nine feet long, with which every one in his turn laid heartily on the aſs to make her keep up with the Sarach's mule. I had every reaſon to ſympathize with the beaſt for the ſeverity of the blows, of which I was a perfect judge, as whether through malice or heedleſſneſs, every fourth ſtroke landed upon my back or haunches, ſo that my fleſh was diſcoloured for more than two months afterwards. Speaking was in vain; you might as well have cried to the wind not to blow. Few people walk in the ſtreets of Cairo at night; ſome we did meet who made us way, only obſerving to each other, when we paſſed, that I was ſome thief the Janizary Aga had apprehended. In this moſt diſagreeable manner, I had rode near three miles, when I arrived at the Bey's palace. There all was light and all was buſtle, as if it had been noon-day. I alighted with great difficulty from my diſconſolate aſs, but with much greater pleaſure than ever I mounted the fineſt horſe in the world. None of the people there knew what I came for, but thought I was ſome Arab from the country. At laſt I ſaw a Copht who had been a ſervant of Ali Bey. I told him who I was, and he immediately knew me, but had not heard that I was arrived, and ſtill leſs that I was ſent for; but he went in to the Bey's ſecretary, who ordered my immediate admiſſion.

In the mean time, my Sarach and company, who had uſed me ſo tenderly, came round me, deſiring the Bacſiſh, or money to drink. "Look you, friend, ſaid I, your maſter knows me well, and you ſhall ſee what is the Bacſiſh he will give you." A number of Turks ſtanding by aſked, "What did he do to you? Did he uſe you ill? Tell the Bey, and he will do for him." My friend ſeemed to be ſenſible he was in a ſcrape, and, though the order of the Bey came for my being admitted, he would not allow me to paſs, but put his back againſt the door till I promiſed to ſay nothing to the Bey.

I was introduced to Mahomet Bey Abou Dahab. He was ſon-in-law to Ali Bey my friend, whom he had betrayed, and forced to fly into Syria, where he ſtill was at the head of a ſmall army. He had been preſent with him the day I had my laſt audience, when he was plainly dreſſed as a ſoldier. A large ſofa, or rather two large ſofas furniſhed with cuſhions, took up a great part of a ſpacious ſaloon. They were of the richeſt crimſon and gold, excepting a ſmall yellow and gold one like a pillow, upon which he was leaning, ſupporting his head with his left hand, and ſitting juſt in the corner of the two ſofas. Though it was late, he was in full dreſs, his girdle, turban, and handle of his dagger, all ſhining with the fineſt brilliants, and a finer ſprig of diamonds upon his turban than what I had ſeen his father-in-law wear once when I was with him.

The room was light as day, with a number of wax-torches or candles. I found myſelf humbled at the ſight of ſo much greatneſs and affluence. My bare feet were ſo dirty, I had a ſcruple to ſet them upon the rich Perſian carpets with which the whole floor was covered, and the pain that walking at all occaſioned gave me altogether ſo crouching and cringing a look, that the Bey, upon ſeeing me come in, cried out, "What's that? Who is that? From whence is he come?" His ſecretary told him, and immediately upon that I ſaid to him in Arabic, with a low bow, "Mahomet Bey, I am Yagoube, an Engliſhman, better known to your father-in-law than to you, very unfit to appear before you in the condition I am, having been forced out of my bed by your ſoldiers in the middle of the only ſound ſleep I have had for many years." He ſeemed to be exceedingly ſhocked at this, and ſaid to his attendants in Turkiſh, "My people! who dares do this? it is impoſſible." Thoſe that were privy to the meſſage reminded him of his ſending for me, and the cauſe, which he had forgot. They told him what Iſmael had ſaid, and what the Copht, the tax-gatherer, had mentioned, all very much in my favour. He turned himſelf with great violence on the ſofa, and ſaid, "I remember the man well, but it was not a man like this, this is bad payment indeed. I was going to aſk you, Yagoube, ſays he, who thoſe were that had brought you out in ſuch diſtreſs, and I find that I have done it myſelf; but take my word, as I am a muſſulman, I did not intend it, I did not know you was ill."

My feet at that time gave me ſuch violent pain that I was like to faint, and could not anſwer, but as there were two flowered velvet cuſhions upon one of the ſteps above the floor, I was obliged to kneel down upon one of them, as I did not know how ſitting might be taken. The Bey immediately ſaw this, and cried out, "What now? what is the matter?" I ſaw he thought I had ſome complaint to make, or ſomething to aſk. I ſhewed him my feet in a terrible ſituation, the effects, I told him, of my paſſing through the deſert. He deſired me immediately to ſit down on the cuſhion. "It is the coldneſs of the night, and hanging upon the aſs, ſaid I, occaſions this; the pain will be over preſently." "You are an unfortunate man, ſays the Bey, whatever I mean to do for your good, turns to your miſfortune." "I hope not, Sir, ſaid I; the pain is now over, and I am able to hear what may be your commands." "I have many queſtions to aſk you, ſays the Bey. You have been very kind to poor old Iſmael, who is a ſherriffe, and to my Chriſtian ſervant likewiſe; and I wanted to ſee what I could do for you; but this is not the time, go home and ſleep, and I will ſend for you. Eat and drink, and fear nothing. My father-in-law is gone, but, by the grace of God, I am here in his place; that is enough." I bowed, and took my leave.

The Bey had ſpoken ſeveral times to his ſervant in Turkiſh; but theſe interruptions are too common at ſuch audiences to be taken notice of. I went out to the antichamber attended by five or ſix people, and then into another room, the door of which opened to the lobby where his ſoldiers or ſervants were. There was a ſlave very richly dreſſed, who had a ſmall baſket with oranges in his hand, who came out at another door, as if from the Bey, and ſaid to me, "Here, Yagoube, here is ſome fruit for you."

In that country it is not the value of the preſent, but the character and power of the perſon that ſends it, that creates the value; 20,000 men that ſlept in Cairo that night would have thought the day the Bey gave them at an audience the worſt orange in that baſket the happieſt one in their life. It is a mark of friendſhip and protection, and the beſt of all aſſurances. Well accuſtomed to ceremonies of this kind, I took a ſingle orange, bowing low to the man that gave it me, who whiſpered me, "Put your hand to the bottom, the beſt fruit is there, the whole is for you, it is from the Bey." A purſe was exceedingly viſible. It was a large crimſon one wrought with gold, not netted or tranſparent as ours are, but liker a ſtocking. I lifted it out; there were a conſiderable number of ſequins in it; I put it to my mouth and kiſſed it, in reſpect from whence it came, and ſaid to the young man that held the baſket, "This is, indeed, the beſt fruit, at leaſt commonly thought ſo, but it is forbidden fruit for me. The Bey's protection and favour is more agreeable to me than a thouſand ſuch purſes would be."

The ſervant ſhewed a prodigious ſurpriſe. In ſhort, nothing can be more incredible to a Turk, whatever his quality may be, than to think that any man can refuſe money offered him. Although I expreſſed myſelf with the utmoſt gratitude and humility, finding it impoſſible to prevail upon me, the thing appeared ſo extraordinary, that a beggar in a barracan, dreſſed like thoſe ſlaves who carry water, and waſh the ſtairs, ſhould refuſe a purſe of gold, he could no longer conſent to my going away, but carried me back to where the Bey was ſtill ſitting. He was looking at a large piece of yellow ſattin. He aſked the uſual queſtion, "How, now? What is the matter? To which his ſlave gave him a long anſwer in Turkiſh. He laid down the ſattin, turned to me, and ſaid, "Why, what is this? You muſt ſurely want money; that is not your uſual dreſs? What! does this proceed from your pride?"

"Sir, anſwered I, may I beg leave to ſay two words to you? There is not a man to whom you ever gave money more grateful, or more ſenſible of your generoſity in offering it me, than I am at this preſent. The reaſon of my waiting upon you in this dreſs was, becauſe it is only a few hours ago ſince I left the boat. I am not however a needy man, or one that is diſtreſſed for money; that being the caſe, and as you have already my prayers for your charity, I would not deprive you of thoſe of the widow and the orphan, whom that money may very materially relieve. Julian and Roſa, the firſt houſe in Cairo, will furniſh me with what money I require; beſides, I am in the ſervice of the greateſt king in Europe, who would not fail to ſupply me abundantly if my neceſſities required it, as I am travelling for his ſervice."—"This being ſo, ſays the Bey, with great looks of complacency, what is in my power to do for you? You are a ſtranger now where I command; you are my father's ſtranger likewiſe, and that is a double obligation upon me: What ſhall I do?"—"There are, ſaid I, things that you could do, and you only, if it were not too great preſumption for me to name them.”—“ By no means, if I can I will do it; if not, I will tell you ſo.”

I SAW by the Bey's manner of ſpeaking that I had riſen conſiderably in character in his opinion ſince my refuſal of the money. “ I have, Sir, ſaid I, a number of countrymen, brave, rich, and honeſt, that trade in India, where my king has great dominions.” He ſaid, as half to himſelf, “ True, we know that.” “ Now there are many of theſe that come to Jidda. I left there eleven large ſhips belonging to them, who, according to treaty, pay high duties to the cuſtom-houſe, and, from the dictates of their own generoſity and magnificence, give large preſents to the prince and to his ſervants for protection; but the ſherriffe of Mecca has of late laid duty upon duty, and extortion upon extortion, till the Engliſh are at the point of giving up the trade altogether.” “ Ibn Cahaba, ſays he, (which is, ſon of a wh—re,) he paid for that when I was at Mecca.” The Bey took Mecca,” ſays a man at my ſhoulder. “ Why, ſays the Bey, when they ſay you are ſuch a brave nation, why don't you beat down Jidda about his ears? Have you no guns in your ſhips?” “ Our ſhips, Sir, ſaid I, are all armed for war; ſtout veſſels, full of brave officers and ſkilful ſeamen: Jidda, and much ſtronger places than Jidda, could not reſiſt one of them an hour. But Jidda is no part of our dominions; and, in countries belonging to ſtranger princes we carry ourſelves lowly, and trade in peace, and never uſe force till obliged to it in our own defence.” “ And what would you have me to do?” ſays he. “ Our people, replied I, have taken a thing into their head which I am ſatisfied they are well founded in: They ſay, that if you would permit them to bring their ſhips and merchandize to Suez, and not to Jidda, they might then depend upon your word, that, if they were punctual in fulfilling their engagements, they ſhould never find you failing in yours." "That they ſhall never have to ſay of me, ſays the Bey; all this is to my advantage. But you do not tell me what I am to do for you?" "Be ſteady, Sir, ſaid I, in your promiſe; it is now late, but I will come again to ſettle the duties with you; and be aſſured, that when it is known at home what, at my private deſire, you have done for my country in general, it will be the greateſt honour that ever a prince conferred on me in my life." "Why, let it be ſo, ſays he, bring coffee; ſee you admit him whenever he calls; bring a caftan*." Coffee was accordingly brought, and I was cloathed in my caftan. I went down ſtairs with my barracan hid under it, and was received with greater reſpect by the bye-ſtanders than when I came up; the man was the ſame, but it was the caftan that made the difference. My friend the Sarach and his banditti were ready at the door with a mule, which had gilt ſtirrups, and was finely capariſoned.

I WENT back with full as much ſpeed as I came, but free from thoſe ſalutations of the quarter-ſtaff, which I ſtill felt upon my haunches. The ſcale of politeneſs was now turned in my favour; and to ſhew their reſpect for me, the ſoldiers knocked down every perſon they overtook in the ſtreets, giving him firſt a blow with the quarter-ſtaff upon the head, then aſking him, why he did not get out of the way? All my people at St George had given me over for loſt, or thought I had gone home to the French merchants, and taken my bed there.

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* It is a looſe garment like a night-gown; it is a gift of ceremony, and mark of favour.

I WAS twice after this with Mahomet Bey, in which time I concluded the agreement in favour of the Engliſh merchants. Inſtead of 14 per cent, and an enormous preſent, the Bey agreed for 8, and no preſent at all, and at his own expence ſent the firman to Mocha, together with my letter, a copy of which, and inſtructions given in India in conſequence, I have here ſubjoined.

MR GREIG, capt, Thornhill's lieutenant, whom I have mentioned as having ſeen at Jidda, was the firſt who came down the Gulf to Suez in the Minerva, and in the whole voyage, both by ſea and after at Cairo, behaved in a manner that did honour to his country.

IN the two ſubſequent viſits which I paid to Mahomet Bey, I received the firman, and had a converſation before the Bey with the man that was to go expreſs to Mocha; not that I thought my recommendation was of any conſequence after his receiving orders from the Bey, but I knew very well, as diligence was recommended to him, that it might be ſecured by a ſmall gratuity given unknown to the Bey. Two other ſimilar preſents, of no great value, were likewiſe given to the two ſervants who had aſſiſted me in procuring the firman, the original of which I left with the Venetian conſul. I thought it was unbecoming of me to ſtarve a cauſe that promiſed to be both a private emolument and public benefit; and, as I never expected, ſo I never received the ſmalleſt return or acknowledgement either public or private.

It may be ſaid, that the trade carried on there by Suez and the Iſthmus would not be of any advantage to the India Company, but rather a detriment to it. Such was the anſwer I got from Lord North upon my firſt interview with his Lordſhip after my return, and upon which I ſhall not pretend to decide. But this I ſhall ſubmit to the public, whether, when a great object, ſuch as that was, is unexpectedly in the power of an individual, he is not obliged, as a good citizen, to avail himſelf of the occaſion that offers, and leave it to that part of the public concerned, to determine whether they can make it of ſervice to them or not.

I have read, either in Abbé Prevot or M. de Maillet, (the reader will aſſiſt me, as neither of theſe books are in my hands at preſent) that the French, in the beginning of this century, offered a very large ſum of money to the government of Cairo, to be allowed to ſend only an advice-boat to Suez, to carry and bring back their diſpatches from their ſettlements in India, but they were conſtantly refuſed; both the India Company and Britiſh Government are, by my means, now in poſſeſſion of that privilege, and I am informed it has already been of uſe, both in public and private diſpatches.

I must further be permitted to ſay, that, independent of theſe particulars, it ſeemed very ſtrange that, conſidering the immenſe empire which belonged to Britain in the Eaſt Indies, the Company and their ſervants ſhould be, to a man, ſo perfectly ignorant of the Red Sea and ports in it, and ſo indifferent as to the means of being better informed; a ſea which waſhed the ſhores of their conqueſts, and came, at the ſame time, within two days journey of the Mediterranean. To my endeavours it is owing that ſo many ingenious gentlemen have had an opportunity of lending their hands to perfect the chart of that ſea, which I hope is now in great forwardneſs. It would perhaps, too, have been more generous and liberal-minded in them, had they honoured the author of the liberty and ſafety they enjoyed, with at leaſt a word of their approbation. Priſons and chains, ranſoms, torments, and perhaps death itſelf, were the calamities they eſcaped by my preparing their way, and to this would have been added the miſcarriage of their deſign and their undertaking likewiſe*.

Copy

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* Not one ſhip has ever yet entered the Red Sea, as I am informed, without a copy of my letter and firman.

Copy of Mr BRUCE's Letter to the Gentlemen trading to the Red Sea from the Britiſh Settlements BOMBAY and BENGAL.

CAIRO, *1ſt February*, 1773.

GENTLEMEN,

AT the deſire of ſeveral of the gentlemen trading to Jidda in the year 1769, I have ſpoken to the Bey of Cairo (Mahomet Bey,) that he would give permiſſion for bringing the India ſhips directly to Suez, without ſtopping at Jidda, where they were conſtantly ill-treated by the ſherriffe, and neither payments punctual nor their effects in ſafety. Mahomet Bey expreſſed all the deſire poſſible to have this ſpeedily executed. He diſpatched this expreſs, in which I incloſe you the terms of agreement, with a tranſlation from the Arabic original. You will ſee he renounces all preſents, which, however, it will be always prudent to give. Moderate ones will ſerve, provided he behaves faithfully and generouſly, as I believe firmly he will. He ſeeks 8 per cent. cuſtoms, and leaves it in your option to pay this in goods or money, and 50 patackas anchorage for each veſſel; this is for the captain of the port of Suez.

"ARRIVED at Suez, you will do well to give notice to any of the houſes you chuſe to addreſs yourſelves to. There are three French houſes of note here; Meſſ. Napollon and Co. Meſſ. Roſa and Co. and Meſſ. l'Anglade and Co.; and theſe three are rich houſes, in great credit, and with whom you are very ſafe. There is alſo an Italian houſe of credit equal to theſe, but not ſo rich; it is Pini and Co. It will always be your intereſt, if more than one ſhip comes, to addreſs yourſelves to ſeparate houſes, for by this means you will be ſooner diſpatched, have more friends, leſs riſk, and more intelligence.

"As I have no view in this but your advantage, ſo I will not take upon myſelf to anſwer for any conſequences. You know what Turks are. I never ſaw one of them to be truſted in money affairs. You muſt keep your eyes open, and deal for ready money. You will, however, be much ſafer, be better uſed, have better markets, and be ſooner diſpatched; and if any of your cargo remains unſold, you may leave it here in great ſecurity, with a certainty of its ſelling in winter; and the money will be either remitted to England, or ready for you here at your return, as you direct.

"Cairo is in lat. 30° 2′ 45″; two days and a half eaſy journey from it is Suez, in lat. 29° 57′ 15″. Ras Mahomet, the Cape that forms the eaſtern ſhore of the entrance into the Gulf of Suez, is in lat. 27° 54′ 10″. You ſhould make this Cape while it bears N. E. or N. E. by E. at fartheſt, for farther eaſt is the entrance of a gulf which has often been miſtaken for that of Suez. Laſtly, Tor, the firſt inhabited place after paſſing the Cape, is in lat. 28° 12′ 4″; here you may have proviſions, water, and a pilot.

"There are no Engliſh merchants at Cairo; but there comes, from time to time, a wandering ſort of ſharpers under that name, either from Mahon, the Greek iſlands, or

Leghorn; and after an eſtabliſhment of one year, break and diſappear. Be careful of having any thing to do with theſe, for they will either rob you themſelves, or betray you to the government, or both. There is no ſafety but with the three French and one Italian houſe, before mentioned. If you addreſs yourſelf to the government, in your affairs of tariffs and firmans, you may do it through means of the Venetian conſul, immediately upon your arrival, putting yourſelves under his protection. He is a man of honour and credit, and is a colonel in the ſervice of his ſtate. Let him ſend you the tariff of the Bey before you come to Cairo, or land an ounce of cargo, and you will ſatisfy him for his trouble. He does not trade, but is very well-affected to our nation, and there is no conſul here but the French and Venetian.

"In a word, Gentlemen, I have ſeen your trade to Jidda, and it is a ruinous one, and the ſherriffe, now poor and hungry, will every day rob you more and more. After the ſealing up the houſe, and exacting part of the effects of the captains who died at Jidda, there is no ſafety for you but either at Mocha or Suez.

I am always,
Gentlemen,
Your moſt obedient and moſt humble ſerv^{t}.
JAMES BRUCE."

"*To Captain* Thornhill *of the* Bengal Merch^{t}, *Captain* Thomas Price *of the* Lion, *or any other of the* Engliſh *veſſels trading to* Jidda."

P. S. "I ſend you a copy of the firman; alſo letters for the governors of Bombay and Bengal, incloſing the ſame; you will ſee the tranſlator be a perſon of truſt, and have no intereſt in deceiving you. If I did not think you very ſafe at Suez I would not write you. You are to bring no coffee, or any produce of Arabia, at leaſt the firſt voyage, till you make your terms here. I incloſe you a letter from the chief of the cuſtomhouſe.

J. B."

Copy of Inſtructions from the Managers of the Suez Adventure, to Mr JOHN SHAW, and Captain WILLIAM GREIG.

"GENTLEMEN,

THE proprietors of the Suez Adventure having made choice of you to conduct the undertaking, it is our duty as managers to give you the neceſſary inſtructions. Incloſed you will receive invoice and bills of loading of the cargo, and likewiſe of the freight loading on the Bengal Merchant, on account and riſk of the concerned, which you are to diſpoſe of in the gulf of Mocha, Jidda, or Suez, on the moſt advantageous terms, obſerving at the ſame time, as nearly as poſſible, the following inſtructions:

"As many unforeſeen accidents may happen that we cannot guard againſt, and as the proprietors have placed in us an implicit confidence, we now delegate to you, Gentlemen, full power and authority to conduct and manage this new undertaking, for which your credit, as well as ours, is engaged; and though we hope it is unneceſſary to recommend to you as an object of the greateſt importance, and on which the ſucceſs of all undertakings depends, a good underſtanding and harmony between thoſe who are to execute, we are ſatisfied that your attention to the intereſt of the proprietors, and your own reputation, will outweigh every other conſideration, and that nothing will interrupt that union which is ſo abſolutely neceſſary to inſure ſucceſs in new undertakings like the preſent.

"You are to draw a commiſſion of 5 per cent. on the ſales. Mr Shaw, as chief ſupercargo, will draw 3, and Capt. Greig 2 per cent. and on all freight in the ſame proportion as the cargo. Paſſengers, or other emoluments that are cuſtomary, are to be equally divided between you, and no ſeparate intereſt to be allowed. As it is uſual in all voyages from this port, where there is a ſupercargo, to allow one-ſixth of the cargo as privilege, in lieu of which 12,000 rupees will be divided between you and the officers on return of the veſſel.

"Mr Shaw, as chief ſupercargo, is to have the ſole management and diſpoſal of the cargo, and Captain Greig to have the entire management of the navigation of the veſſels employed. At the ſame time, we recommend and deſire, that, in all points which require advice in either of the departments, you conſult with each other, and that no material ſtep be taken without ſuch advice and conſultation; and, ſhould there be a difference in opinion, we expect a minute be made, and the reaſon for ſuch difference fully ſet forth, in order to be laid before the proprietors at your return. To prevent any miſunderſtanding of the general inſtructions, we ſhall ſeparate, in the latter part, the two branches of the naval and mercantile, and be more clear and explicit in each particular department.

"The veſſels to be employed in the voyage are the Bengal Merchant, on board of which the cargo is ſhipped. The Cuddalore ſchooner, Captain Wedderburn, is granted by the governor * to the proprietors as a tender, to aſſiſt in the diſcovery of the paſſage to Suez, and the proprietors are to pay half the ſailing charges. On her Mr Cunningham, a ſurveyor, is appointed, and both he and the veſſel are entirely under your direction, and they are to receive, from time to time, ſuch inſtructions as you may judge neceſſary. The Suez pacquet is a ſmall ſchooner equipped for the purpoſe of attending the Bengal Merchant in the moſt difficult parts of the navigation; and as ſhe cannot be further uſeful after your return from Suez to Mocha, we deſire ſhe may be ſold there, where frequently ſmall veſſels ſell to advantage.

"On your leaving the pilot you will make the beſt of your way, with the other two veſſels under your charge, to the Malabar coaſt, and touch at Anjango and Cochin, taking in there coir, hawſers, and water, or any thing you may ſtand in need of, and without loſs of time proceed direct to Mocha. On your arrival there you muſt make inquiry if any pilots are come down from Suez; ſhould none be arrived, loſe as little time as poſſible, and proceed up above Jidda to Yambo, provided you hear no unfavourable accounts from Suez, ſuch as war, or any commotions at Cairo,

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* Warren Haſtings, Eſq.

Cairo, which you might think may endanger the ſucceſs of the voyage.

"If ſuch accounts are rumoured at Mocha, trace them ſo as to be fully ſatisfied there is foundation for them, and if you have good authority to credit the reports propagated, and are certain they are not ſpread with a view to diſcourage your proceeding, in that caſe we adviſe your proceeding to Jidda as moſt for the intereſt of the concerned. At Jidda you will deliver the cuſtomary letters to the baſha and ſherriffe, and, without taking notice of any further project, diſpoſe of your cargo, as the articles are all of the proper aſſortment for that market, and we deſire, in that caſe, you collect your returns as expeditiouſly as poſſible; and if you find any conſiderable freight for Bombay, and the ſeaſon will admit your going there from Mocha, ſo as to arrive in Bengal by the middle of October, in that caſe you will purchaſe a cargo of cotton, and proceed here directly. Whatever ſilver you may have after the purchaſe of the cotton, you will pay into the Company's treaſury for bills on this preſidency. If you cannot procure a good freight at Jidda for Bombay, we deſire you will proceed from Mocha to the coaſt of Coromandel, and touch at Negapatnam, where letters will be lodged for you.

"On your arrival at Mocha, ſhould you hear no unfavourable accounts of war, or any diſturbances at Cairo, you will proceed to Yambo, where you will again inquire if there are any pilots acquainted with the paſſage to Suez. If you meet with any who, upon examination, appear capable of conducting the veſſel, we recommend your taking them on board, but ſtill be very cautious how you truſt them; order them to conduct you up the common tract, and keep the two veſſels with you till you are ſatisfied of their abilities, then we adviſe your diſpatching the Cuddalore the outward paſſage, in order to ſurvey it up to Suez, and give them orders to join you there. But ſhould you be ſo unlucky as not to meet with pilots, there will be no alternative but to proceed with the greateſt care and caution the outward paſſage, with your two tenders a-head both day and night, till you reach Tor, where you will meet with pilots and water; and as we have reaſon to believe the danger of the paſſage is then over, if you find it to be the caſe, you will diſpatch back the Cuddalore to make a correct ſurvey as far down as Jidda, in the lat. of 21° 30.' As it cannot be ſuppoſed you will be able to make an exact ſurvey in going up in mid-channel, you will inſtruct Captain Wedderburn to follow the ſurveyor's order, but at the ſame time to make all neceſſary remarks himſelf, as alſo his officers, and to finiſh the ſurvey as expeditiouſly as poſſible, and to return to the ſhip at Suez; but ſhould more time be taken up, and he finds it impracticable, he muſt endeavour to go to Yambo, and there wait for the diſpatches, if he can do it with ſafety; if not, to return to Mocha, and remain there to ſupply himſelf with ſuch neceſſaries as he may ſtand in need of, to be ready to make the beſt of his way to Bengal, as ſoon as he receives your diſpatches, and the monſoon will allow him to proceed.

“ON your arrival at Suez you will inquire of the maſter of the port, or governor, whether or not he has any letters, &c. from his maſter the Bey, reſpecting you? Should he have none, you will deſire him to forward the ſhort letter from the governor, informing him of the arrival of the ſhip at his port. You muſt not land a piece of goods, or enter into any agreement or contract, &c. till you hear from the Bey, and, from the anſwer you receive, conſult how to act; but let it be with great caution, till you are perfectly ſatisfied of the friendly diſpoſition of the Bey towards you, as we have reaſon to expect the Bey's anſwer will be polite and favourable, and an invitation to viſit Cairo. Mr Shaw will then proceed with the purſer, and any other of the officers you may think proper, with a few laſcars and ſervants, properly equipped, to make the embaſſy brilliant and reſpectable. The letters, preſents, and muſters of the cargo ſhould go at the ſame time; and we recommend that, on Mr Shaw's arrival at Cairo, after he retires from the Bey, he makes a viſit to the Venetian Conſul, whom Mr Bruce has mentioned very particularly in his letter. If he finds him the ſame perſon he has deſcribed, he will receive from him ſuch neceſſary information as may be uſeful in his future tranſactions, and will put himſelf under his protection in preference to the French houſes; but he will act with extreme caution, till he diſcovers ſuch connection is not diſagreeable to the Bey, with whom he muſt appear to be, on all occaſions, perfectly ſatisfied. We furniſh you with a copy of Mr Bruce's letter, to whom we conſider ourſelves much obliged for the information he has given us. His letters you will find of great ſervice in conducting your buſineſs there, and to which we adviſe your paying ſtrict attention.

"We deſire that Captain Greig may remain on board the ſhip till all the cargo is diſpatched and landed, in order to give every neceſſary advice in tranſporting the ſame, and when that is finiſhed, Captain Greig is to proceed to Cairo,

and

and afford Mr Shaw any aſſiſtance he may require; and we deſire, and particularly recommend, that; as ſoon as the cargo is ſold, and Mr Shaw has made the neceſſary obſervations and remarks on the reception he has met with, the goods that have ſold to moſt advantage, and of the ſorts that will beſt anſwer in future, and other occurrences, that you diſpatch ſuch accounts, by the firſt conveyance you may have to Jidda, to Captain Anderſon of the Succeſs galley, and duplicate, by the Suez pacquet to Mocha, to Captain Wedderburn of the Cuddalore ſchooner, with orders for him to proceed to Bengal without delay; and we deſire that theſe diſpatches may be directed in a large pacquet to the governor for his peruſal, with draughts and remarks on the paſſage.

"As we think it of great conſequence that you uſe all poſſible diſpatch in finiſhing your buſineſs at Grand Cairo, ſo as to leave Suez as early as the ſeaſon will permit, if the Cuddalore* has been able to join you after the ſurvey, you will then proceed down the channel ſhe has diſcovered; but if, on the contrary, ſhe has not joined you, and that the Suez pacquet is likewiſe gone with the diſpatches, you muſt then procure good pilots, and, if poſſible, a ſmall veſſel for fear of accidents, and go down the uſual tract of the Suez veſſels; making particular remarks on that paſſage, proceed on to Mocha, and you will attend to the former part of your inſtructions reſpecting the deſtination of the veſſel.

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* The Cuddalore was loſt in a ſtorm in the bay of Bengal, and Captain Wedderburn drowned before the commencement of the voyage. A ſmall veſſel, called a Gallevat, was ſubſtituted, commanded by Captain Moffat, who made the voyage.

"Having now finiſhed our general inſtructions, we think it neceſſary to be more particular in each branch of your departments.

(Signed) { Cudbert Thornhill.
Robert Holford.
David Killican."

To Captain Greig.

"SIR,

We rely on your knowledge, experience, and good conduct for the navigating part of the voyage, which is entirely intruſted to you; and though we have deſired that you adviſe with Mr Shaw on all difficult points, yet we give you a latitude to follow your own opinion, though contrary to Mr Shaw's, but we expect you both enter a minute, and ſet forth your reaſons for being of different opinions. Should it be a point of conſequence, we adviſe that you conſult with all the officers, and their opinions are to be recorded.

"We deſire that a fair log-book be kept, ſigned by the officer who leaves the deck at noon, in which book every remark and tranſaction during the voyage is to be inſerted, and no eraſures muſt be made, or leaves torn out. Incloſed is a letter from us to Captain Wedderburn of the Cuddalore, directing him to follow ſuch orders as he may from time to time receive from you.

"At Ingerlee you will give him written orders to keep you company, with ſuch proper ſignals for day and night as may be neceſſary; and ſhould he, by ſtreſs of weather or any other accident, part company, you will inform him of your firſt place of rendezvous, Anjango and Cochin; ſhould he arrive firſt, he muſt remain till you come: Should you arrive and finiſh your buſineſs before the arrival of the Cuddalore, you will wait two or three days, and then proceed to Mocha, leaving orders for his joining you there. If by any accident he ſhould not join you there, and you have got pilots for Suez, you muſt not loſe time, but proceed without him, leaving him inſtructions to proceed on the ſurvey: but ſhould it ſo happen that you meet with no pilots at Mocha, and the Cuddalore ſhould not arrive, we ſtill recommend your waiting at Mocha as long as you think it prudent; and if you have the Suez pacquet with you, you will proceed to Suez if poſſible, and endeavour to make the iſland to the S. W. of Cape Ras Mahomet, that you may not make any miſtake and get into the falſe gulf: but ſhould you find it impracticable after making every prudent attempt, you will then have a conſultation with Mr Shaw and your officers, and bear away for Jidda, following the directions in your general inſtructions.

"The concerned has been at an immenſe expence to equip the veſſels with additional ſtores, which in any other voyage than the preſent would be ſuperfluous, we therefore deſire (ſhould your voyage terminate at Jidda) that you endeavour to diſpoſe of ſuch articles of ſtores as you are not in want of; but ſhould you arrive at Suez, let them remain till your return to Mocha, and there, if you have an opportunity to diſpoſe of them for the advantage of the concerned, we deſire it may be done.

"Should any of the officers be good draughts-men, we deſire you will encourage them to make draughts of every thing remarkable in the Red Sea, and we will make them an acknowledgement for their trouble; but we recommend that every remark, draught, or drawing of the paſſage, may be collected together for the governor's* peruſal; and we hope you will take proper care that, on your return, nothing tranſpire till the governor's ſentiments are known. Should Mr Shaw be obliged to ſtay with the goods at Cairo, you are to let him keep an officer, and any number of laſcars he may require, and that you can ſpare them.

(Signed)
Cudbert Thornhill.
Robert Holford.
David Killican."

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* Mr Haſtings, here alluded to, with theſe memorandums and informations, diſpatched the Swallow packet to the Red Sea.

Mahomet Bey being about to depart to give battle to his father-in-law, I thought it was no longer convenient for me to ſtay at Cairo; I went therefore the laſt time to the Bey, who preſſed me very much to go to the camp with him. I was ſufficiently cured, however, of any more Don Quixotte undertakings. I excuſed myſelf with every mark of gratitude and profeſſion of attachment; and I ſhall never forget his laſt words, as the handſomeſt thing ever ſaid to me, and in the politeſt manner. "You won't go, ſays he, and be a ſoldier: What will you do at home? You are not an India merchant?" I ſaid, "No." "Have you no other trade nor occupation but that of travelling?" I ſaid, "that was my occupation." "Ali Bey, my father-in-law, replied he, often obſerved there was never ſuch a people as the Engliſh; no other nation on earth could be compared to them, and none had ſo many great men in all profeſſions by ſea and land: I never underſtood this till now, that I ſee it muſt be ſo, when your king cannot find other employment for ſuch a man as you, but ſending him to periſh by hunger and thirſt in the ſands, or to have his throat cut by the lawleſs barbarians of the deſert."

I saw that the march of the Bey was a ſignal for all Egypt's being preſently in diſorder, and I did not delay a moment to ſet out for Alexandria, where I arrived without any thing remarkable. There I found my ſhip ready; and the day after, walking on the key, I was accoſted by a friend of mine, a Turk, a man of ſome conſequence. He told me it was whiſpered that the Beys had met, and that Ali Bey had been totally defeated, wounded, and taken. "We are friends, ſays he; you are a Chriſtian; and this connection of the Bey with the Ruſſians has exaſperated the lower ſort of people greatly againſt you all. What is a day or two to you, now you are going at any rate? Be adviſed; go on board your ſhip early in the afternoon, and make your captain haul out beyond the Diamond *, for miſchief is at hand." My captain was as ready as I; and we accordingly hauled out beyond the Diamond. The weather was ſo clear, and the wind ſo directly fair, that, contrary to cuſtom, we ſet ſail that very night, after being witneſſes that the miſchief had begun, by the number of lights and repeated firings of muſkets we heard from the town.

OUR veſſel ſprung a leak off Derna on the coaſt, where I was once before ſhipwrecked. The wind being contrary, we put about ſhip, and ſtood before it for Cyprus, our veſſel filled apace, and we were intending to put a cable round her waiſt when the leak was found. A violent ſtorm overtook us the night after. I apprehend our ſhip was old, and the captain was again much alarmed, but the wind calmed next day. I was exceedingly diſtreſſed with the Guinea-worm in my leg, when the captain came and ſat down by my bedſide. "Now the matter is over, ſays he, will you tell me one thing? it is mere curioſity; I will not let any one know." "Before I tell you, ſaid I, I dare ſay you will not; what is it?" "How many of thoſe things, you know, ſays he, winking, have you on board?" "Upon the word of a man, ſaid I, I do not know what you mean." "Ces morts! theſe dead men! how many have you in theſe trunks? for laſt night the crew was going to throw all your boxes overboard." "I can tell you, captain, ſaid I, that you and they had

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* The Diamond is a ſmall rock, juſt without the harbour of Alexandria; when ſhips arrive there, they are cleared out, and never moleſted further by the cuſtomhouſe.

had better been in bed ſick of a fever, than been guilty of that unprovoked violence. ‘ Brutal comme un Provençal,’ is a proverb even in your own country; I would not wiſh to have ſuch a confirmation of the truth of it. But there are my keys, in caſe another gale ſhould come, chooſe out of my trunks the one that, according to your idea, and theirs, is likelieſt to have a dead man in it, and then take another; and the firſt one you find, throw them all overboard. I forced him to open two of the cheſts, and, lucky it was, as I believe, for off the iſland of Malta we had another violent gale, but which did us no damage. At laſt, after a paſſage of about three weeks, we landed happily at Marſeilles.

Nullum numen abeſt ſi ſit prudentia; ſed Te,
Nos facimus, Fortuna Deum, cæloque locamus.

Juven.

GR III
BRITISH MUSEUM

REGISTER

REGISTER

OF THE

BAROMETER AND THERMOMETER

IN

Abyſſinia, 1770.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
		°	′	″	°		
JAN.							
1	6½ M.	21	6	4	63½	N E	A few ſtreaky clouds at the horizon, at S and S W.
	12 N.	21	5	6	72	W S W	Great white clouds throughout the whole air.
	2 E.	21	5	0	72½	ditto.	Ditto. Ditto.
	6½ E.	21	5	8	69	W	Clouds near the whole horizon.
2	7 M.	22	4	2	56	N W	Clear.
	12 N.	22	3	0	64½	ditto.	Ditto.
	6 E.	22	2	6	65	N.	Ditto.
3	7 M.	22	4	1	56	—	Ditto.
	12 N.	22	2	9	65½	S	Perfectly clear.
	2¾ E.	22	2	0	67½	N	A violent turn of wind which laſted ſix minutes.
	6 E.	22	3	4	65½	N	Clear and calm.
4	6 M.	22	4	0	57	—	Ditto.
	12 N.	22	4	5	54	N W	Ditto.
	2 E.	22	3	1	66	N	Clear with a good breeze.
	6 E.	22	5	8	66	N	Calm. Miſty in the eaſt, flying clouds thro' the ſky.
5	7 M.	22	4	5	56½	N E	Clear and calm.
	12 N.	22	3	2	66½	N W	A light breeze.
	6 E.	22	3	0	65½	S b E	Clear.
6	7 M.	22	4	6	57	E S E	Ditto.
	12 N.	22	3	5	66	S	Ditto.
	6 E.	22	3	2	66	W	Ditto, and calm.
	7 E.	22	3	6	65	S	Ditto, with a ſmall breeze.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather
JAN.		°	'	"	°		
7	6 M.	22	4	6	56	N	Clear.
	12 N.	22	3	2	67	S	Ditto.
	6 E.	22	3	0	64½	N	Ditto.
8	6 M.	22	4	3	55½	N	Miſty in the eaſt, and calm.
	12 N.	22	2	9	68½	N E	Clear and a light breeze.
	6 E.	22	2	9	66	N	A few clouds at N. and E. but very thin.
9	7 M.	22	2	4	56	N W	Clear, with a very few thin clouds near the horizon.
	12 N.	22	2	9	65½	S	A ſmall breeze, with thin white clouds throughout the ſky.
	6 E.	22	3	2	65	N N E	
10	7 M.	22	4	6	55	N	A few clouds at the horizon at N. E.
	12 N.	22	3	4	67	W S W	Clear.
	6 E.	22	3	2	65	N by W	Calm and clear.
11	7 M.	22	5	2	56	N E	Calm, and a little hazy in the eaſt.
	12 N.	22	2	3	66	S W	Clear and a light breeze.
	6 E.	22	3	4	65	N	Light clouds to the ſouth, everywhere is clear.
12	7 M.	22	4	6	59	N N E	Clear and calm.
	12 N.	22	3	1	67	E S E	Clear, but the wind variable from E. to E. S. E. and S. E.
	6 E.	22	5	3	67	S b E	A briſk wind and clear.
13	7 M.	22	4	5	61	N	Clear weather.
	12 N.	22	3	3	67	S W	Ditto.
	6 E.	22	3	1	66	N E	Ditto.
							The Obſervations that follow, made while paſſing the high Mountain of Lamalmon.
FEB.							
7	5 M.	22	5	0	58	N W	Star-light and clear.—We are at Taguzait, the foot of the Mountain of Lamalmon.
13	5 M.	19	8	8	42	N b E	Hoar cold, clear ſtar-light. We are at the top of the Mountain.
	12 N.	19	7	0	74	N W	Freſh breeze. No dew fell laſt night on Lamalmon.
	6 E.	19	10	0	56	N	Hazy in the horizon.
14	6 M.	19	10	0	32	W N W	Near calm, hoar-froſt, never before ſeen.
	12 N.	19	9	0	78	ditto	A cool breeze, and white flying clouds.
	6 E.	19	9	0	64	N W	A ſmall breeze, perfectly clear, and without clouds.
							GONDAR.
19	6½ M.	21	7	2	61	N	Heavy clouds all over the ſky.
	12 N.	21	6	0	76	S E	Ditto.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
FEB.		°	'	"	°		
19	2 E.	21	5	6	72	N N E	Heavy clouds all over the ſky.
	6½ E.	21	6	0	73	N E	Ditto.
20	6½ M.	21	6	8	63½	——	Clear.
	12 N.	21	5	9	72	S W	White clouds flying.
	2 E.	21	5	6	72	ditto.	Ditto.
	6 E.	21	5	7	71	N W	Little wind, clear.
21	6½ M.	21	6	3	67	S	A few white clouds flying, but ſeem very light.
	12 N.	21	6	2	71	N W	The whole ſky covered with light flying clouds.
	2 E.	21	7	6	72	ditto.	White flying clouds, little wind.
	6½ E.	21	6	2	71	ditto.	Ditto.
22	6½ M.	21	6	6	67	E	Little wind, and clear.
	12 N.	21	6	0	71	W	White flying clouds.
	2 E.	21	6	0	72	N W	Ditto.
	6½ E.	21	6	2	71	ditto.	Ditto.
23	6½ M.	21	6	1	68	E	Clear, and nearly calm.
	12 N.	21	5	9	72	W	A light breeze, and white flying clouds.
	2 E.	21	5	7	72	N W	Ditto.
	6½ E.	21	5	7	72	ditto.	The clouds becoming a little heavier.
24	6½ M.	21	6	2	67	S by W	The ſky covered with flying clouds.
	12 N.	21	6	0	72	W	Light white clouds ſcattered.
	2 E.	21	5	7	72	S W	Little wind, the weather overcaſt.
	6½ E.	21	5	7	71	N W	Ditto.
25	6½ M.	21	6	0	57	S E	Clear and calm.
	12 N.	21	5	8	72	W	Small white light clouds in the S. W.
	2 E.	21	5	8	72	N W	All the ſky clear, excepting four ſmall clouds in the South.
	6½ E.	21	5	7	71	ditto.	Ditto.
26	6½ M.	21	5	9	65	S E	Clear and calm.
	12 N.	21	5	9	72	W	White flying clouds in conſiderable numbers.
	2 E.	21	5	7	72	S W	Light white clouds flying to the Eaſt.
	6½ E.	21	5	7	71	W	Weather clear.
27	6½ M.	21	6	1	65	S E	Little wind, clear and cloudleſs.
	12 N.	21	6	0	72	S S E	Ditto.
	2 E.	21	5	7	72	W b S	A few white clouds flying to the ſouth-weſt.
	6½ E.	21	5	7	71	N W	Clear.
28	6½ M.	21	6	3	68	E	Ditto.
	12 N.	21	5	9	72	W N W	All the ſky is covered with darkiſh clouds.
	2 E.	21	5	8	73	S	The clouds are ſtill turned heavier and thicker.
	6½ E.	21	5	9	73	S	The clouds are a little broken.
March							
1	7 M.	21	6	3	68	E	The ſky perfectly clear.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
March		°	′	″	°		
1	11½ M.	21	6	1	73	S	White heavy clouds, the ſun entirely covered. A few big drops of rain.
	2½ E.	21	6	0	73	N E	White clouds which cover the ſun.
	6¾ E.	21	6	0	71	ditto	Thick clouds at the horizon at north and weſt.
2	6 M.	21	6	0	68	E b S	Clear, and little wind.
	2 E.	21	5	8	72	S W	The whole heavens full of white thick clouds.
	6½ E.	21	5	8	72	N W	A good breeze, and heavy clouds throughout the ſky. Lightning at north.
3	5½ M.	21	6	0	69	E S E	Clear and cloudleſs.
	6½ M.	21	6	3	65	E b N	Ditto.
	12 N.	21	5	8	73	S S W	White flying clouds throughout all the ſky.
	2 E.	21	4	9	74	W	The day all overcaſt, ſo is the ſun.
	6½ E.	21	5	3	73	W	Very cloudleſs everywhere but at the horizon and ſouth-weſt.
4	6½ M.	21	6	1	68	S b E	Clear.
	12 N.	21	5	8	73	S W	A quantity of white thick clouds fill all the air.
	2½ E.	21	4	7	82	W	Ditto.
	6½ E.	21	5	4	74	W	Clear.
5	5 M.	21	6	3	63	E	Ditto.
	6½ M.	21	6	4	63	E	Ditto.
	12 N.	21	5	1	82	S b W	All the air is full of white flying clouds, the ſun appears faintly.
	2 E.	21	5	0	78	W	Many clouds. The ſun is hid only a little at weſt. Clear.
	6½ E.	21	5	4	71	S	Many clouds throughout the whole ſky.
6	6½ M.	21	6	3	62	E	Calm and Clear.
	12 N.	21	5	2	80	S	Clouds fill the whole air.
	2 E.	21	4	8	78	S	Overcaſt, with thick clouds and thunder.
	2¾ E.	21	5	2	73	S E	Clouds cover the whole air, and the ſun hid.
	6½ E.	21	5	2	69	S W	Small rain.
7	6½ M.	21	6	9	60	E b S	Overcaſt with clouds, all but at north.
	12 N.	21	5	7	78	W	White clouds thro' the whole ſky, the ſun not ſeen.
	2 E.	21	5	3	78	W	Ditto.
	6½ E.	21	5	8	72	N	A few clouds and high, but clear in the horizon.
8	6½ M.	21	7	3	59	S	The ſky is clear, with very white thin clouds.
	12 N.	21	6	0	79	S S W	Great white flying clouds.
	2 E.	21	5	6	79	N W	Ditto.
	6½ E.	21	5	6	73	W N W	Clear and cloudleſs.
9	6½ M.	21	6	4	61	ditto	Perfectly clear and cloudleſs.
	12 N.	21	5	6	81	S S E	Large white clouds flying all through the ſky.
	2 E.	21	5	3	80	N W	Ditto.

Months	Hours.	Barometer.			Ther	Winds.	Remarks on the Weather.
March		°	′	″	°		
9	6½ E.	21	5	3	73	ditto	Large white clouds flying all through the ſky.
10	5 M.	21	6	3	66½	W	Clear.
	6 M.	21	6	3	60	W	Small white clouds flying to the ſouth.
	12 N.	21	1	5	80	W	The white clouds are become much larger.
	2 E.	21	5	1	80	W	Ditto.
	6 E.	21	5	0	75	N W	Light clouds throughout the air, but heavy at N. W.
11	6 M.	21	5	7	68	N	Ditto.
	11½ M.	21	6	2	62	N	Very clear.
	12 N.	21	6	4	79	N W	All the air is covered with very thin clouds, but large white clouds in the horizon to the ſouth.
	2 E.	21	5	0	80	W	White clouds flying throughout the ſky.
	6 E.	21	5	2	74	W N W	Clear ſmall clouds at the horizon in the north.
12	6 M.	21	6	2	65	N E	The ſky is covered with thin clouds like a veil.
	12 N.	21	5	3	79	N W	A few light flying clouds throughout the ſky.
	2 E.	21	5	0	80	W	Ditto.
	6 E.	21	5	4	73	N W	Clear and cloudleſs.
13	6 M.	21	6	7	60	W	Clear and calm.
	12 N.	21	5	0	81	N W	Clear, only a few light clouds to the ſouth-eaſt.
	6 E.	21	5	5	74	ditto	Clear, and a few ſmall clouds near the horizon.
14	6 M.	21	6	6	63	N E	Clear and cloudleſs.
	12 N.	21	5	0	79	W	Large flying clouds, the ſun is covered.
	2 E.	21	5	0	79	S	The whole ſky is covered with heavy clouds, only a ſmall part of the horizon clear at north, a ſmall ſhower of rain for a few minutes.
	6 E.	21	5	6	72	S	Flying clouds throughout the air.
16	6 M.	21	6	5	62	S S E	A few clouds at eaſt, the reſt clear.
	12 N.	21	5	4	80	W	Flying clouds throughout the air, a ſudden violent wind from the weſt which laſted 5 min.
	6 E.	21	5	5	72	N W	Clear.
	7½ E.	21	6	0	70	W	Clear and cloudleſs.
17	6 M.	21	6	5	63	S E	Clear.
	12 N.	21	5	2	80	S W	Flying clouds throughout the air.
							N. B. Thermometer expoſed to the ſun, and in half a minute mounted to 106°.
	2 E.	21	4	9	80	W b S	Ditto, Thermometer expoſed to the ſun, in half a minute mounted to 110°.
	6 E.	21	5	2	72	W	Clear, only a few clouds to the weſt.
18	4 M.	21	6	4	60	S	Calm and hazy.
	6 M.	21	6	8	58	S	Calm, all the air covered with thin clouds like a veil.

Months	Hours.		Barometer.			Ther.	Winds.	Remarks on the Weather
March			°	′	″	°		
								—— Thermometer expoſed to the ſun, mounted to 100°.
18	2	E.	21	5	0	81	W	A few light clouds in the eaſt.
								—— Thermometer expoſed to the ſun, mounted to 107°.
	6	E.	21	5	5	72	W	Clear.
19	6	M.	21	6	8	58	W N W	Ditto.
	12	N.	21	5	5	80	S	Ditto, —— Thermometer expoſed to the ſun, 105°.
	2	E.	21	5	0	81	N W	Ditto, —— Thermometer Do. —— 113°.
	6	E.	21	5	6	73	W N W	Ditto. ——
20	6	M.	21	6	8	62	E	Ditto. ——
	12	N.	21	5	6	79	W	Large heavy clouds to the ſouth and to the eaſt, the ſun hid.
	2	E.	21	5	0	80	N W	Thermometer expoſed to the ſun, 105°. Ditto, —— Ditto, —— in half a minute mounted to 101°.
	6	E.	21	5	6	73	ditto	Heavy clouds to the eaſt and weſt.
21	6	M.	21	6	7	62	E	Clear and cloudleſs.
	12	N.	21	5	3	80	N W	Thin clouds like a veil cover the ſky.——Thermometer expoſed to the ſun, 106°.
	2	E.	21	4	9	80	W	Clear, only a few thin clouds to the north.——In half a minute the thermometer expoſed to the ſun, mounted to 106°.
	6	E.	21	5	0	74	N	All the air is covered with thin clouds like a veil.
								EQUINOX.
22	6	M.	21	6	7	62	E	Clear.
	1	E.	21	5	2	81	W b N	A few light clouds flying in the ſouth.——Thermometer, in half a minute, roſe to 110°.
	2	E.	21	4	7	81	N N E	Clear, thermometer in half a minute roſe to 111°.
	6	E.	21	5	0	74	N N W	A few ſtreaky clouds like a veil to the eaſtward.
23	6	M.	21	6	4	62	E	Clear and cloudleſs.
	12	N.	21	5	3	81	W b N	Large white clouds, the ſun covered.——Thermometer 88°.
	2	E.	21	4	6	85	S S W	All the ſky is covered with white heavy clouds.——Thermometer expoſed to the ſun, roſe to 106°.
	6	E.	21	5	3	75	S	Ditto.
24	12	N.	21	4	7	83	W	Heavy clouds throughout the air, the ſun covered.
	2	E.	21	4	6	81	W N W	Ditto —— Ditto.
	6	E.	21	5	3	73	N W	Clouds at the W. and N. W. towards the horizon.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
March		°	′	″	°		
25	6 M.	21	6	3	63	W	Clouds to W. and N. W. towards the horizon.
	12 N.	21	4	7	81	WNW	White flying clouds throughout all the air.
	2 E.	21	3	4	81	W	Short claps of thunder, with a ſmall ſhower of rain for a few minutes at different times.
	6 E.	21	5	2	68	W	Heavy clouds, with a violent wind.
26	4 M.	21	6	0	63	W	Clouds and lightning, very pale towards the ſouth.
	6 M.	21	6	3	63	W	All the ſky covered with clouds.
	1¾ E.	21	5	2	77	S	Violent ſhowers of hail, without any mixture of rain, for 15′, the hail as big as a meddling cherry. Thunder, but not loud, and of ſhort duration.
	3¾ E.	21	5	5	72	S	Hail and rain, mixed in ſhowers, with ſhort intervals, that may have laſted an hour.
27	6 M.	21	6	3	56	W	Clear.
	12 N.	21	6	1	76	S	Flying clouds all throughout the air.
	2 E.	21	5	5	77	WNW	Ditto.
	6 E.	21	5	8	70	NW	Violent wind in blaſts, which laſted for 5 or 6′ at a time. All the ſky is covered with large heavy clouds, eſpecially at north; thunder, with violent blaſts of wind alternately every 8 minutes.
28	6 M.	21	6	6	58	E	Clear till ten o'clock, and the ſky obſcured with white clouds.
	12 N.	21	4	6	81	W	Large clouds cover the ſky, going violently to the ſouth-weſt.
	2½ E.	21	4	4	83	SbE	Large clouds, and the ſun covered.
	6 E.	21	5	7	71	S	Small clouds to the eaſtward.
29	6 M.	21	6	7	59	E	Clear till nine, when the ſky is covered with white clouds.
	12 N.	21	5	2	80	N	Clouds through all the ſky, and the ſun covered.
	2 E.	21	4	8	80	W	All the air is full of ſmall white clouds.
30	6 M.	21	6	4	63	E	Clear.
	12 N.	21	5	3	80	W	Small white clouds flying throughout the air.
	2 E.	21	4	8	80	W	Wind varying to north.
	6 E.	21	5	2	72	W	Clouds towards the horizon.
31	6 M.	21	6	1	61	W	A few clouds in the ſouth towards the horizon.
	12 N.	21	4	6	83	W	White flying clouds ſcattered thro' all the air.——Thermometer expoſed to the ſun, in half a minute roſe to 101°.
	2 E.	21	5	0	82	NW	Clouds as above, but thinner and ſmaller.——Thermometer expoſed to the ſun, in half a minute roſe to 113°.
	6 E.	21	5	0	73	W	Clear.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
April		°	'	"	°		
1	6 M.	21	6	0	59	S b E	Perfectly clear and cloudleſs.
	12 N.	21	4	0	84	S W	All the air covered with white flying clouds.
	2 E.	21	3	8	84	W	Ditto.
	6 E.	21	4	8	75	W	Frequent clouds throughout the air, which come from the eaſt againſt the wind.
2	6 M.	21	6	2	64	W by S	Clouds throughout the air.
	12 N.	21	4	6	85	S E	Ditto.
	2 E.	21	4	6	80	W	Ditto, ——— the ſun is covered.
	6 E.	21	4	9	75	N by E	A few flying clouds.
3	6 M.	21	6	4	63	E by S	Clear and cloudleſs.
	12 N.	21	5	1	82½	S E	A few flying clouds, eſpecially at the weſt and north.
	3 E.	21	4	7	82	E	Ditto.
	6 E.	21	5	3	75	S E	Ditto.
8	6½ M.	22	2	0	72	———	A few clouds through all the air.
	10¼ M.	22	0	0	74½	S W	Rain, the drops large and diſtant, that laſted a quarter of an hour.
	12 N.	21	11	8	75½	N W	Thunder, and very thick clouds at north-weſt, ſudden blaſts of wind which laſted with intervals about a quarter of an hour at a time.
	2 E.	21	11	4	74	ditto	The clouds a little lighter, but the wind ſtill ſtrong with intervals.
	6 E.	21	11	2	76	ditto	Thunder at the eaſt ſouth-eaſt, the clouds are very thick at eaſt and north-weſt.
	6¾ E.	———			—	N N E	The wind blows like a tempeſt, with lightning at eaſt and north, black clouds at north-weſt and north.
	7 E.	21	11	5	74½	N E	There begins a ſmall ſhower, then comes thunder, the rain increaſes with a ſtrong wind for 2 hours.
9	6 M.	22	0	0	72	———	Clouds all thro' the air, eſpecially at N. W. and S. W.
	12 N.	21	11	6	76	N W	Great heavy clouds all over the horizon, eſpecially at north-weſt.
	2 E.	21	11	3	77½	W	Ditto.
	6 E.	21	11	2	77½	N W	Heavy clouds at north-weſt, and thunder for half an hour.
10	6 M.	21	11	8	70	———	Clear.
	2 E.	21	11	4	78	N	Small clouds in the horizon at north-weſt.
	6 E.	21	11	2	76	W	Clear.
11	6 M.	22	0	0	68	———	Ditto, and cloudleſs.
	12 N.	21	11	5	76	N W	All the air is covered with a light veil.
	2 E.	21	11	3	76½	ditto	Ditto.
	6 E.	21	11	4	74½	N	Ditto.
12	6 M.	22	0	0	67	———	Ditto.

Months	Hours.		Barometer.			Ther.	Winds.	Remarks on the Weather.
April			°	′	″	°		
12	12	N.	21	11	6	$75\frac{1}{2}$	N	A few clouds towards the horizon.
	2	E.	21	11	4	77	N W	White clouds all flying over the air.
	6	E.	21	11	2	71	——	Clouds towards the horizon at weſt and ſouth-weſt.
13	6	M.	21	11	8	68	——	Clear.
	12	N.	21	11	5	$75\frac{1}{2}$	W	Clouds towards the horizon at north.
	2	E.	21	11	4	76	W	Small clouds at eaſt.
	6	E.	21	11	3	74	N W	A thin veil has covered the heavens.
14	6	M.	22	0	2	$68\frac{1}{2}$	N E	A light veil over the ſky.
	12	N.	21	11	8	$76\frac{1}{2}$	W N W	White clouds in the eaſt.
	2	E.	21	11	5	76	N W	Ditto, lighter in the ſouth.
	6	E.	21	11	5	76	N	A veil of white clouds cover the whole air.
15	2	M.	21	11	6	66	N N E	Clear and cloudleſs.
	$7\frac{1}{2}$	M.	22	3	0	69	ditto.	White clouds like a veil flying through the air.
	12	N.	21	11	7	$76\frac{1}{2}$	N W	Clouds as above, but more united.
	2	E.	21	11	4	79	ditto.	Clouds at north-weſt, clear at ſouth-eaſt.
	3	E.	21	11	4	80	W	Ditto.
	6	E.	21	11	4	$76\frac{1}{2}$	N	Clear.
16	7	M.	22	0	0	70	N E	Ditto.
	12	N.	21	11	8	$77\frac{1}{2}$	N W	White light clouds at north-weſt north and north-eaſt, all the reſt clear.
	2	E.	21	11	5	$77\frac{1}{2}$	W	White flying clouds through all the air, the ſun is covered.
	6	E.	21	11	4	78	W	Heavy clouds all over the air, but clear at weſt.
17	6	M.	22	0	0	73	N	Clear.
	$1\frac{1}{2}$	E.	21	11	7	$76\frac{1}{2}$	N W	Flying clouds throughout the air.
	2	E.	21	11	5	79	ditto.	——— Ditto. ——— A ſmall part clear towards the zenith at ſouth-eaſt.
	$4\frac{3}{4}$	E.	21	11	4	$79\frac{1}{4}$	ditto.	Flying clouds throughout the air, eſpecially at north north-weſt and north eaſt.
	6	E.	21	11	3	76	ditto.	Heavy clouds throughout the air.
18	1	M.	21	11	8	$75\frac{1}{2}$	E by S	Heavy rain for 10 min. thunder in the north, and lightning in the north and ſouth.
	12	N.	22	0	1	75	N W	Large white clouds ſcattered throughout the ſky.
	2	E.	21	11	8	77	ditto.	Clouds as above, but very heavy to the eaſtward.
	$3\frac{3}{4}$	E.	21	11	5	77	ditto.	Heavy thick clouds at the north, lighter at eaſt and weſt, the ſouth clear towards the zenith, but heavy clouds in the horizon, the wind very violent.
	6	E.	21	11	5	76	N N W	Clouds thro' all the air, and great appearance of rain.
19	6	M.	22	0	6	64	N	At ſeven o'clock there was at the S. S. E. a ſmall white cloud, from which came a great quantity of lightning. Thunder thro' the night, but no rain.

Months	Hours.		Barometer.			Ther.	Winds.	Remarks on the Weather.
April			°	′	″	°		
19	12	N.	———			91	WNW	
	2	E.	21	11	3	78	N W	Small flying clouds through the air.
	6	E.	21	11	1	77	ditto.	Clear.
20	6	M.	22	0	5	64½	N	Clear and cloudleſs.
	12	N.	21	11	9	77¼	N W	The ſky covered with a very light veil.
	3	E.	21	11	3	78	W	Small flying clouds.
	6	E.	21	11	3	77	N E	Clear, at four o'clock, the wind changed to eaſt.
	8	E.	21	11	3	77	E N E	Clear and cloudleſs.
21	6	M.	21	0	0	65	S E	Ditto.
	12	N.	22	0	2	77	N W	Ditto.
	1	E.	21	11	6	79	W	Clear, only three ſmall clouds near the zenith.
	6	E.	21	11	3	78	S E	Calm and a few very light clouds.
	8¾	E.	21	11	7	75	E	Clear for three nights paſt
22	6	M.	22	0	7	63	N E	All the air is covered with thin clouds like a veil.
	12	N.	22	0	0	77½	W	Clear.
	1	E.	21	11	6	79	W	Ditto.
	2	E.	21	11	3	79	W N W	Ditto.
	3	E.	21	11	2	79	W	Ditto.
	4	E.	21	11	1	80	W	Ditto.
	5	E.	21	11	0	80	W	Ditto.
	6	E.	21	11	1	78	N W	Clouds all over the horizon eſpecially at weſt and north weſt.
	7	E.	21	11	5	76	N E	Great clouds towards the horizon and black at north weſt.
	8	E.	21	11	6	75	N	Ditto.
	9	E.	21	11	6	74	N E	Clear and cloudleſs.
	10	E.	22	0	0	74	S E	Ditto.
	11	E.	22	0	0	73	E N E	Ditto.
	12	E.	22	0	0	73	N E	Ditto.
23	1	M.	22	0	0	70	E S E	Small light clouds in the eaſt.
	2	M.	22	0	0	66	S E	Clear.
	3	M.	22	0	0	68	E	Ditto.
	4	M.	22	0	1	66	S E	Ditto.
	5	M.	22	0	2	65	E N E	Ditto.
	6	M.	22	0	2	66½	ditto	Ditto.
	7	M.	22	0	2	70	E S E	Clear and cloudleſs.
	8	M.	21	11	9	79	ditto.	Ditto.
	9	M.	22	0	2	76	W N W	Ditto.
	10	M.	22	0	2	77	N W	Ditto.
	11	M.	22	0	0	78	ditto	Ditto.
	12	N.	21	11	6	79	W	Ditto.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
April		°	′	″			
23	2 E.	21	11	0	82	N E	Clear, only a few clouds at the north-weſt.
	6 E.	21	11	2	77	ditto	Clouds all throughout the horizon except at north-weſt.
24	6 M.	22	0	2	65	S E	Clear.
	12 N.	21	11	7	79	S W	A few clouds to the north and eaſt.
	2 E.	21	11	2	81	W	Ditto.
	6½ E.	21	11	2	78	N	Clouds all over the horizon, and a veil all over the ſky.
25	6 M.	22	0	0	64	E S E	Clear.
	2½ E.	21	11	0	82	W	Clouds throughout the air, but clear at ſouth-weſt.
	6½ E.	21	11	0	79	N	Flying clouds throughout all the horizon.
26	6 M.	22	0	1	64	S E	Clear.
	12 N.	21	11	6	79¼	W N W	Flying clouds all over the ſky eſpecially at north-weſt.
	2 E.	21	11	2	79	ditto.	All the air covered, the ſun likewiſe covered.
	6½ E.	21	11	2	78	N	Flying clouds all over the ſky, eſpecially at north-weſt.
27	12½ M.	22	0	2	66	N	Clear.
	6 M.	22	0	4	63	N E	Small clouds through the horizon.
	12 N.	21	11	10	78	W N W	White clouds in the north and eaſt.
	2 E.	21	11	3	80	N W	Ditto.
	6½ E.	21	11	5	77	ditto.	All the ſky is covered with heavy clouds, which go againſt the wind, that is to the north-weſt, a few drops of rain fall.
28	6 M.	22	0	6	65	E	Clouds in the horizon, and a thin veil covering all the ſky at north-eaſt and ſouth up to the zenith.
	12 N.	22	0	2	78	N W	White and hoary clouds flying all over the ſky.
	2 E.	21	11	7	80	N.	Large flying clouds.
	6½ E.	21	11	10	77½	N b E	Flying clouds throughout all the air, they go towards the weſt, a violent wind about mid-night from the eaſt.
29	5½ M.	22	0	6	67	E N E	Clear.
	6½ M.	22	11	9	69	S	Moſtly clear, with ſome part of the heavens covered with a thin veil.
	12 N.	22	0	3	79	E	Light clouds flying in the ſky.
	2 E.	22	0	0	80	N E	Strong blaſts of wind from time to time.
	6½ E.	21	11	9	78	N by W	Clouds throughout the horizon.
30	6 M.	22	0	7	65	E	Clouds flying to the north and eaſt.
	12 N.	22	0	0	81	N W	Large white clouds all over the horizon, eſpecially at north-eaſt.
	2 E.	21	11	5	81	W N W	Ditto.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
April		°	′	″	°		
30	6½ E.	21	11	6	81½	ditto.	Large white clouds all over the horizon.
MAY.							
1	1 M.	22	0	3	68	E	Flying clouds much united all over the ſky, the eaſt is the part that is freeſt.
	6 M.	12	0	4	65	N E	Heavy clouds towards the north, the reſt clear.
	12 N.	21	11	5	80¼	N W	Flying clouds at north and north-eaſt.
	2 E.	21	11	1	81¾	ditto.	Clouds as above, and alſo at the horizon.
	6½ E.	21	11	3	78	E N E	Thick clouds all over the horizon, and the ſky almoſt covered as with a veil.
	8½ E.	21	11	7	77	W	Rain, thunder, and lightning, but in no great quantity, all the ſky is covered excepting at ſouth-eaſt.
2	6 M.	22	0	5	65½	S E	All the air is covered with thick clouds, a few drops of rain; at half paſt ſix a very light rain began which laſted for a few minutes, and begins again.
	7½ M.	22	0	8	67	ditto.	It has begun a light ſhower, which ceaſes and begins again at intervals.
	2 E.	21	11	7	77	N N W	Large clouds throughout the air, the ſun covered.
	6½ E.	21	11	9	75	ditto.	Ditto.
3	12 N.	22	0	1	77½	N W	Large moving clouds, the ſun is covered.
	2 E.	21	11	3	80	N E	Ditto.
	6½ E.	21	11	5	76¼	N	Clouds everywhere joined, and cover the whole air.
4	6½ M.	22	0	7	64¾	E	Light flying clouds.
	12 N.	21	11	9	79	N W	Small white flying clouds.
	2 E.	21	11	3	80	N N E	Small white clouds in the horizon.
	6½ E.	21	11	4	77½	N W	Clouds throughout the air, they come from ſouth-eaſt, and go againſt the wind.
5	6 M.	22	0	4	71	N by E	Small light clouds throughout the horizon.
	12 N.	22	0	0	80	N N E	Clouds at eaſt.
	2 E.	21	11	3	81	ditto.	Heavy moving clouds throughout the air.
	6½ E.	21	11	4	77¼	N N W	United clouds through the air, appearance of rain.
6	6 M.	22	0	8	66½	N E	Great clouds which cover all the air.
	12 N.	21	11	8	80	N W	Ditto.
	4½ E.	22	0	0	76¾	S E	All the air covered with white clouds, it begins to rain.
	5¾ E.	22	0	6	71¼	ditto.	Ditto —— Ditto ;—— it begins to thunder.
	6½ E.	22	0	7	71	———	A light ſhower, which ceaſes in a few minutes.
7	6 M.	22	0	8	60	———	Clouds at the horizon eſpecially at E. and N.
	12 N.	21	0	2	75¼	N W	Great white flying clouds, nothing clear but the zenith.
	2 E.	21	11	5	77¼	N	Clouds cover the whole air.
	6¼ E.	21	11	6	72½	N	It has begun to rain a little, all the air is covered with heavy clouds.

Months	Hours.	Barometer.			Ther	Winds.	Remarks on the Weather.
MAY		°	′	″	°		
7	6½ E.	21	11	7	72¼	N	The rain has ceaſed, clouds throughout the air.
8	6 M.	22	0	0	65½	——	Clouds throughout the whole air.
	12 N.	21	11	6	74	N W	Ditto.
	2 E.	21	11	3	76	ditto	All the air is covered with clouds.
	6½ E.	21	11	6	74	N E	Ditto.
	7½ E.	22	0	1	73	S S E	Clouds as above, it begins to rain lightly at eight.
9	6 M.	22	0	6	74	N E	Ditto.
	12 N.	22	0	0	73	N.W.	White clouds at the horizon at north and eaſt, a light veil covers the ſky.
	2 E.	21	11	5	75	ditto	Thunder in ſhort claps.
	6½ E.	21	11	7	73¼	N	Flying clouds throughout the air.
10	6½ M.	22	0	6	62¼	N E	Light clouds throughout the whole air.
	12 N.	22	0	0	75¼	N.W.	Large clouds flying throughout the air, eſpecially at north and eaſt, thunder.
	2 E.	21	11	3	75	ditto.	Flying clouds throughout the air, the ſun is covered, a ſmall ſhower which laſted for a few minutes.
	6½ E.	21	11	6	72¼	E S E	Thick clouds throughout all the air.
11	6½ M.	22	0	6	62	E b S	White light clouds throughout the air, dark towards the horizon, eſpecially in the eaſt.
	12 N.	22	0	7	73½	N W	Great maſſes of white clouds, with clear intervals.
	2 E.	21	11	5	75¾	W	Thick clouds in every part, the zenith only clear.
	3¼ E.	22	0	0	73¾	E	Violent rain, with clouds, thunder and lightning.
	6½ E.	22	0	0	67¾	N E	It rains a little, all the heavens covered, but darkeſt at north-weſt and ſouth-eaſt.
12	6½ M.	22	0	4	62¼	S E	Clear and cloudleſs.
	12 N.	22	0	0	73	S by E	Great maſſes of white clouds throughout the horizon, zenith clear.
	2 E.	22	0	3	74½	N E	Ditto.
	6 E.	22	0	3	71½	E	The ſky covered with black clouds, it begins to rain ſmartly.
	6½ E.	22	0	8	69¾	N E	Black clouds, and rains violently, but without thunder.
13	6½ M.	22	0	3	64¼	ditto.	A light veil covers the ſun, which does not hinder it from being warm.
	12 N.	21	11	6	74¼	W	Flying clouds throughout the air.
	2 E.	21	11	1	76	N W	Ditto.
	6½ E.	21	11	2	74	N E	Ditto.
14	6 M.	22	0	4	66½	ditto.	All the air is covered with thick clouds, which threaten rain.
	12 N.	21	11	4	74	N N E	Ditto.
	2¾ E.	21	11	0	75	N E	Scattered clouds throughout the air.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
		°	′	″	°		
MAY							
14	4½ E.	21	10	5	77	N N W	Flying ſhowers for ten minutes, the ſun clear.
	6½ E.	21	10	9	73¾	N E	Thick black clouds, thunder at ſouth-eaſt and violent lightning.
15	4¾ M.	22	0	1	62¼	S E	A large thick cloud at weſt, all the reſt clear.
	6 M.	22	0	2	64¾	ditto	Ditto.
	12 N.	21	11	6	75	N W	Great clouds flying to north and eaſt, zenith clear.
	2 E.	21	11	0	76¼	ditto.	White clouds towards the horizon, zenith clear.
	6½ E.	21	11	2	74¼	N E	One ſingle cloud covers the whole ſky equally.
16	5¼ M.	22	0	0	66½	ditto	Clear, only a very few white clouds at the horizon.
	6½ M.	22	0	2	63	ditto.	Clear, only a few white clouds at weſt.
	12 N.	21	11	6	76¾	S S E varying to S W	Large clouds at N. N. W. all the heavens covered as with a veil, wind changing to N. N. W.
	2 E.	21	11	2	77	N	A great cloud covers the zenith.
	6½ E.	21	11	1	73¼	E N E	United clouds cover the whole air.
17	6 M.	22	0	4	62	ditto.	Clear.
	12 N.	21	11	7	74	W N W	Thick clouds to the north-weſt, and thunder from the ſame quarter, and the other part of the ſky, clouds flying againſt the wind.
	2 E.	21	11	4	74¼	N E	All the ſky is covered with clouds, it threatens rain.
	6½ E.	21	11	6	70¼	N N W	All the ſky is covered with black clouds, it lightens alſo, and threatens rain.
JUNE							
1	6 M.	21	6	5	63	W	The weſt is all full of heavy clouds, which reaches from the horizon to the zenith.
	12 N.	21	3	6	69	N	It begins to rain heavily, and large drops.
	2 E.	21	3	1	68	N N W	All the air covered with thick clouds, eſpecially at the ſouth and weſt.
	6½ E.	21	3	8	65	N	Between this and the laſt obſervation three or four ſmall ſhowers, and the whole ſky covered with thick clouds.
2	6 M.	21	5	8	63½	N	Flying clouds through the whole air eſpecially at north and north-weſt.
	12 N.	21	4	2	67½	N	Flying clouds through the air.
	2 E.	21	3	8	68½	N N E	——— Ditto; all this afternoon have fallen ſmall ſhowers, which laſted for five or ſix minutes at a time.
	6½ E.	21	4	0	67½	N	The ſky at preſent is all clouded.
3	6 M.	21	5	8	62	S W	All the air is covered with thick clouds, at the E. and N. E. the air a little thinner.
	12 N.	21	4	4	68	N N E	All the air covered as above with thick clouds, and the ſun not ſeen.
	2 E.	21	4	0	67½	N	Scattered clouds through all the ſky.

Months	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
JUNE		° ′ ″	°		
3	6½ E.	21 4 8	66	NNE	Black clouds at N. and W. the S. perfectly clear.
4	6 M.	21 5 8	62	N	Clouds united all over the heavens, it rained a little in the morning.
	12 N.	21 4 8	67½	NNE	The ſouth covered with a thick cloud, the reſt of the heavens covered with flying clouds, but pretty heavy; at half paſt twelve it rained violently.
	2 E.	21 4 0	67	N	The ſouth covered with very thick clouds, with ſome thunder.
	6½ E.	21 4 0	67½	NNE	Thick clouds at north and weſt the reſt of the heavens clear.
5	6 M.	21 5 7	61	N	Clear.
	12 N.	21 4 3	67½	NNE	There has fallen a little rain for about ten minutes.
	2 E.	21 4 0	68½	N	Thick clouds but the ſun appears.
	7 E.	21 4 0	67½	N	Clouds in the horizon to north and weſt, very ſmall clouds in the reſt of the air.
10	12 M.	21 5 0	66	NNE	Cloudy, all the heavens are perfectly covered.
	6½ E.	21 4 6	66½	S	Very heavy clouds cover the whole air, coming firſt from the ſouth, it rains very violently.
11	6 M.	21 5 0	65½	——	Flying clouds thro' the whole air, eſpecially at the horizon.
	2 E.	21 4 6	66	NNE	Heavy clouds through the whole air, it has rained very heavily two or three times.
	6½ E.	21 4 6	66	ditto	Ditto.
12	6 M.	21 5 2	64½	——	Scattered clouds throughout the air, eſpecially to the S.
	12 N.	21 5 1	65½	SE	All the air is covered with heavy thick clouds, and it begins to rain with great violence.
	12¾ E.	21 5 2	64	NW	It has continued to rain every half minute, to ſix o'clock, with violent claps of thunder.
	6½ E.	21 4 9	65	NNE	It ſtill continues to rain moderately for three hours in the night.
13	6 M.	21 5 2	64½	——	Clouds in the horizon at S. and E.
	12 N.	21 4 9	66	NW	All the air is covered with thick clouds.
	2 E.	21 4 6	66	NNE	—— Ditto, but the ſun appears.
	4 E.	21 4 1	66	SE varying to SW	The ſouth is covered with thick black clouds, it has rained ſeveral times between four and five.
	6½ E.	21 4 6	64½	SE	Small rain for about an hour, clouds flying through the air very heavy in the horizon to the S.
14	6 M.	21 4 9	65	——	Heavy clouds from the ſouth-eaſt to the weſt.
	6½ E.	21 4 3	65	NNE	Black clouds to the ſouth and weſt.
15	6 M.	21 4 9	64½	——	Clouds in the ſouth and in the eaſt, towards the horizon.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
JUNE		°	′	″	°		
15	12 N.	21	4	7	65½	ditto.	Clouds throughout the whole air, it thunders with long intervals.
	2 E.	21	4	4	66	ditto.	—— Ditto; and great appearances of rain, it lightens at ſouth.
	6½ E.	21	4	1	66	N E	Thick clouds to the ſouth, thinner through the reſt of the air.
16	6 M.	21	4	9	64	———	Dark miſt on every ſide, which laſted only half an hour.
	12 N.	21	4	5	66½	NNE	Heavy clouds throughout the air eſpecially to the S.
	2 E.	21	4	5	66½	N	Clouds throughout the air, it has rained for three times violently, but of ſhort duration.
	6½ E.	21	4	2	66	NE	Black clouds throughout the air, with violent lightning.
17	7 M.	21	4	6	65	———	Flying clouds throughout the air, eſpecially in the E.
18	7 M.	21	4	8	63¼	NE	Light clouds, but cloſely united all over the ſky like a veil, and ſomething blacker to the S. S. W.
	12 N.	21	4	4	66	ditto	Black clouds throughout the air, a violent rain has fallen for a quarter of an hour the wind S. S. W. and N. N. E. alternately.
	2 E.	21	4	2	65	NW	About half paſt one, a moſt violent rain which laſted a quarter of an hour violent, and conſtant thunder with lightning the whole afternoon.
	6½ E.	21	4	4	63¾	SE	Sky covered with dark clouds, and a violent rain begun which laſted two hours.
19	7 M.	21	4	6	65	E	Flying clouds throughout the air but heavieſt towards the ſouth.
	12 N.	21	4	6	66	NE	Heavy ſcattered clouds throughout the air.
	2 E.	21	4	3	65	ditto	Clouds as above, only the horizon at S. S. W. is clear.
	6½ E.	21	4	4	64	ditto.	Thick black clouds throughout the air eſpecially at ſouth ſouth-weſt.
20	7 M.	21	5	1	64	———	Clouds ſcattered every where throughout the air.
	12 N.	21	4	8	65½	N	Thick clouds throughout the air. The higheſt current from the ſouth, the loweſt comes from the north with great rapidity, rain and thunder.
	2 E.	21	4	6	64¾	SE	Clouds as above.
	6½ E.	21	5	1	63¾	E	Rain and violent thunder, which began at five in the evening and laſted till midnight without intermiſſion.
21	7 M.	21	5	1	63¾	———	Clear, only a very few clouds in the horizon to the ſouth-weſt.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
JUNE		°	′	″	°		
21	11½ M.	21	5	0	66	N E	Clouds thick and heavy at the eaſt and north, violent rain.
	12 N.	21	5	9	65¾	W	Thick clouds to the north and weſt, at eaſt ſouth-eaſt clear.
	2 E.	21	4	6	64	NNE	Clouds ſcattered throughout the whole air.
	6½ E.	21	4	6	63¾	ditto	Many thick clouds to the north and eaſt, wind changing from that to S. W.
22	7 M.	21	4	8	63	N E	Clear, only a few clouds to the horizon, and a thick miſt to the north.
	12 N.	21	4	8	64¾	ditto.	Clouds throughout the whole air.
	2 E.	21	4	5	64	N N W	It is clear near the horizon to the S. W. a current of air is ſeen coming from the N. W.
	6½ E.	21	4	4	63	N	Clouds throughout the whole air, with miſt and rain, a violent wind in the night.
23	7 M.	21	5	2	61	W N W	Flying clouds through the air, eſpecially north-weſt, weſt and ſouth-weſt.
	12 N.	21	5	1	64	W	—— Ditto; to the weſt of north it has rained often.
	2 E.	21	4	9	62¾	N N E	All the heavens covered with very thick clouds, it threatens rain.
	6½ E.	21	5	0	63	N E	Thick clouds throughout the air, which come from north-weſt, there is a current thinner which comes from the ſouth-weſt.
24	6½ M.	21	4	9	63	S	Clouds throughout the whole air, a great quantity of miſt going ſouthward, thunder likewiſe.
	2 E.	21	4	7	65	N E	Clouds through all the air, and thunder.
	7 E.	21	4	4	63	N	Heavy clouds throughout the air.
25	7 M.	21	5	0	61¼	——	Ditto. — the ſun covered.
	12 N.	21	4	6	64	N	Clouds as above, the higheſt current of clouds come from the ſouth.
	2 E.	21	4	3	64	ditto.	The ſky overcaſt, it rains violently.
	6½ E.	21	4	6	63¾	N E	Ditto.—It begins to rain ſmall rain.
26	6½ M.	21	4	8	62¾	N	Clouds throughout the whole air, and ſo heavy they ſcarcely move.
	12 N.	21	4	8	65¼	N E	Ditto
	2 E.	21	4	3	64	S S E	Black clouds at ſouth ſouth-weſt, lighter flying clouds to the eaſt.
	6½ E.	21	4	6	63	W	Heavy clouds throughout the whole air.
27	7 M.	21	5	7	60½	N E	Light flying clouds.
	12 N.	21	5	4	63¾	W	Very cloudy, ſometimes there comes a blaſt from the eaſt with a little rain.
	2 E.	21	5	1	63	N	Thick clouds throughout the air, it rains.

Months.	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
		°	′	″	°		
JUNE 27	6½ E.	21	4	8	62½	N N E	Thick clouds to the north-eaſt and north, clear in the weſt and ſouth, quite clear in the zenith.
28	6½ M.	21	5	7	61¼	E N E	Light clouds all over the ſky, but in the ſouth a little heavier.
	12 N.	21	5	3	63¾	N E	Heavy clouds, the higher current of wind ſouth-weſt the lower north-eaſt, it threatens rain and violent thunder and lightning.
	2 E.	21	4	9	62	N N E	Small rain and thunder.
	6½ E.	21	5	3	61½	ditto.	Thick clouds through all the air. There are currents of air which carry the clouds ſome to the W. and and others to N. the lower current N. N. E.
29	6½ M.	21	5	4	61¼	—	Clear, there are a few ſtreaky clouds in the horizon to the ſouth
	12. N.	21	5	0	63¾	N E	Light flying clouds, thicker towards the horizon in the ſouth-weſt
	2 E.	21	4	8	63½	ditto.	The air quite overcaſt.
	6½ E.	21	4	6	62¾	N	Clear only a few clouds at the horizon.
30	7 M.	21	5	3	62	—	Light flying clouds throughout the horizon eſpecially to the ſouth-eaſt and ſouth-weſt.
	12. N.	21	5	2	62¾	N E	Heavy clouds through all the air, it rains; two currents of wind from the N. W. and N. E.
	2 E.	21	4	7	63	—	Clear, excepting a few clouds in the horizon towards the ſouth-eaſt, it thunders.
	6½ E.	21	4	9	62½	S E	Heavy clouds throughout the air, great appearance of rain.
JULY 1	6½ M.	21	5	2	61¼	S S W	Many clouds flying throughout the air.
	12. N.	21	5	1	63	N	Ditto.
	2 E.	21	4	9	62¾	S W	Ditto.—Eſpecially at ſouth-eaſt.
	6½ E.	21	5	6	58¾	W N W	Thick heavy clouds throughout the air.
2	6 M.	21	6	6	57	S	Flying clouds throughout the air.
	12 N.	21	5	7	65½	N W	White flying clouds throughout the air, they ſeem higher towards the horizon, the low clouds covering the north-eaſt.
	2 E.	21	5	7	65½	ditto.	Ditto.
	6½ E.	21	6	3	63	N b W	Thick clouds to the north and north-weſt, lighter in all other places.
4	5½ M.	21	6	9	57¼	ditto.	Many ſmall clouds throughout the air.
	12 N.	21	6	9	59	N b E	Rain and very thick clouds throughout the air.
	2 E.	21	6	3	62½	N varying to E & W	Frequent clouds throughout the air.
	6½ E.	21	6	9	59	N	Ditto.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
		°	′	″	°		
JULY 5	5½ M.	21	6	7	58	N W	Light flying clouds throughont all the air, and darker towards the horizon.
	12 N.	21	7	1	60	N b E	Thick clouds with violent rain.
	2 E.	21	6	8	62	N N W	The clouds are ſcattering, but remain thick at W.
	6½ E.	21	6	7	59	N N E	Very thick clouds to north north-weſt and north-eaſt, the reſt clear
6	5½ M.	21	7	2	56¾	N	White flying clouds throughout all the air ſeeming to unite in ſouth.
	12 N.	21	6	8	62	N N W	Very thick clouds, thunder and lightning in the S.
	2 E.	21	6	6	59	N	Clouds uniting throughout the air.
7	5½ M.	21	7	1	57	N E	Clear, only a very few ſmall clouds in the horizon towards the eaſt.
	12 N.	21	6	7	54¾	W	Violent rain, the wind changed firſt from north then to weſt.
	2 E.	21	6	7	59¾	N N W	Thick clouds throughout the air, rather clear in the eaſt.
	6 E.	21	6	5	57¾	N	Clouds through the whole air, but eſpecially in the horizon to the north.
8	5½ M.	21	7	2	55½	N	Dark clouds in the horizon, everywhere but in the north is clear.
	12 N.	21	6	8	63¾	N N W	White clouds throughout the whole air.
	2 E.	21	6	6	63½	N varying by S	Ditto.
	6½ E.	21	6	7	59	N	Thick clouds in the horizon, every where but in the north, where they are very black.
9	5½ M.	21	7	0	57¼	N by E	Clouds united all through the air, the north only clear.
	12 N.	21	6	6	66	N varying S	Clouds all over the horizon, they ſeem to croſs one another in the zenith, which as yet is clear.
	2 E.	21	6	4	66¼	N varying to N W	Thick clouds over the horizon, theſe from north-eaſt and north croſs one another in the ſouth.
	6½ E.	21	6	5	58	N varying to N W	Thick clouds unite in the ſouth.
10	5½ M.	21	6	7	57	W	The north, the ſouth, ſouth-eaſt and ſouth-weſt are covered with clouds.
	12 N.	21	6	5	65	N	White clouds in great maſſes all over the horizon, the zenith clear.
	2 E.	21	6	1	65½	N	Great thick clouds throughout.
	6½ E.	21	6	1	59	N varying to E & W	White flying clouds throughout the air, only black at weſt near the horizon.
11	5½ M.	21	6	3	61½	W	Clouds united through all the air.
	12 N.	21	6	3	61½	W	Thick black clouds throughout the air, thunder at a diſtance, with ſome drops of rain.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
		°	′	″	°		
JULY 11	2 E.	21	6	3	59¾	W	Thick black clouds cover the ſky, there has fallen a ſmall ſhower.
	6½ E.	21	6	5	59½	N	Thick black clouds through all the air, they come from the north above the Mountain of Koſcam.
12	5½ M.	21	7	0	57¼	N	Ditto.
	12 N.	21	7	0	59¾	N	Ditto.
	2 E.	21	6	7	59½	NNE	Ditto.
	6½ E.	21	6	7	59½	NE	Clouds throughout the whole air, excepting the weſt which is clear.
13	5½ M.	21	7	2	56½	ditto.	Clear, only a ſmall cloud in the weſt.
	12 N.	21	7	0	58	W varying to N	Rain, and the whole air covered with clouds.
	2 E.	21	6	7	60	N varying to E & W	Moderate rain, the air covered as above.
	6½ E.	21	6	9	58¾	N	Large maſſes of clouds cover the whole air.
14	5½ M.	21	7	3	56	NNE	Clear, only two very ſmall clouds viſible in the horizon to the eaſt.
	12 N.	21	7	0	60	W	Very thick clouds through all the air, excepting in the eaſt, which is clear.
	3 E.	21	6	7	60	NNW	The clouds intercept one another from the ſouth-eaſt and ſouth-weſt.
	6½ E.	21	6	7	59½	NE	Rain.
15	5½ M.	21	7	2	57	NNE	All the air is covered with very thick clouds.
	12 N.	21	6	9	60¾	W	Ditto.—With rain.
	6½ E.	21	6	8	59½	N varying to NNE	Very thick black clouds come from north-eaſt, and ſouth-eaſt, a thick miſt at north which is very low.
26	5½ M.	21	7	2	57	N	Thick clouds at north, and very low.
	12 N.	21	6	8	65¾	N	White clouds flying throughout the air, heavy at S.
	2 E.	21	6	7	64	N	Thick clouds united throughout the air, heavier at ſouth and north-eaſt.
	6½ E.	21	6	8	61	N	Very thick miſt to the north.
27	6 M.	21	7	0	59	NW	All the air is covered with clouds joined together.
	2 E.	21	6	7	64½	N	Thick flat clouds through all the air.
	6½ E.	21	6	6	59¾	N	Ditto.
28	6 M.	21	7	1	57¾	N	Flying but ſcattered clouds through all the air, they come from eaſt and ſouth.
	12 N.	21	6	7	63	SW	Thick clouds through all the air, eſpecially at S. W.
	2 E.	21	6	4	63¾	W by N	Clouds throughout all the air, but blackeſt towards north-eaſt, and north.
	6½ E.	21	6	3	61	N	Thick clouds, which come in great quantities from the north.
29	6 M.	21	6	7	57¾	WNW	Clouds throughout all the air, but thickeſt towards weſt and north-weſt.

Months.	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
		°	'	''	°		
JULY 29	12 N.	21	6	5	63½	N	Large flying clouds throughout all the air, two currents of wind, one from S. the other from N.
	2 E.	21	6	1	65	N N W	Clouds cloſely united throughout all the air.
	6½ E.	21	6	4	61	N	Clouds come from north-eaſt are very low and heavy.
30	6 M.	21	6	6	58	N	All the air is covered with clouds cloſely united.
	12 N.	21	6	6	61½	W	Large clouds flying through all the air, they come from north-weſt and north-eaſt.
	2 E.	21	6	0	63	N	All the air is covered with clouds.
	6½ E.	21	6	2	59½	N	The clouds come from north-eaſt, and are very thick.
31	6½ M.	21	6	6	58	N W	All the air is covered with clouds.
	2 E.	21	6	2	61	W N W	Thick united clouds through all the air.
	6½ E.	21	6	2	59	N N E	Large flying clouds very black eſpecially in the horizon at ſouth and north, loud thunder and the ſun covered.
AUG. 1	6 M.	21	6	6	58	N N E	Clouds flying throughout the air.
	12 N.	21	6	2	63	W S W	Thick flying clouds from the eaſt, likewiſe ſome come to meet them from the weſt.
	2 E.	21	5	9	64	W	Rain for a few minutes.
	6½ E.	21	5	9	60¾	N varying to N N E	Thick clouds at north they come from north-eaſt.
2	6 M.	21	6	4	57¾	W N W	Thick flying clouds throughout all the air.
	2 E.	21	6	6	61½	N N E	Rain.
	6½ E.	21	5	9	61½	N N W	Great maſſes of clouds at north-weſt.
3	6 M.	21	6	3	58	S W b N	All the air is covered with clouds.
	12 N.	21	6	6	59	N	It rained for ſome minutes.
	2 E.	21	6	1	59½	N	Flying clouds throughout the air.
	6½ E.	21	6	2	59	N N E	Rain, with clouds united all over the air.
4	6 M.	21	6	5	58	N W	The clouds are joined all over the air, and a miſt comes from ſouth.
	12 N.	21	6	7	59	N E	Heavy clouds throughout the air, it rains.
	6½ E.	21	6	2	58	N	The whole ſky is covered with clouds, it rains.
5	6 M.	21	6	7	56	N by E	All the air is covered with clouds.
	12 N.	21	6	5	60½	W	Moderate rain, the clouds croſs from north-weſt north and ſouth-eaſt.
	2 E.	21	6	2	58¾	N N E	Large flying clouds at north which come from eaſt.
	6½ E.	21	6	1	58¾	ditto.	Large clouds remain in the horizon.
6	5½ M.	21	6	4	58	ditto.	Flying clouds, they come frequent all over the air.
	12 N.	21	6	4	59½	S W	Large clouds all over the air.
	2 E.	21	6	1	59	N W	United clouds through all the air, and are very low, a ſtream of miſt goes conſtantly to the S.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
		°	′	″	°		
AUG. 6	6½ E.	21	6	1	59	N	All the ſky is covered with thick clouds, the loweſt come from ſouth very quickly.
7	6 M.	21	7	0	54¾	S W	A thick miſt covers the whole air.
	12 N.	21	6	5	58	W	Ditto.
	2 E.	21	6	2	61	S W	The clouds heavier to the ſouth.
	6½ E.	21	6	4	56	N b W	The clouds are all joined throughout the air, there is a ſtream of miſt coming from the north.
8	6 M.	21	6	7	55½	N N W	All the air is covered with clouds, it rains.
	12 N.	21	6	5	60	W varying to W S W	Thick clouds through all the air, they come from ſouth-eaſt, and north-eaſt.
	2 E.	21	6	2	62	S varying to S S W	Ditto.
	6½ E.	21	6	2	57¾	N by W	Thick clouds throughout the air eſpecially at north, they come from ſouth-eaſt, ſmall rain.
9	6 M.	21	6	5	57	N E	Thick clouds in great maſſes through all the horizon.
	12 N.	21	6	3	60¾	N W	Clouds flying throughout all the air, they come from north and ſouth.
	2 E.	21	6	1	61¼	W S W	Rain from the north, and very thick clouds throughout the air, they come from north and ſouth.
	6½ E.	21	6	1	58½	N varying to N W	Rain and thick clouds throughout the air. Two currents of wind, the one from the ſouth the other from the north.
10	6 M.	21	6	9	56¼	N E	Thick clouds cover all the air.
	12 N.	21	6	5	60½	W	Clouds mixed with large ſpaces of clear. The clouds come from the eaſt with great violence againſt the wind.
	2 E.	21	6	2	60	N N E	Thick clouds throughout the air, two currents of wind, one from north-eaſt the other from north-weſt, croſs one another. Thunder in the W.
	6½ E.	21	6	3	58	N	All the ſky is covered with thick clouds. The upper current from the eaſt, the next from north, and the laſt ſo low as to touch the earth. They croſs with great velocity and force.
11	6 M.	21	6	6	56	N E	Clouds cover the whole face of the ſky.
	12 N.	21	6	4	61	S E	Clouds throughout the air, the wind in two currents north and ſouth.
	2 E.	21	6	3	59	N by E	Moderate rain the whole ſky overcaſt with clouds.
	6½ E.	21	6	2	59	N varying to N E	Very thick clouds throughout the air. Two currents of wind, the higheſt from north, the loweſt from north-eaſt.
12	6½ M.	21	6	9	56½	N N E	Light clouds cover the ſky like a veil.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
		°	'	''	°		
AUG.							
13	12 N.	21	6	6	61¼	W	Large clouds near the horizon, eſpecially at north north-eaſt.
	2 E.	21	6	4	62	N W	The ſky is overcaſt with thick clouds and cloſely united at ſouth.
	7½ E.	21	6	2	60	N	Black clouds, and very low in the horizon. Two currents of wind, the one eaſt ſouth-eaſt the other north, which croſs each other.
14	6½ M.	21	6	9	55½	N E	Clouds blowing about the horizon, the zenith clear.
	12 N.	21	6	4	61½	ditto.	A current of clouds from north and ſouth, thunder and lightning through all the ſky.
	2 E.	21	6	3	60	W varying to N	Violent rain, it has thundered two hours without interval.
	6½ E.	21	6	2	58	N N E	Large flying clouds throughout the air.
15	6½ M.	21	6	4	56	W	Ditto.
	12 N.	21	6	3	61½	N	Clouds through all the air, and it begins to rain.
	6½ E.	21	6	2	60¾	N N E	Black clouds. Two currents of air come from the N. and S. along the Mountain of the Sun. It has thundered and lightned all afternoon, and the lightning runs in ſheets upon the earth like water.
16	6½ M.	21	6	7	57	ditto.	The ſky overcaſt with thick clouds.
	12 N.	21	6	6	58	N	Ditto.
	2 E.	21	6	2	61¼	N N E	The ſky overcaſt with clouds, excepting in the ſouth, weſt clear.
	6½ E.	21	6	2	60	ditto.	Thick clouds throughout the air.
17	6 M.	21	6	8	56¼	ditto.	Thin clouds like a veil cover the ſky.
	12 N.	21	6	4	61¾	N	Thick black clouds cover the ſky, and come from N.
	2 E.	21	6	3	61½	N varying to N N E	Clouds as above but thickeſt at ſouth.
	6½ E.	21	6	3	60	N by E	Black clouds throughout the air, eſpecially at north weſt.
18	6 M.	21	6	9	55¾	N E	Thin clouds cover the air like a veil.
	12 N.	21	6	4	61¾	N W	Very thick clouds throughout the air, it rains, clouds come from north and ſouth.
	2 E.	21	6	4	61¾	N W	Ditto.
	6½ E.	21	6	4	57¾	N N E	Black clouds all over the air.
19	6½ M.	21	6	8	56½	ditto.	Small light clouds fly throughout the air.
	12 N.	21	6	5	61½	ditto.	Rain, thunder, and lightning.
	2 E.	21	6	3	58	N by E	Black clouds all over the ſky.
	6½ E.	21	6	3	60	N N E	Ditto.
20	6 M.	21	6	9	56½	ditto.	Flying clouds cover the whole air.
	12 N.	21	6	5	61	N N W	It begins to rain, clouds very heavy, they come from north and ſouth, and meet in the zenith.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
		°	'	''	°		
AUG.							
20	2 E.	21	6	3	62½	N	Great clouds throughout the air, the S. W. is clear.
	6½ E.	21	6	3	59	N N E	Clouds throughout the air, they come from the N.
21	6 M.	21	6	9	55¼	ditto.	Clear and cloudleſs.
	12 N.	21	6	5	63½	N varying to N N E	Thick clouds come from the ſouth, ſome ſmall ones from the north.
	2 E.	21	6	3	64	N N W	Thick clouds cover the whole air, they come with great violence from the north.
	6½ E.	21	6	5	59¾	N	Thick clouds and very low from the north, thunder and rain without ceaſing.
22	12 N.	21	6	4	63	N	Clouds with violent rain thunder and lightning.
	6½ E.	21	6	4	58¾	N	Broken clouds throughout the air, but black ones come from the north.
23	6 M.	21	6	8	58	N	Flying clouds cover the air.
	12 N.	21	6	4	59¼	N	Thick clouds throughout the air, but thickeſt at north.
	2 E.	21	6	3	61¾	N by E	Thick clouds throughout the air, rain in the S.
	6½ E.	21	6	3	60¾	N N E	Rain and thick clouds.
24	7 M.	21	6	7	57	N E	Clear, except a little hazy at S. S. W.
	12 N.	21	6	3	59½	N	Thick clouds throughout the air, it rains at north.
	2 E.	21	6	6	59½	N	It rains at eaſt.
	6½ E.	21	6	3	58¾	N	Rain and thick clouds throughout the air, eſpecially in the weſt.
25	7 M.	21	7	0	56½	N E	Great clouds throughout the air, eſpecially at ſouth and north, a ſtream of dark miſt comes from the ſouth very low.
	12 N.	21	6	6	62	W S W	Great and thick clouds throughout the ſky, eſpecially at ſouth and north.
	2 E.	21	6	5	59½	ditto.	Moderate rain, thick clouds throughout the ſky.
	6½ E.	21	6	6	57	N	Dark clouds very low throughout the air, it is very cold.
26	6½ M.	21	7	0	55½	N N E	Light clouds, but frequent throughout the air.
	12 N.	21	6	7	58¾	W	It rains violently eſpecially from the ſouth-weſt.
	6½ E.	21	6	4	59	N W	Very thick clouds throughout the air, a low ſtream comes from north.
27	6¼ M.	21	6	8	56	N	Light clouds fly throughout the air, they come from eaſt and weſt.
	12 N.	21	6	5	61½	W by S	Large thick clouds eſpecially at north, the loweſt come from the weſt.
	2½ E.	21	6	4	61½	N	Thick clouds in the horizon, it rains hard, the air is all covered.

Months.	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
		°	′	″	°		
AUG.							
27	6½ E.	21	6	4	59½	N	Thick clouds, all the air is covered eſpecially at ſouth and north.
28	6 M.	21	6	8	57	N E	All the air is cloudy.
	12 N.	21	6	4	61	N	Clouds as above a ſtormy rain at north-weſt.
	2 E.	21	6	4	58	N	Thick clouds in the horizon.
29	6 M.	21	7	0	57	N E	Large clouds flying throughout the air, eſpecially at ſouth.
	12 N.	21	6	5	62	W	Wandering clouds throughout the air.
	2 E.	21	6	4	62	N N W	Clouds as above, but thicker.
	6½ E.	21	6	4	59	N	Large maſſes of clouds from the N. W.
30	6 M.	21	6	6	56¾	N	Both eaſt and weſt are covered with thick clouds.
	12 N.	21	6	4	59	N	Great clouds throughout the air, violent rain, thunder, and lightning.
	2 E.	21	6	3	63	NNE	Large clouds throughout the air, and a moderate rain.
	6½ E.	21	6	4	58¾	N	Very thick clouds through the whole horizon, theſe go in currents to the ſouth-weſt and north-eaſt, but leave the zenith clear.
31	6 M.	21	6	5	57	N	Light clouds throughout the air.
	12 N.	21	6	3	62	N	Flying clouds, but dark to the ſouth.
	2 E.	21	6	3	64	N	Large clouds eſpecially at ſouth and north.
	6½ E.	21	6	3	61	N N E	Very thick black clouds cover the air.
SEPT.							
1	6 M.	21	6	8	56½	N E	Clear and cloudleſs.
	12 N.	21	6	5	62¾	N	Thick clouds cover the air, they come from north and ſouth.
	2 E.	21	6	3	63	N N E	Thunder at ſouth-weſt.
	6½ E.	21	6	4	60	N	Dark clouds in the horizon, eſpecially at S. W.
2	6 M.	21	6	9	57	N E	Clear and cloudleſs.
	12 N.	21	6	4	64	N	Thick broken clouds, they ſtream from north and ſouth.
	2 E.	21	6	3	65¼	N	Ditto.
	6½ E.	21	6	3	61¾	———	Clear ſmall clouds in the horizon at N. W. and S.
3	6 M.	21	6	6	58¾	N N E	Clear.
	12 N.	21	6	4	63¾	N	Clouds throughout the air eſpecially at north, thunder in the eaſt.
	2 E.	21	6	4	63¾	N varying to N E	Moderate but conſtant rain, coming from the north-weſt.
	6½ E.	21	6	3	60	N N E	Clouds in the horizon to the north and north-weſt.
4	6 M.	21	6	9	56½	N by E	Clear.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
		°	'	''	°		
SEPT. 4	12 N.	21	6	7	61	ENE	Clouds throughout the air eſpecially at weſt, violent thunder and lightning.
	2 E.	21	6	4	60	NE	Clouds throughout the air, and rain which ſeems to be violent to the weſtward.
	6½ E.	21	6	7	58¾	N	Very thick clouds throughout the air, eſpecially at eaſt, ſouth, and ſouth-weſt.
5	6 M.	21	7	3	58	NNE	All the air is covered with light clouds.
	12 N.	21	7	0	62	N	Clouds which have overcaſt all the air.
	2 E.	21	6	5	63	NNW	Ditto.
	6½ E.	21	7	0	60¾	NNE	Violent rain and clouds everywhere eſpecially at N.
6	6 M.	21	7	1	57	NE	Small clouds throughout the air, they come from the ſouth and north.
	12 N.	21	6	6	63½	NNE	Large clouds throughout the horizon.
	2 E.	21	6	4	66	ditto.	Ditto.
	6½ E.	21	6	4	61	N	Large dark clouds from the north and eaſt.
7	6 M.	21	6	8	57½	NE	Light clouds flying throughout the air.
	12 N.	21	6	7	61½	W	A moſt violent rain, which began with north-eaſt winds, but changed to weſt, and ended in a hail ſhower.
	2 E.	21	4	0	62	NE	Rain and thick clouds, the rain comes moſt violently from north-weſt.
	6½ E.	21	6	4	60	N.	The clouds are united through the whole air.
8	6 M.	21	7	2	67	NE	Light clouds in the horizon.
	12 N.	21	6	6	65	WNW	Ditto.
	2 E.	21	6	4	67	NW	Ditto.
	6½ E.	21	6	5	63½	N	Low dark clouds in the north-weſt and ſouth-weſt.
9	6½ M.	21	7	3	58¾	NE	Small white clouds ſcattered through the horizon.
	12 N.	21	6	7	67½	SE	Light ſmall clouds through the air.
	2 E.	21	6	5	68½	NE	Great clouds through all the horizon.
	6½ E.	21	6	5	66	NNE	Black clouds in the horizon to the W. N. W. and S. W.
10	6 M.	21	7	2	58¼	NW	Clear and cloudleſs.
	12 N.	21	6	6	68½	E varying to NE	Thick clouds throughout the air.
	2 E.	21	6	5	69	NNE	Small flying clouds throughout the air.
	6½ E.	21	6	6	64	ditto	Large clouds occupy the air.
11	6 M.	21	7	0	60¾	N	Ditto.
	12 N.	21	6	5	66½	NNE	Ditto.
	2 E.	21	6	4	65	NE	Violent rain from N. E. and the whole ſky overcaſt
	6½ E.	21	6	5	69¼	N varying to NE	Thick clouds throughout the air.
12	6½ M.	21	7	0	57½	N	Light clouds cover the ſky like a veil.
	12 N.	21	6	5	65	N	Clouds cover the air which come from the north-eaſt.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
		°	′	″	°		
SEPT. 12	6½ E.	21	6	5	61	N by E	Light clouds towards the zenith, heavy ones towards the horizon at north and weſt, lightning at weſt.
13	6 M.	21	6	9	67	N N E	Clear.
	12 N.	21	6	4	65¾	W S W	White clouds fly throughout the air, which come from north-eaſt and ſouth-weſt.
	2 E.	21	6	4	65	N	Clouds as above but more frequent.
	6½ E.	21	6	3	62	N	Large black clouds in the horizon at ſouth.
14	6 M.	21	6	9	58¾	N N E	Clouds cover the whole air.
	12 N.	21	6	4	65	N N W	Large clouds from N. W. and S. E.
	2 N.	21	6	3	66	ditto.	Large clouds thro' the whole air.
	6½ E.	21	6	3	63	N varying to W	Black clouds in the horizon at north.
15	6¼ M.	21	6	8	59	N N E	Ditto.
	12 N.	21	6	4	66	S varying to S E	Ditto.
	2 E.	21	6	3	66	N	The clouds are lighter.
	6½ E.	21	6	5	61	N	All the air is covered with thick clouds, lightning at north-weſt
16	6½ M.	21	7	2	59	N N E	The whole air is covered with thick clouds.
	12 N.	21	6	7	61¾	W S W	Ditto.
	2 E.	21	6	4	65	ditto.	Ditto.
	6½ E.	21	6	5	61	N	It rains violently, the ſky all overcaſt.
17	6 M.	21	7	2	58¼	N N E	The ſky clear, except a ſmall cloud in the horizon at weſt.
	12 N.	21	6	6	65	N W	Great clouds cover the air, which come north-eaſt and ſouth weſt
	6½ E.	21	6	4	62	N	Thick clouds to the horizon.
18	6 M.	21	7	0	58¼	N E	Clear.
	12 N.	21	6	4	67	E	Clouds fly through the air.
	2½ E.	21	6	4	67	N varying to N N W	Ditto.
	6½ E.	21	6	4	62	N	Ditto.
19	6 M.	21	6	8	58½	N E	Clear.
	12 N.	21	6	4	66	N by E	Many clouds throughout the air.
	2 E.	21	6	4	64¾	ditto.	Large clouds darken the whole air.
	6½ E.	21	6	4	63	ditto	All the air is covered with clouds.
20	6 M.	21	6	8	59	N E	Light clouds cover the air thicker towards the horizon.
	12 N.	21	6	4	66	N W	Thick clouds throughout the air, they come from weſt.
	6¼ E.	21	6	6	60½	N E	Ditto.
21	6 M.	21	7	0	57	N by E	Clear.
	12 N.	21	6	5	60¾	N W	A quantity of black clouds throughout the horizon, they move from the north-eaſt.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
SEPT.		°	′	″	°		
21	2 E.	21	6	4	64	ditto.	Ditto.
	6½ E.	21	6	5	64	N E	Thick clouds throughout the air, the lower current comes from the ſouth the other from north-eaſt.
22	6 M.	21	6	7	57½	N E	Clear everywhere, excepting one cloud in the horizon to the weſt.
	12 N.	21	6	3	67	S	A dark cloud is ſplit into many and covers the whole air.
	2 E.	21	6	3	68	N N E	Flying white clouds throughout the air.
	6½ E.	21	6	3	63½	N E	Small rain, the clouds are thick and heavy, they come with the wind from north-eaſt.
23	6 M.	21	6	4	58	ditto.	Clear ſmall clouds to the horizon at weſt
	12 N.	21	6	3	67	ditto.	Thick heavy clouds throughout the air, which come from north-eaſt.
	2 E.	21	6	4	65	N W	Thick clouds and thunder at weſt.
	6¼ E.	21	6	3	61	N E	Thick black clouds throughout the air.
24	6 M.	21	6	8	58	ditto.	Ditto.
	12 N.	21	6	3	65¾	S E	Ditto.
	2 E.	21	6	3	65¼	N W	Ditto.
	6¼ E.	21	6	3	63	N	Thick heavy clouds throughout the air, eſpecially at ſouth and weſt.
25	6 M.	21	6	4	59	N E	Thin clouds cover the whole air.
	12 N.	21	6	3	66½	E N E	Ditto.
	2 E.	21	6	2	68	N W	Ditto.
	6½ E.	21	6	3	62	N	The clouds are heavier.
26	6¼ M.	21	6	6	59	N E	Ditto.
	12 N.	21	6	3	68	E by N	Strong ſqualls of wind come in ſtarts, white clouds through the air, coming from north-eaſt.
	2 E.	21	6	2	68¾	N E	Ditto.
	6½ E.	21	6	2	65	N	Clear.
27	6 M.	21	6	8	69¼	N N E	Clear.
	12 N.	21	6	3	68	E by N	Ditto.—But a few flying clouds.
	2 E.	21	6	2	69¾	N E	Thick clouds ſcattered about the air.
	6½ E.	21	6	3	63	W N W	Black clouds in the horizon to the S. and W.
28	6 M.	21	7	1	57¾	N E	Small black clouds flying in the weſt.
	12 N.	21	6	4	68	ditto.	Small white clouds in the north north-eaſt and north-weſt.
	2 E.	21	6	3	70	ditto.	Ditto.
	6½ E.	21	6	3	64	N	Clear, excepting a few ſmall clouds to the W.
29	6 M.	21	7	0	58	N E	Clear.
	12 N.	21	6	4	67¾	E S E	Ditto.
	2 E.	21	6	3	69	ditto.	Ditto.

Months	Hours.	Barometer.			Ther	Winds.	Remarks on the Weather.
		°	′	″	°		
SEPT 29	6½ E.	21	6	3	66½	N	Flying couds throughout the air, they come from the E. N. E. and S. E.
30	6 M.	21	6	7	58¾	N E	Clear.
	2 E.	21	6	3	70	E S E	White light clouds throughout the air.
	6½ E.	21	6	4	66	N	Clear except a few ſmall clouds in the horizon to the weſt.
OCT 1	6 M.	21	6	9	58	N E	Clear, only a few clouds atſouth-weſt.
	12 N.	21	6	4	69	W	Clouds cover the whole air.
	6½ E.	21	6	4	66	N by W	Clear.
2	6 M.	21	6	8	59½	N E	Ditto.
	12 N.	21	6	4	69½	ditto	Ditto.
	2 E.	21	6	3	69	N	Clouds throughout the whole air, clear in the E.
	6½ E.	21	6	4	66	N	Clear, excepting a very few ſmall clouds at ſouth-eaſt and ſouth-weſt.
3	6 M.	21	6	6	60	N N E	Clear.
	12 N.	21	6	3	69½	N E	Ditto.
	6½ E.	21	6	2	67½	N	Ditto.
4	6 M.	21	6	4	60	N E	Clear till mid-day, it then overcaſt and rained an hour with violent thunder and lightning.
	12 N.	21	6	3	64	N varying to N W	Thick clouds near the horizon at north-weſt and ſouth-weſt.
5	6 M.	21	6	7	60	N	Light clouds throughout the air.
	12 N.	21	6	3	64	N	Small rain, the whole ſky overcaſt; it thunders.
	2 E.	21	6	3	63	N	Clouds throughout the air, a little rain at S. W.
	6½ E.	21	6	2	61½	N	Clouds throughout the air.
6	6 M.	21	6	9	58	N E	Ditto.
	12 N.	21	6	2	68	E	Ditto.
	6½ E.	21	6	2	64	N b E	Ditto.
7	6 M.	21	6	6	59	ditto.	Clear.
	12 N.	21	6	2	68½	N E	Clouds flying through the air.
	2 E.	21	6	1	67	N by E	The ſky is overcaſt, but the ſun appears ſometimes.
	3½ E.	21	6	1	67	N E	Rain and violent large hail, it laſted about half an hour, and came from the ſouth againſt the wind, ſome of the hail nearly half an inch round. It lay upon the Mountain of the Sun near one hour without melting.
	6½ E.	21	6	2	61¾	N	Many clouds through the air.
8	6 M.	21	6	7	58½	N	Light clouds flying throughout the air.
	12 N.	21	6	2	65½	N E	Ditto.
	2 E.	21	6	1	67	N W	Ditto.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
		°	′	″	°		
OCT.							
8	6½ E.	21	6	0	61½	N	Clear, unleſs ſome clouds in the eaſt and weſt near the horizon.
9	6½ M.	21	6	8	58	N	Small clouds ſcattered thro' the air.
	12 N.	21	6	0	66	S	Large clouds come from ſouth-weſt.
	6½ E.	21	6	1	60	N E	Dark clouds throughout the air.
10	6½ M.	21	6	6	57¾	ditto.	Clear.
	12 N.	21	6	2	64	ditto.	Clouds flying throughout the air, the ſun covered.
	6½ E.	21	6	3	61	ditto.	Violeut rain thunder and lightning.
11	6½ M.	21	6	6	57¾	ditto.	Clear, only ſome ſmall clouds in the horizon at N. W. ſouth and ſouth-weſt.
	12 N.	21	6	4	63	S W	White flying clouds from the S. E. and ſouth-weſt.
	2 E.	21	6	1	60¾	N	The ſky is overcaſt, and there is appearance of rain.
	6½ E.	21	6	3	60	N	The air overcaſt with thick clouds.
12	6½ M.	21	6	8	56	N E	Thin flying clouds throughout the air.
	12 N.	21	6	2	63¾	W S W	Thin white clouds to the weſt and to the north.
	2 E.	21	6	0	65¾	N	Large moving clouds throughout the air.
	6½ E.	21	6	1	63½	N E	Ditto.
13	12 N.	21	6	1	64¾	N by W	Ditto, the ſun covered.
14	6½ E.	21	6	0	63	N	All the air is covered with clouds.
15	6½ M.	21	6	2	58¼	N E	Clear.
	12 N.	21	6	1	66	ditto.	Light flying clouds throughout the air.
	2 E.	21	6	0	65	N	Clear.
16	6½ M.	21	6	5	58¾	N N E	Ditto.
	12 N.	21	6	2	66¾	N W	Ditto.
	2 E.	21	6	0	69½	W	White clouds flying throughout the air.
	6½ E.	21	6	0	66	N	Ditto.—They come from ſouth-eaſt
17	6½ M.	21	6	9	59	N E	Clear.
	12 N.	21	6	1	67	S W	Cloudy.
	2 E.	21	6	1	69	N	White clouds come from the ſouth-eaſt.
	6½ E.	21	6	1	66	W	Clear.
18	6½ M.	21	6	3	59	N E	Ditto.
	12 N.	21	6	1	67	N W	Clouds throughout the air.
	2 E.	21	6	0	67¾	N by W	Ditto.
	6½ E.	21	6	0	65	N	Clear.
19	6½ M.	21	6	1	59¾	N by E	Thin clouds like a veil cover the whole ſky.
	12 N.	21	6	1	67¼	ditto.	White flying clouds throughout the air.
	2 E.	21	6	0	69½	S W	Ditto.
	6½ E.	21	6	0	65¾	N W	Ditto.
20	6½ M.	21	6	4	58¾	N E	Ditto.
	12 N.	21	6	1	67	N N E	Small flying clouds throughout the air.
	2 E.	21	6	0	67½	N by E	Ditto.

Months.	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
		°	′	″	°		
OCT.							
20	6½ E.	21	6	1	65	N by E	Ditto.
21	6½ M.	21	6	4	59½	N E	Ditto.
	12 N.	21	6	0	67¾	N N E	Ditto.
	2 E.	21	6	0	69¾	N W	Ditto.
	6½ E.	21	6	1	67	N	Ditto.
22	6½ M.	21	6	4	61	N E	Clear.
	12 N.	21	6	0	68¾	S S W	White flying clouds throughout the air the ſun is ſometimes darkened.
	2 E.	21	6	0	70	N	Ditto.
	6½ E.	21	6	0	67	N	Clear.
23	6½ M.	21	6	1	61	N by E	Ditto.
	½ P. M.	21	6	0	69	S W	White clouds flying throughout the air.
	2 E.	21	5	9	69¼	W S W	There has fallen three or four ſmall ſhowers.
	6½ E.	21	6	0	66¾	N	Thick clouds throughout the air.
24	6½ M.	21	6	2	61	N E	Clear.
	12 N.	21	6	0	66¼	N	Flying clouds throughout the air, they come from N. E. and S. E.
	2 E.	21	5	8	66¾	N W	The ſky overcaſt, ſmall ſhowers and thunder.
	6½ E.	21	6	0	65	N	Clear.
NOV.							
20	12 M.	21	4	9	71	NbNW	Flying clouds throughout the air.
	2 E.	21	4	5	72	N N W	Ditto.
	6 E.	21	5	5	69½	N	Black clouds near the horizon.
21	6 M.	21	6	6	60	N E	Clear.
	12 N.	21	5	7	71	W varying to S W	Ditto.
	2 E.	21	5	1	73	W	Little clouds flying throughout the air, they come from north-eaſt.
	6 E.	21	5	7	69½	N	Clear.
22	6 M.	21	6	7	61	N E	Ditto.
	12 N.	21	5	5	71	W	Flying clouds throughout the air.
	2 E.	21	4	9	74	W	Ditto.
	6½ E.	21	5	7	69	N E	Black clouds in the horizon at weſt.
23	6 M.	21	6	5	61	ditto.	Clear.
	12 N.	21	5	4	71	W	Light clouds throughout the air.
	2 E.	21	4	8	74	N by W	Ditto.
	6 E.	21	5	4	69	N W	Clear.
24	6 M.	21	6	2	61	N by E	Ditto.
	12 N.	21	4	9	72	W S W	White clouds flying throughout the air, they come from north-eaſt.
	2 E.	21	4	7	71	W	Ditto.
	6 E.	21	5	3	70	N N W	All the ſouth is covered with thick clouds.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
		°	′	″	°		
NOV.							
25	6 M.	21	6	3	60½	N E	Clear, only a thin veil covers the ſky ſouth.
	12 N.	21	5	2	70	N N E	Ditto.
	2 E.	21	4	8	71	N W	Ditto.
	6 E.	21	5	8	64½	S S W	All the ſky is covered with very thick clouds, which come from north-eaſt.
26	6½M.	21	6	3	59	N.	Small ſpotted clouds near the horizon, all the reſt clear.
	12 N.	21	6	5	68	N N W	The air is covered with clouds which come from the ſouth.
	2 E.	21	5	0	70½	N E	Small white clouds throughout the horizon.
	6 E.	21	6	5	66	N N W	Clear, only ſmall clouds in the horizon, at north.
27	6½M.	21	6	2	59½	N	Ditto.
	12 N.	21	5	6	60	W S W	A quantity of clouds thro' the whole air, eſpecially at ſouth.
	2 E.	21	5	2	69	N W	Clouds as above, there have been three blaſts of wind which laſted for about half a minute each, then calmed.
	6 E.	21	5	5	67	N N W	Clear.
28	6½M.	21	6	4	60½	N	Clear, except a few ſmall clouds to the W. S. W.
	12 N.	21	5	8	69	N b W	Flying clouds throughout the air, the ſun is covered.
	2 E.	21	5	2	71	ditto.	Flying clouds from the ſouth.
	6 E.	21	5	7	67	N N W	Light clouds like a veil.
29	6½M.	21	6	8	59	N N E	Clear and cloudleſs.
	12 N.	21	5	8	69	N W	Clouds flying throughout the air, eſpecially at ſouth, the ſun is covered.
	6 E.	21	5	8	65½	ditto.	Clear and cloudleſs.
30	6½M.	21	6	9	59	W N W	Thin clouds throughout the air.
	12 N.	21	6	0	69½	N varying to N W	Thick clouds throughout the air, which come from eaſt, the ſun covered.
	2 E.	21	5	4	71	N W	Thin clouds throughout the air.
	6 E.	21	5	7	67	ditto.	Ditto.
DEC.							
1	6½M.	21	6	8	59½	N	Clear.
	12 N.	21	5	9	69	N W	White flying clouds throughout the air.
	2 E.	21	5	2	72	ditto.	Ditto.
2	6½M.	21	6	2	59½	N b E	Clear.
	12 N	21	5	7	69	N W	Thin white clouds throughout the air.
	6 E.	21	5	0	68	N b E	Clear.
3	6 M.	21	6	3	59½	N E	Clear and cloudleſs.
	12 N.	21	5	4	70½	N W	Ditto.
	2 E.	21	4	4	73	N b W	Ditto.
	6 E.	21	5	3	69	N N E	Ditto.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
DEC.		°	′	″	°		
4	6 M.	21	6	4	59	N E	Ditto.
	12 N.	21	5	8	69½	N W	Clear, excepting ſome ſmall ſtreaks in the horizon to the weſt.
	2 E.	21	5	0	73½	N varying to N W	Ditto.
	6 E.	21	5	6	69½	N W	Clear, except ſome ſmall clouds to the ſouth.
5	6 M.	21	6	4	59	N N E	Clear and cloudleſs.
	12 N.	21	5	5	69½	N W	Ditto.
	2 E	21	4	9	73	ditto.	Ditto.
	6 E.	21	5	4	67½	N	Ditto.
6	6 M.	21	6	3	59½	N E	Ditto.
	12 N.	21	5	4	70	W by N	Small flying clouds throughout the air.
	2 E.	21	4	8	71½	ditto.	Ditto.
	6 E.	21	5	3	68	N W	Thick heavy clouds throughout the air, they come from the ſouth-eaſt.
7	6½ M.	21	6	3	60½	N E	Clear.
	12 N.	21	5	6	69	W N W	Small clouds ſcattered like a veil about the air.
	2 E.	21	5	2	70½	N W	Ditto.
	6½ E.	21	6	0	65½	ditto.	Clear, except ſome ſmall ſtreaks in the horizon, at weſt and ſouth-weſt.
8	6½ M.	21	6	6	60	N E	Clear.
	12 N.	21	5	7	70	S W	Large clouds throughout the air, which come from north-eaſt, the ſun is covered.
	2 E.	21	5	2	71½	N	Ditto.
	6½ E	21	6	1	66	N W	Large dark clouds throughout the air, they come from the north-eaſt.
9	6½ M.	21	6	8	60	N E	Clear and cloudleſs.
	12 N.	21	5	7	70	ditto.	Flying clouds come from the north-weſt.
	2 E.	21	5	0	72	N W	The clouds are increaſed in number.
	6½ E.	21	5	8	67½	N	Large clouds throughout the air, they come from north-weſt.
10	6½ M.	21	6	6	59½	N E	Clear.
	12 N.	21	6	1	67	ditto.	Heavy clouds cover the air from the north-eaſt.
	2 E.	21	5	7	68	N	Ditto.
	6½ E.	21	6	0	67	N by W	Clouds in the ſouth-eaſt and ſouth.
11	6½ M.	21	6	8	60½	N E	Clear.
	12 N.	21	6	1	69	N W	Clouds throughout the air, the ſun covered.
	6½ E.	21	6	0	67½	N	Flying clouds throughout the air, eſpecially at S. W.
12	6½ M.	21	6	4	60½	N by E	Clear.
	12 N.	21	5	8	69	N N W	Small flying clouds throughout the air.
	6½ E.	21	5	8	67½	N	Ditto.
13	7 M.	21	6	4	60	N E	Clear.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
DEC.		°	′	″	°		
13	12 N.	21	5	9	69	W	Ditto.
	2 E.	21	5	2	70½	N W	Small clouds flying through the ſouth.
	7 E.	21	5	7	67	N N W	Clear.
14	7 M.	21	6	3	60	N by W	Ditto.
	7 E.	21	5	5	67	W	Ditto.
15	7 M.	21	6	7	59	N N E	Ditto.
	2 E.	21	5	3	70½	N by W	Ditto.
	7 E.	21	5	9	66½	N	Ditto.—Only a ſmall white ſtreak of clouds in the horizon, to the ſouth-weſt.
16	7 M.	21	6	7	59½	N E	Clear and cloudleſs.
	12 N.	21	6	0	69½	W	Small clouds, near the zenith.
	6½ E.	21	6	0	69	W	Clear, only ſome ſmall ſtreaks of clouds in the horizon, to the S. W.
17	6½ M.	21	6	5	59½	N E	Light clouds like a veil cover the air.
	12 N.	21	6	5	69½	W	Small clouds throughout the air.
	2 E.	21	4	7	72	W	Ditto.
	6½ E.	21	5	4	68	N W	Dark clouds in the horizon to the W. and S. W.
18	6½ M.	21	6	3	60	N E.	Clear.
	12 N.	21	5	2	70	W	Light clouds throughout the air.
	2 E.	21	4	6	72	W	Ditto.
	6½ E.	21	5	2	69	N varying to N W	Large black clouds cover the whole ſky, they come from the eaſt.
19	6½ M.	21	6	3	62	N E	Clear, only ſmall ſtreaks of black clouds to the W.
	12 N.	21	5	3	70	N W	White clouds through the air, they come from N. E.
	2 E.	21	5	0	69½	W	Ditto.
	5½ E.	21	5	2	70	N W	Great clouds throughout the air, a ſmall rain for ſeven minutes, the ſky cloudy to the N.
	6½ E.	21	5	3	69	ditto.	Ditto.
20	6½ M.	21	6	2	63½	N E	Clear, except a few ſtreaks of clouds at the horizon.
	12 N.	21	5	3	71	ditto.	Many clouds throughout the ſky, the ſun is covered.
	2 E.	21	5	1	70	W	Ditto.
	6½ E.	21	5	4	70	N N E	Clear.
21	6½ M.	21	6	6	62	N E	Ditto.
	12 N.	21	5	8	71	ditto.	Ditto.
	2 E.	21	5	3	70	N N E	Clear and cloudleſs.
	6½ E.	21	6	0	71	N E	Clear, but ſome ſtreaky clouds in the horizon at ſouth and ſouth-weſt.
22	6½ M.	21	7	0	63	ditto.	Clear and cloudleſs.
	12 N.	21	5	8	72	W	Ditto.
	2 E.	21	5	2	74	N E	Ditto.
	6½ E.	21	6	1	70½	W	Ditto.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
DEC.		°	′	″	°		
23	6½ M.	21	7	2	61½	N E	Ditto.
	12 N.	21	5	7	71	W	Ditto.
	2 E.	21	5	0	73	W	Ditto.
	6½ E.	21	5	6	71	W	Ditto.—Only a few ſtreaks in the horizon to the ſouth.
24	6 M.	21	6	6	60	N E	Clear and cloudleſs.
	12 N.	21	5	3	71	W	Ditto.
	2 E.	21	5	0	73	W	Ditto.
	6 E.	21	5	5	71	W	Ditto.
25	6½ M.	21	6	4	61½	N E	Ditto.
	12 N.	21	5	3	71½	W	Ditto.
	2 E.	21	4	7	71	W	Ditto.
	6½ E.	21	5	6	70½	W	Ditto.
26	6½ M.	21	6	4	62	N E	Ditto.
	12 N.	21	5	6	70½	W	Ditto.
	2 E.	21	5	0	73	W	Ditto.
	6½ E.	21	5	9	71½	W	Ditto.
27	6½ M.	21	6	4	62	N E	Ditto.
	12 N.	21	5	6	70½	W	Ditto.
	2 E.	21	5	0	73	W	Ditto.
	6½ E.	21	5	9	71½	W	Ditto.
28	6½ M.	21	6	4	63	N E	Clear.
	12 N.	21	5	4	71	W	Ditto.
	2 E.	21	4	9	73	W	Small flying clouds throughout the air.
	6½ E.	21	5	2	71	W	Small ſtreaky clouds in the horizon; at weſt ſouth-weſt, about ten at night, there came violent blaſts of wind which laſted only a few minutes.
29	6½ M.	21	6	2	63	N E	Small thin clouds throughout the air.
	12 N.	21	5	4	71	W S W	Small flying clouds.
	2 E.	21	4	7	73½	W	The clouds increaſe, and the ſun covered.
	6½ E.	21	5	3	70	W	Streaky clouds to the weſt and ſouth-weſt.
30	6½ M.	21	6	4	62½	N E	Light flying clouds throughout the air.
	12 N.	21	5	4	70	W	The clouds are turned heavier.
	2 E.	21	4	2	72	W	Heavier ſtill and the ſun covered.
	6½ E.	21	5	2	70	W	Large clouds in the horizon to the ſouth.
31	6½ M.	21	6	0	63½	N E	Thick clouds flying throughout the air.
	12 N.	21	5	7	71½	W	The clouds are larger and more united, the ſun is covered, and the ſouth only clear.
	2 E.	21	4	6	72	W	Ditto.
	6½ E.	21	5	7	69½	W N W	Many clouds at the ſouth ſouth-eaſt and eaſt.

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Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
		°	′	″	°		
JAN.							
1	6½ M.	21	6	4	63½	N E	Small ſtreakes of clouds in the horizon at ſouth-weſt.
	12 N.	21	5	6	72	W S W	Great white clouds throughout the air, the ſun covered.
	2 E.	21	5	0	72½	ditto.	Ditto.
	6½ E.	21	5	8	69	W	Clouds near the horizon.
2	6½ M.	21	6	3	62¼	N E	Streaky clouds in the horizon at weſt.
	12 N.	21	5	7	69	W	Small white flying clouds.
	2 E.	21	5	0	72½	W S W	Clear, only a few ſtreaks in the horizon.
	6½ E.	21	5	5	68	W	Many clouds throughout the air.
3	6½ M.	21	6	3	61	W	Clear, except a little miſt at weſt.
	12 N.	21	5	1	70	W	Small flying clouds throughout the air.
	¾ P. M.	21	5	0	71	W	A violent ſtorm of wind changing to all points of the compaſs.
	2 E.	21	4	8	71	W	Great clouds to the ſouth.
	6½ E.	21	5	6	68	N E	Clear.
4	6½ M.	21	6	4	61	ditto.	Ditto.
	12 N.	21	5	4	70	W N W	Ditto.
	2 E.	21	4	9	71	W	Small white clouds flying about the air.
	6½ E.	21	5	6	68½	W	Clear, only a ſmall ſtreak of clouds at ſouth and and ſouth-weſt.
5	6½ M.	21	6	5	62	N E	Ditto.
	12 N.	21	5	6	70	W S W	Ditto.
	2 E.	21	4	9	72	W	Clouds flying to the north.
	6½ E.	21	5	6	69	W	Clouds flying to the ſouth-eaſt.
6	2 E.	21	4	9	72	W	Flying clouds in the north.
	6½ E.	21	5	5	70	W	Flying clouds to the ſouth-eaſt.
7	6½ M.	21	6	6	62½	W S W	Clouds throughout the air.
	12 N.	21	5	6	73	W	Overcaſt and the ſun is covered.
	1½ E.	21	5	3	72	W by N	Ditto.—A violent ſtorm of wind, which laſted four minutes.
	2 E.	21	5	1	73	W	Clouds cover the whole air.

Months.	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
JAN.		°	′	″	°		
7	6½ E.	21	5	7	69½	N	Clear, but a black ſtreak of clouds to ſouth and S. W.
8	6½ M.	21	6	4	64	W	Clear.
	12 N.	21	5	5	71	W	Flying clouds through the air and the ſun covered.
	2 E.	21	4	8	74½	W	Ditto.
	6½ E.	21	5	7	69½	W	Clear.
9	12 M.	21	6	3	63½	N E	Ditto.
	12 N.	21	5	3	71	S S W	Small clouds flying through the air.
	2 E.	21	4	7	72½	W N W	Ditto.—The ſun covered.
	6½ E.	21	5	4	70	W	A very few ſmall clouds in the air.
10	6½ M.	21	6	0	66	N E	All the air is overcaſt.
	12 N.	21	4	9	73½	ditto.	Ditto.
	2 E.	21	4	6	72½	ditto.	Ditto.
	6½ E.	21	5	0	72½	W	Small but black flying clouds through the air.
11	6½ M.	21	6	1	64	N N E	Clouds flying through the horizon.
29	12 N.	21	5	5	75	S W	Flying clouds throughout the air.
	2 E.	21	5	4	74	W S W	Ditto.
30	6½ M.	21	7	3	66½	———	A little thicker at the horizon.
	12 N.	21	6	4	70	N W	Ditto.—With appearance of rain.
	2 E.	21	6	3	70	ditto.	Overcaſt.
	6½ E.	21	6	6	69	ditto.	A little clearer, the clouds come from ſouth-weſt.
31	6½ M.	21	7	4	65	———	Overcaſt, eſpecially at eaſt and north-eaſt, the clouds coming from the north-weſt.
	12 N.	21	6	8	70½	S S W	White clouds come from the north-eaſt.
	2 E.	21	6	4	73	N N W	Light white clouds from the ſouth-weſt.
	6½ E.	21	6	9	70	N W	Clear, except a few clouds from the north-eaſt.
FEB.							
1	6½ M.	21	7	4	65	S S W	All overcaſt, and the ſun covered.
	12 N.	21	7	0	69	ditto.	Ditto.
	2 E.	21	6	5	72	N W	Ditto.
	6½ E.	21	7	0	68	N	Ditto.
2	6½ M.	21	7	2	65	N by E	Ditto.
	12 N.	21	6	8	72	N	White clouds in the ſouth and eaſt.
	2 E.	21	6	4	74	N W	Ditto—But a violent wind.
	6½ E.	21	6	9	68	N N W	Clear.
3	6½ M.	21	6	8	65	N N E	Ditto.
	12 N.	21	6	6	73	W	Ditto.
	2 E.	21	6	1	74	W	White clouds flying throughout the air.
	6½ E.	21	6	4	69	N N W	Clear, but a violent ſtorm of wind.
4	6½ M.	21	7	1	65	N	Clouds throughout the air.
	12 N.	21	7	0	72	S W	Ditto.
	2 E.	21	6	7	72½	N W	Ditto.—But the ſun covered.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
FEB.		°	′	″	°		
4	6½ E.	21	7	0	70	N	Clouds flying throughout the air.
5	6½ M.	21	7	5	64	N	Clouds like a veil cover the ſky.
	12 N.	21	7	0	70½	N	Flying clouds throughout the air eſpecially at north.
	2 E.	21	6	8	71	N W	Clouds at ſouth ſouth-eaſt and ſouth.
	6½ E.	21	7	2	68	ditto.	Clouds flying through all the horizon.
6	6½ M.	21	7	6	63½	N	Small white clouds flying from north, the reſt clear.
	12 N.	21	7	0	71	N	Scattered clouds.
	2 E.	21	6	8	71½	N W	Light clouds.
	6½ E.	21	7	1	68	ditto.	Ditto.
7	6½ M.	21	7	4	64½	N	White clouds at ſouth and ſouth-eaſt, towards the horizon.
	12 N.	21	7	0	73	N W	White clouds at eaſt, north, and north-eaſt.
	2 E.	21	6	5	74	N	Clear.
	6½ E.	21	6	7	69½	N	Ditto.
8	6½ M.	21	7	2	66	N E	Ditto.
	12 N.	21	6	8	73	N	White clouds from the eaſt, north, and ſouth-eaſt.
	2 E.	21	6	5	75	N W	Clear.
	6½ E.	21	7	0	70	N by W	Clear and cloudleſs.
9	6½ M.	21	7	3	63	N by E	Ditto.
	12 N.	21	7	0	72	N W	White clouds flying in the ſouth and eaſt.
	2 E.	21	6	5	74	ditto.	Ditto.
	6½ E.	21	7	1	69½	ditto.	Clear.
10	6½ M.	21	7	4	63½	N N E	Clear and cloudleſs.
	12 N.	21	6	8	72	S W	Light clouds like a veil cover the ſky.
11	12 N.	21	6	7	73	N W	Clear.
	2 E.	21	6	5	75	ditto.	Ditto.
	6½ E.	21	6	6	70	N	Ditto.
12	12 N.	21	6	7	72	S	Small clouds in the north-eaſt near the horizon.
	2 E.	21	6	5	75	W	White clouds in the eaſt.
	6½ E.	21	6	8	70	N W	Clear.
14	12 N.	21	6	8	72½	S W	Large white clouds throughout the air.
	2 E.	21	6	7	75	N W	Ditto.
15	6 M.	21	6	8	70	S W	Clear.
	12 N.	21	6	7	72	ditto.	Ditto.
	2 E.	21	6	5	75	W	White broken clouds at eaſt, the reſt clear.
16	6 M.	21	7	4	63½	N	Clear.
	12 N.	21	6	8	72¼	N W	Ditto.
	2 E.	21	6	5	75	ditto.	Ditto.
	6 E.	21	6	8	70	W	Ditto.
17	6 M.	21	7	6	63½	N	All the horizon is black and covered with clouds.
	12 N.	21	7	0	71	N	White broken clouds throughout the air.

Months.	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
FEB.		°	′	″	°		
17	2 E.	21	6	4	74	N	High white clouds.
	6 E.	21	6	2	69	N	Ditto.
23	6 M.	21	6	4	70	N	Ditto.
	6 E.	21	6	8	70	N W	Ditto.
26	6 M.	21	7	4	64	N	Clouds at the weſt and eaſt.
	12 N.	21	6	8	73	N	A violent ſtorm of wind from the ſouth, which laſted five minutes.
	6 E.	21	6	6	70	N	Clouds and rain for about three quarters of an hour. Violent thunder, the clouds come from the eaſt.
27	6 M.	21	6	6	67	N by E	It rained in the night for about an hour and a quarter
	12 N.	21	6	5	76	N by W	Large thick clouds, but the ſun ſhines.
	6 E.	21	6	1	71	ditto.	Clouds throughout the air.
28	6 M.	21	6	4	69½	N	The heavens are covered with a light veil; it rained half an hour in the night.
	12 N.	21	6	3	70¼	N W	Ditto.—Clouds come from N. E. and S W.
	6 E.	21	6	1	71	N by W	Clouds all over the ſky, but moſt at ſouth and weſt.
March							
1	6 M.	21	6	5	75	N	A thin veil covers the ſky, but the ſun ſhines thro' it.
2	6 M.	21	6	4	64	N	Flying clouds in the ſouth.
	12 N.	21	6	1	73½	S	White flying clouds, the ſun is covered.
	6 E.	21	6	2	72	S E	Ditto.
3	6 M.	21	6	4	69½	E S E	Clear.
	12 N.	21	5	8	74	S S W	Thick heavy clouds cover the whole air.
	6 E.	21	5	3	75½	W	Ditto.
4	6 M.	21	6	5	68½	S by E	It rained two hours in the night.
5	6 M.	21	6	2	65	N E	The ſky is covered with a light veil.
	12 N.	21	5	8	79½	N W	Ditto.
	6 E.	21	5	4	72	W	Ditto.
6	6 M.	21	6	5	63	W	Thick clouds cover the air, it has rained about half an hour in the night.
	12 N.	21	5	0	77	S	Thick dark clouds, and appearance of rain.
	6 E.	21	5	8	70	S	Thick clouds in the ſouth, it has rained and hailed about an hour.
7	6 M.	21	6	3	63	W	Clear.
	12 N.	21	4	7	80	W by N	Thick clouds in the ſouth, but clear in the zenith.
	3½ E.	21	4	4	80	W	Overcaſt with thick clouds in the ſouth and weſt, it rained and hailed with thunder and lightning.
	6 E.	21	5	4	80	W	Thick and flat clouds, with frequent lightning.
8	6 M.	21	6	5	63	S E	Clear, but has rained twice in the night half an hour at a time.
	12 N.	21	5	2	81	S W	White clouds throughout the air.

Months	Hours.		Barometer.			Ther.	Winds.	Remarks on the Weather.
March			°	′	″	°		
8	6	E.	21	5	4	71	W	Ditto.
9	6	M.	21	6	3	64	NNE	Clear.
	12	N.	21	5	2	80	W	White thin clouds very hot in the ſun.
	6	E.	21	5	6	74	N W	Clear.
10	6	M.	21	6	2	74	NNE	White thin clouds throughout the air.
	12	N.	21	5	0	82	WNW	Clear.
	6	E.	21	5	4	76	N W	Ditto.
11	6	M.	21	6	9	67¾	N by E	Sky is covered with a thin veil.
	12	N.	21	6	3	76¼	N W	Clear, only ſmall clouds appear in the air.
12	6	M.	21	6	7	69¼	N	The ſky is covered with a thin veil.
	12	N.	21	6	3	70¼	N W	Overcaſt with thick clouds, which come from north-eaſt and ſouth-weſt, it is likely to rain, cold and unpleaſant.
	6	E.	21	6	1	71	N	Cloudy to the north and warm. It rained hard for three quarters of an hour immediately after noon.
13	6	M.	21	6	7	69¼	N	Cloudy everywhere.
	12	N.	21	6	3	70	N	Cloudy and cold.
	6	E.	21	6	0	71	N N W	A thick veil covers the ſky, clouds in the horizon to the ſouth.
14	6	M.	21	7	0	67¾	N	Overcaſt all round.
	12	N.	21	6	9	70	N W	Clouds all round, with ſmall drops of rain.
	6	E.	21	7	0	69½	N by W	Cloudy everywhere except in the zenith.
15	6	M.	21	7	5	66½	N	A thin veil covers the ſky, faint ſun-ſhine.
	12	N.	21	6	9	70¼	N W	Cloudy all round, and a few drops of rain.
	6	E.	21	7	0	69½	N b W	Cloudy everywhere except in the zenith.
16	6	M.	21	7	4	65½	NWbN	Small white clouds united all over head, high wind all night.
	12	N.	21	6	9	75	N W	Large white clouds in the eaſt.
	6	E	21	7	0	69¼	NWbN	Clear.
17	6	M.	21	6	9	56	N	Ditto.
	12	N.	21	6	7	77	N W	Ditto.
	6	E.	21	6	1	71	N b W	Cloudy, but the ſun ſets clear.
18	6	M.	21	7	0	65¾	N N W	A thin veil covers the ſky.
	12	N.	21	6	0	77	N W	Light flying clouds, but a clear ſun-ſhine.
	6	E.	21	6	3	73	ditto.	Clear all above, and without clouds, but hazy in the horizon.
19	6	M.	21	7	0	67½	N	Perfectly clear everywhere.
	12	N.	21	6	4	76	N W	Cloudy, but ſun-ſhine.
	6	E.	21	6	3	72¾	ditto.	Clear and ſerene.
20	6	M.	21	7	0	77¾	N	Clear above, but hazy in the horizon at north-eaſt, and ſouth.

Months	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
March		°	′	′	°		
20	12 N.	21	6	6	77¾	N b E	Large white flying clouds, but clear ſun-ſhine.
	6 E.	21	6	3	73½	N N W	Clear and ſerene.
21	6 M.	21	6	9	70¼	N	A thin veil covers the ſky.
	12 N.	21	6	4	75½	N W	Clear, but large white clouds to the ſouth-eaſt.
	6 E.	21	6	0	73½	ditto.	Clear above, and hazy in the horizon at north eaſt and ſouth.
22	6 M.	21	6	8	69¾	N	Overcaſt with ſmall broken clouds.
	12 N.	21	6	0	77	N	Cloudy.
	6 E.	21	6	2	75	N W	Cloudy all over and cloſe.
23	6 M.	21	6	9	70⅓	N	Cloudy, eſpecially at ſouth, cloſe.
	12 N.	21	7	0	73¾	N N W	Large heavy white clouds and cloſe.
	6 E.	21	6	4	73¼	ditto.	Cloudy to the ſouth, a violent ſhower of hail and rain which laſted 18 minutes.
24	12 N.	21	7	6	76	ditto.	Cloudy and warm.
	6 E.	21	0	0	75	ditto.	Ditto.
27	6 M.	21	1	3	70¼	ditto.	Cloudy and cloſe.
28	6 M.	21	0	7	70¼	ditto.	Ditto.—Heavy towards the ſouth.
	12 N.	21	0	2	76¾	S	Sun-ſhine, with large white clouds.
	6 E.	21	0	0	75¾	N E	Rains, overcaſt with dark heavy clouds. The firſt violent lightning and thunder.
29	6 M.	21	0	4	69¼	ditto.	All overcaſt, heavy and dark clouds come from weſt, loud thunder in the night.
	12 N.	21	11	9	73¾	S E	Cloudy and cloſe, wind varying to ſouth, clouds come from north-weſt and weſt.
	2¾ N.	20	11	5	75	E	A violent blaſt which laſted a few minutes. Loud thunder in the zenith and ſouth, clouds, with rain, drive from eaſt and ſouth-weſt.
	4½ E.	20	11	6	71¾	N E	It has rained till now and cleared, with the wind at north-eaſt, thunder and cloudy ſtill in the ſouth, clouds drive from north-weſt.
	5¾ E.	20	11	5	72¼	E	Clear ſun-ſhine, clouds fly ſwiftly from weſt.
	6 E.	21	11	5	72	N E	Lightning, clouds from weſt and north, cloſe.
30	2¾ M.	21	0	0	68¼	ditto.	It has thundered, lightned, and rained violently all night; clouds from weſt and eaſt fly moderately.
	6 M.	21	0	9	67¼	E	Conſtant heavy rain, clouds fly all round.
	8 M.	21	1	0	69½	N	It has ceaſed raining with wind at north varying to north-weſt.
	12 N.	21	0	5	74¼	S	Heavy white clouds from north-weſt, faint ſun-ſhine.
31	6 M.	21	0	0	67¾	N W	Cloudy, the clouds come from north-weſt, faint ſun-ſhine.

Months	Hours.		Barometer.			Ther.	Winds.	Remarks on the Weather.
			°	'	"	°		
March 31	12	N.	21	0	7	71	N b E	Cloudy all round, clouds come from north, dark in the eaſt.
	6	E.	21	0	4	70¼	N N W	Cloudy, the clouds come from north and ſouth-eaſt.
April 1	6	M.	21	1	0	68¾	E	Faint ſun-ſhine with a light veil over the ſky.
	12	N.	21	0	5	72¼	N E	Cloudy and dark, ſtormy like to the ſouth.
	3½	N.	21	0	0	72¾	N N E	A violent ſhower of hail which laſted nine minutes, and cleared with wind at north north-eaſt.
	6	E.	21	0	3	71	ditto.	Cloudy and cloſe, dark and ſtormy like to ſouth.
2	6	M.	21	1	0	66½	N	Clear ſun-ſhine, with large white clouds, lightning and rain all the night.
	12	N.	21	0	9	69½	N W	Cloudy all over.
	6	E.	21	0	4	70¾	N N E	Cloudy in moſt parts, which fly ſwiftly from eaſt and weſt.
3	6	M.	21	1	0	67½	ditto.	Cloudy to the ſouth and dark, clear to the northward
	12	N.	21	0	9	72	ditto.	Cloudy, they croſs from weſt and eaſt.
	3¼	E.	21	0	5	72½	SSE varying to N N E	Rain and cloudy all over.
	6	E.	21	0	4	70½	N N E	Cloudy throughout.
4	6	M.	21	1	5	67	N E	Clear and ſerene everywhere, no rain laſt night.
	12	N.	21	0	8	73¼	NbW varying to NNE	Cloudy, the clouds drive from eaſt and weſt.
	6	E.	21	0	8	71¼	N	Cloudy, with a violent high wind, clouds croſs the zenith ſwiftly from weſt.
5	6	M.	21	0	0	69½	N E b E	High wind, but clear.
	12	N.	21	0	4	73	N W	Large white clouds, but clear ſun-ſhine.
	½	E.	21	0	4	73½	N	Heavy rain, thunder in the ſouth, clouds from eaſt and weſt.
	2½	E.	21	0	7	69	N W	It is all overcaſt, and thunders in the zenith; it has rained till now, there has been a ſtrong wind which laſted 25 minutes.
	6	E.	21	0	7	70	N E	Clear, with a few clouds in the horizon at north and ſouth.
6	6	M.	21	0	8	68¼	N E b E	Cloudy, high white clouds cool and freſh.
	12	N.	21	0	7	73	E	Cloudy, dark and rainy like in the ſouth.
	6	E.	21	0	4	73¾	N N E	Large clouds chiefly to the north and cloſe.
8	3	E.	21	0	7	72¾	S E varying to S	Clouds with ſmall rain.
	6	E.	21	0	4	73¾	S E	High light white clouds cloſe and warm.
9	6	M.	21	1	7	71	E	Dappled ſky, and faint ſun-ſhine.
	12	N.	21	1	0	73	S E	It has thundered all day, but no rain.
	6	E.	21	1	0	71¾	N E	Varying to eaſt and north, dark and ſtormy like all round.
10	6	M.	21	1	7	68¼	N N E	Cloudy all over, it rained in the night one hour.

Months	Hours.		Barometer.			Ther.	Winds.	Remarks on the Weather.
			°	′	″	°		
April								
10	12	N.	21	1	4	67½	N E	Faint ſun-ſhine, with ſome high white clouds, it rained half an hour in the night, and thundered.
	6	E.	21	1	3	67½	N	Cloud and ſtormy-like, dark clouds fly from E. to W.
11	6	M.	21	1	4	67½	N E	Faint ſun-ſhine, with ſome high white clouds, it rained a little.
	12	N.	21	1	0	72½	W S W	Heavy white clouds.
	6	E.	21	1	0	71¾	N	Cloſe clouds flying from eaſt and weſt.
26	6	M.	21	1	4	67	N E	Sun-ſhine and cloudy by turns.
	12	N.	21	1	0	73	S E	Sun-ſhine, but faint large white clouds.
27	6	M.	21	1	5	67	N E	Clear and ſerene.
	12	N.	21	0	8	71¼	N	High wind, and clouds from north-eaſt.
28	6	M.	21	1	4	67	N E	Clear, but cold and windy.
	12	N.	21	1	7	72	S S E	Cloudy and dark both in the ſouth and weſt.
	6	E.	21	0	8	70	N	High wind ſince noon.
29	6	M.	21	1	7	68¼	N N E	Cloudy, windy, and ſtormy like, it begins to rain.
	12	N.	21	1	4	67	N	Cloudy to the ſouth and north.
	6	E.	21	1	0	70	N	Wind cold bleak, but clear.
30	6	M.	21	1	7	69	N	Cloudy, it rained in the night.
	12	N.	21	0	8	73	N W	Cloudy and windy.
	6	E.	21	0	8	71	N	High wind, bleak and cool, cloudy in the ſouth.
31	6	M.	21	0	7	70	N E	Cloudy and heavy to the ſouth.
	12	N.	21	0	2	75¾	ditto.	Rain, heavy and dark clouds to the weſt.
MAY								
1	6	M.	21	1	4	73½	N	Heavy rain, with intervals.
	12	N.	21	1	7	65	N N E	Cloudy in the weſt.
	6	E.	21	1	3	69¼	N E	Cloudy all over, it thunders in the ſouth.
2	6	M.	21	1	6	63	S E	Cloudy, and like to rain, the clouds come from north-eaſt.
	6	E.	21	0	9	78	N W	Cloudy and heavy in ſouth and weſt.
3	6	M.	21	1	1	75	ditto.	All overcaſt, cloudy in north-eaſt, it rained hard in the night.
	12	N.	21	0	7	78	N N E	Cloudy, but not like rain.
	6	E.	21	0	8	74½	N E	Cloudy all over head, but high.
4	6	M.	21	0	9	63	ditto.	Clear and ſerene, but hazy in the horizon to the S.
	12	N.	21	0	7	77	N W	Clear, and without clouds.
	6	E.	21	0	7	75½	ditto.	All overcaſt, it lightens violently.
5	6	M.	21	1	7	69½	N E	Clear, and ſerene, it rained a few drops in the night.
	12	N.	21	1	4	78	N W	Clear a few white clouds come ſwiftly from eaſt.
	6	E.	21	0	6	75¼	ditto.	Cloudy and dark in the ſouth, clouds come from ſouth-eaſt and ſouth-weſt
6	6	M.	21	1	9	65	N E	Heavy clouds in the ſouth.
	12	N.	21	0	8	79	N W	All overcaſt, clouds come from ſouth-eaſt, and eaſt.

Months.	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
MAY		°	′	″	°		
6	6 E.	21	0	8	70	S E	It has rained violently ſince three, overcaſt all round.
7	6 M.	21	1	9	59	E	Clear, though there are ſtill clouds to the ſouth, it rained heavily in the night, wind varying all round from ſouth to north.
	12 N.	21	1	2	74	N W	Cloudy to windward and to S. E. clouds fly rapidly different ways, but chiefly from ſouth-weſt.
	6 E.	21	1	4	71½	ditto.	Cloudy and warm, heavy to the ſouth, lightning and ſmall rain.
8	6 M.	21	1	0	64½	N	Clear and pleaſant light, white clouds from eaſt.
	12 N.	21	0	5	73	N E	Cloudy, clouds fly from north-weſt, north-eaſt, ſouth-weſt and ſouth.
	6 E.	21	0	6	72¼	ditto.	Small rain, wind varying to ſouth-eaſt, ſouth ſouth-eaſt, dark in the ſouth.
10	6½ M.	21	1	7	62	E N E	Clear ſun-ſhine, a few thin clouds to the eaſt.
	12 N.	21	1	0	78	N E	Light clouds in the ſouth-eaſt.
	6 E.	21	1	7	70¾	ditto.	Thin narrow ſtreaks of red clouds to the W.
11	6 M.	21	1	7	61½	N W	Clear everywhere, and warm.
	12 N.	21	1	0	74	N by W	A heavy cloud riſes in the ſouth, light clouds at N. W.
	6 E.	21	1	0	71½	N W	It has rained ſmall rain by intervals, but is very dark.
14	6 M.	21	1	4	63	ditto.	Cloudy everywhere but in the zenith.
	12 N.	21	0	5	74	ditto.	Overcaſt clouds come ſlowly from ſouth and north.
	6 E.	21	0	6	66	N E	Clear, only a few light clouds to the ſouth.
15	6 M.	21	1	0	66	N E	Ditto.
	12 N.	21	0	5	78	N W	Cloudy in the ſouth and north, but the zenith clear.
	6 E.	21	0	7	73½	S W	Cloudy all round, and likely to rain, cloſe and warm.
16	6 M.	21	1	0	63	N E	Clear, bright ſunſhine.
	12 N.	21	0	4	75¼	S W	Cloudy and dark to the ſouth and north-weſt.
	6 E.	21	0	0	74	E S E	Cloudy, it has rained a few drops.
19	6 M.	21	1	6	63	N W	Clear, unleſs in the ſouth-eaſt a few clouds.
	12 N.	21	0	0	72	S S E	High white clouds, but no rain.
21	6 M.	21	1	7	62	N E	Clear, with a few white clouds to the north and eaſt.
	12 N.	21	1	0	73	N by W	Ditto.—They ſeem ſtationary.
	6 E.	21	1	1	73	NWbW	Cloudy, it lightens; thunders heavily in the ſouth.
22	6 M.	21	1	7	62	N W	Clear and ſerene, but warm
	12 N.	21	1	0	76	W	A ſmall black cloud aſcends from the eaſt, turning round like a wheel upon its axis, quicker as it approaches the zenith.
	6 E.	21	1	0	74	S E	Heavy and cloudy, it lightens greatly.
23	6 M.	21	1	9	61	N W	Large heavy white clouds all round.
	12 N.	21	1	2	73	ditto.	Cloudy and bleak.

Months.	Hours.	Barometer.			Ther.	Winds.	Remarks on the Weather.
MAY		°	′	″	°		
23	6 E.	21	1	3	67	ditto.	Cloudy and cloſe.
25	6 M.	21	1	6	63	ditto.	Some white heavy clouds to the ſouth-eaſt and eaſt, they fly ſwiftly, and turn as a wheel as before; at ten o'clock heavy clouds.
	12 N.	21	0	3	75	ditto.	Cloudy, the ſun covered, dark in the north-weſt.
	6 E.	21	0	4	70	N varying to E & S	It began to rain, thunder and lightning about three, and ſo continues dark every where.
26	6 M.	21	0	8	62	N	It has rained heavily all night, the ſun at times overcaſt.
	12 N.	21	0	5	73	N W	Cloudy, it has rained ſeveral times this forenoon.
	6 E.	21	1	0	72	N W varying to S	It has rained heavily ſince two, dark and cloudy; when the wind comes ſouth it falls calm, and then is the heavieſt rains.
29	6 M.	21	1	4	63	N	High white large clouds to the weſt and eaſt, it rained all night.
	12 N.	21	1	6	75	N W	Large white clouds all round the horizon.
	6 E.	21	1	4	70½	N E	Ditto.
30	6 M.	21	1	7	64	ditto.	Cloudy to the ſouth, but the ſun clear and pleaſant.
	12 N.	21	1	4	75	ditto.	Cloudy.
	6 E.	21	1	6	70½	E N E	Cloudy in the ſouth, but clear everywhere elſe.
31	6 M.	21	1	6	61½	N E	Clouds very high, they come from the eaſt towards the zenith.
	12 N.	21	1	0	73	N W	Cloudy all round, clouds croſſing from ſouth and eaſt, and north-weſt.
	6 E.	21	1	4	70	N	It has rained a few drops, and thundered.

END OF THE FOURTH VOLUME.